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THE ANNOTATED

Book of Common Prayer

FORMING A CONCISE COMMENTARY ON THE DEVOTIONAL SYSTEM OF

The Church of England

BY THE

REV. JOHN HENRY BLUNT, M.A., F.S.A.

AUTHOR OF "THE HISTORY OF THE REFORMATION," "DIRECTORIUM PASTORALE," EDITOR OF "THE DICTIONARY OF THEOLOGY," "THE DICTIONARY OF SECTS, HERESIES, AND SCHOOLS OF THOUGHT," ETC. ETC.

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JEREMIAH vi. 16

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AN INTRODUCTION TO THE PRAYER BOOK

SECTION I

The Principles of Ceremonial Worship

FORMS and ceremonies in Divine Service are bodily manifestations of spiritual worship, and the ordinary means by which that worship is expressed to God.

The whole scheme of Redemption is based on a principle which shews that God establishes communion between Himself and mankind chiefly through the body and bodily acts, and not through purely mental ones, as the exercise of thought or will. For when a perfect and unimpeded spiritual intercourse was to be renewed between the Creator and His fallen creatures, God, Who "is a Spirit," took upon Him a bodily nature, and by means of it became a Mediator, through Whom that intercourse could be originated and maintained. For the particular application, also, of the benefits of His mediation, Christ ordained Sacraments, which are outward and visible signs endowed with the capacity of conveying inward and spiritual grace to the soul through the organs of the body.

In analogy with this principle, Ceremonial worship, or Ritual, may be defined as the external body of words and actions by which worship is expressed and exhibited before God and man. As it is ordained that men shall tell their wants to God in prayer, although He knows better than they know themselves what each one's necessities are, so it is also ordained that spiritual worship shall be communicated to Him by words and actions, although His Omniscience would be perfectly cognizant of it without their intervention.

The Divine Will on this subject has been revealed very clearly and fully in the Holy Bible; from its earliest pages, which record the sacrifices of Cain, Abel, and Noah, to its latest, in which the worship of Heaven is set forth as it will be offered by the saints of God when the worship of Earth will have passed away.

Before the origination of the Jewish system of ceremonial, we find customs which indicate the use of certain definite forms in acts of Divine worship. The chief of these is Sacrifice, in which the fruits of the earth were offered to God, or the body of some slain animal consumed by fire on His altar. Such acts of sacrifice were purely ceremonial, even supposing them to have been unaccompanied by any words; and the account of Abraham's sacrifice, in Genesis xv. 9—17, illustrates very remarkably the minute character of the ritual injunctions given by God even before the time of the Mosaic system. The Divine institution of the outward ceremony of Circumcision is another instance of the same kind, and one of even greater force, from the general and lasting nature of the rite as at first ordained; a rite binding on the Jewish nation for nearly two

thousand years. Another ceremonial custom to be observed in the Patriarchal times is that of "bowing down the head" when worshipping the Lord [Gen. xxiv. 26, 48]; another, that of giving solemn benedictions, accompanied by laying on of hands [Gen. xxvii. 27-29; xxviii. 1-4; xlvii. 10; xlviii. 9-20]; another, that of setting up a pillar, and pouring oil upon it [Gen. xxviii. 18; xxxv. 14]; another, purification before sacrifice [Gen. xxxv. 2]; and, to name no more, one other, the reverent burial of the dead [Gen. xxiii. 19; xxxv. 19; l. 10], which even then was an act of reverence towards God, as well as of respect and affection towards the departed.

The introduction of a higher form of corporate worship was accompanied by a great development of ceremony or ritual. Of what was previously in use, we can only infer that it was divinely instituted; but the divine institution of the Jewish system of ritual is told us in the most unmistakeable terms in the Holy Bible, and the narration of it occupies more than seven long chapters of the Book of Exodus [xxiv.—xxxi.], together with the greater part of the twenty-seven chapters of Leviticus.

This system of ritual (sometimes called "Mosaic," but in reality Divine) was revealed with circumstances of the utmost solemnity. After a preparation of sacrifices, Moses, Aaron, Nadab and Abihu, and the seventy elders, went up into the lower part of Mount Sinai, and from thence "they saw the God of Israel: and there was under His feet as it were a paved work of a sapphire stone, and as it were the body of Heaven in clearness." Moses was then commanded to go up to the summit of the mountain, "and a cloud covered the mount. And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days: and the seventh day He called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gat him into the mount: and Moses was in the mount forty days and forty nights" [Exod. xxiv. 9—18]. During this awful time of converse between God and His servant Moses, it appears that the one subject of revelation and command was that of ceremonial worship: the revelation of the moral law being recorded in the single verse, "And He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God" [Exod. xxxi. 18].

The revelation of God's will respecting forms and ceremonies, which was thus awfully given to Moses, went into very minute particulars, which were chiefly respecting the construction of the Tabernacle, the dress of those who were to minister in it, the *instrumenta* of Divine Service, and the ceremonies with which that service was to be carried on. The architecture of the structure itself, the design of its utensils, and of the priestly vestments, and that kind of laws for the regulation of Divine Service which we now know as rubrics, were thus communicated to Moses by God Himself, and in the most solemn manner in which any revelation was ever given from Heaven. And when the revelation was completed, "the Lord spake unto Moses, saying, See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship. . . . And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee" [Exod. xxxi. 1—6]. Thus Divine Inspiration was given to the principal architects and superintendents of the external fabric by means of which Divine Service was to be carried on, as well as a Revelation of its structure, and of the ceremonial itself; and no words can heighten the importance and value which Almighty God thus indicated as belonging to ceremonial worship.

Nor did this importance and value belong to ceremonial worship only in the early period of the Jewish nation's life. It was not given to them as a means of spiritual education, by which they should be gradually trained to a kind of

worship in which externals should hold a less conspicuous position. Nothing whatever appears, in the revelation itself, of such an idea as this ; but the ceremonial is throughout regarded as having reference to Him in Whose service it was used, looking to the Object of worship, and not to the worshippers. And accordingly, when the Jewish nation attained its highest pitch of prosperity, and probably of intellectual as well as spiritual progress, in the latter years of David and in the reign of Solomon, this elaborate system of ceremonial worship was developed instead of being narrowed. The magnificent preparations which David made for building the Temple are recorded in 1 Chron. xxii., xxviii., and xxix. ; and those which he made for establishing the service there, in 1 Chron. xvi., xxiii.—xxvi. : the descriptions of the structure and of the utensils being almost as minute and detailed as in the commandments of God on Sinai respecting the Tabernacle. In this more intellectual age of the Jewish nation, and for this development of ceremonial worship, God vouchsafed to give inspiration to His servants for their work, as He had done to Bezaleel and Aholiab. When the Holy Bible gives the account of David furnishing Solomon with the designs for the Temple and its furniture, these significant words are added, "And the pattern of all that he had by the Spirit." Even more striking are David's own words : "All this the Lord made me understand in writing by His hand upon me, even all the works of this pattern. . . . . The Lord God, even my God, will be with thee ; He will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord" [1 Chron. xxviii. 12, 19]. The fulfilment of this prophetic promise is indicated in a subsequent place by the words, "Now these are the things wherein Solomon was instructed for the building of the house of God" [2 Chron. iii. 3]: and the Divine approval of all that was done is strikingly shewn in 1 Kings ix. 3 ; 2 Chron. v. 11-14 ; and vii. 1, 2. Nor should the fact be overlooked that the most costly and beautiful house of God which the world ever saw was built, the most elaborate and gorgeous form of Divine Service established, by one who was no imaginative enthusiast, but by one whose comprehensive knowledge and astute wisdom exceeded those of any man who had ever before existed, and were perhaps greater than any learning or wisdom, merely human, which have since been known. Solomon was a man of science, an ethical philosopher, and a statesman, yet a ritualist.

Thus the use of Ceremonial Worship in some form is shewn to have existed even in the simple Patriarchal ages ; and to have been ordained in its most extreme form by God Himself in the times of Moses, David and Solomon. Let it be reverently added, that it was this extreme form of Ceremonial Worship which our Lord recognized and took part in when He went up to Jerusalem to celebrate the great Festivals, and the restoration of which in its purity He enforced both at the beginning and end of His ministry by His "cleansing the Temple" from the presence of those who bought and sold there. The vain and empty private ceremonies which the Pharisees had invented met with the severe condemnation of our Lord ; but there is not one act or word of His recorded which tends in the least towards depreciation of the Temple service ; or which can lead to the supposition that the worship of God "in spirit and in truth" is to be less associated with forms and ceremonies when carried on by Christians, than when it was offered by Moses, David, Solomon, and the Old Testament saints of many centuries.

The ritual practices of the Apostolic age are to some extent indicated in the New Testament, but as the Temple service was still carried on, and Jerusalem formed the religious centre of the Apostolic Church, it is clear that an elaborate ceremonial was not likely to be established during the first quarter of a century of the Church's existence. Yet this earliest age of the Church witnesses to the *principle* of ceremonial worship, as the Patriarchal age had done ; and each foreshadowed a higher development of it. A learned German ritualist has written thus on this subject :—"On mature reflection, I am satisfied that the Apostles by no means performed the Divine Liturgy with such brevity, at least

as a general rule, as some have confidently asserted. The faithful, whether converts among the Jews or Gentiles, were accustomed to ceremonies and prayers in their sacrifices; and can we suppose that the Apostles would neglect to employ the like, tending so greatly as these must do to the dignity of the service, and to promote the reverence and fervour of the worshipper? Who can believe that the Apostles were content to use the bare words of consecration and no more? Is it not reasonable to suppose that they would also pour forth some prayers to God, especially the most perfect of all prayers which they had learned from the mouth of their Divine Master, for grace to perform that mystery aright; others preparatory to communion, and again, others of thanksgiving for so inestimable a benefit?" [Krazer, *de Liturgiis*, i. 1—3.]

But there are distinct traces of actual forms of service in the Acts of the Apostles, and in some of the Epistles. In the second chapter of the former, at the forty-second verse, it is said of the first Christians that they continued stedfastly in *the* doctrine [τῇ διδαχῇ] and in *the* fellowship [τῇ κοινωνίᾳ] of the Apostles; and in *the* breaking of *the* Bread [τῇ κλάσει τοῦ ἄρτου], and in *the* prayers [ταῖς προσευχαῖς]; the two latter expressions clearly indicating settled and definite ceremonial usages with which the writer knew his readers to be acquainted. St. Paul's reference to a Sunday offertory [1 Cor. xvi. 1]; to the observance of decency and order in the celebration of Divine Service [1 Cor. xiv. 40]; to the ordinances, or traditions, which he had delivered to the Corinthians, and which *he had received from the Lord Himself* [1 Cor. xi. 2]; and to the divisions of Divine Service in his words, "I exhort, therefore, that first of all, supplications [δεήσεις], prayers [προσευχὰς], intercessions [ἐντεύξεις], and Eucharists [εὐχαριστίας], be made for all men" [1 Tim. ii. 1],—these shew that an orderly and formal system was already in existence; while his allusion to "the traditions" [τὰς παραδόσεις] seems to point to a system derived from some source the authority of which was binding upon the Church. Such an authority would attach to every word of our Blessed Lord; and when we know that He remained on earth for forty days after His Resurrection, and that during that period He was instructing His Apostles in "the things pertaining to the Kingdom of God" [Acts i. 3], it is most natural to suppose that the main points of Christian ritual were ordained by Him, as those of the Jewish ritual had been ordained during the forty days' sojourn of Moses on Sinai. It is to be remembered also that there are forms and ceremonies in use by the Church which were undoubtedly ordained by Christ, such as the laying on of hands in Ordination, the use of water and certain words in Holy Baptism, and the manual ceremonies at the Holy Communion.

At a later period, when the Temple service had altogether ceased, when the temporary dispensation of a miraculous Apostolate was drawing to a close, and when the Church was settling into its permanent form and habits, St. John (the last and most comprehensive of the Apostolic guides of the Church) wrote the book of the Revelation; and several portions of it seem intended to set forth in mystical language the principles of such ceremonial worship as was to be used in the Divine Service of Christian churches. In the fourth chapter, the Apostle is taken up to be shewn, as Moses had been shewn, a "pattern in the Mount;" and as that revelation to Moses began to be made on the Sabbath of the old Dispensation, so it was "the Lord's Day" on which St. John was "in the Spirit," that he might have this new revelation made to him. As, moreover, the revelation made to Moses was one respecting the ritual of the Jewish system, so there is an unmistakeable ritual character about the vision first seen by St. John; the whole of the fourth and fifth chapters describing a scene which bears a close resemblance to the celebration of the Holy Eucharist, as it was celebrated in the early ages of the Church, and as it is still celebrated in the East.

The form and arrangement of churches in primitive times was derived, in its main features, from the Temple at Jerusalem. Beyond the porch was the "narthex" or ante-chapel, answering to the court of the Gentiles, and appro-

priated to the unbaptized and to penitents. Beyond the narthex was the nave, answering to the court of the Jews, and appropriated to the body of worshippers. At the upper end of the nave was the choir, answering to the Holy Place, for all who were ministerially engaged in Divine Service. Beyond the choir was the Bema or Chancel, answering to the Holy of Holies, used only for the celebration of the Holy Eucharist, and separated from the choir by a closed screen, resembling the organ screen of our cathedrals, which was called the Iconostasis. As early as the time of Gregory Nazianzen, in the fourth century, this screen is compared to the division between the present and the eternal world [*Hymn* xi.], and the sanctuary behind it was ever regarded with the greatest reverence as the most sacred place to which mortal man could have access [Chrys. *on Eph. Hom.* iii.]; the veiled door which formed the only direct exit from it into the choir and nave being only opened at the time when the Blessed Sacrament was administered to the people there assembled. The opening of this door, then, brought into view the Altar and the Divine mysteries which were being celebrated there. And when St. John looked through the door that had been opened in Heaven, what he saw is thus described: "And behold a Throne was set in Heaven . . . . and round about the Throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold: . . . . and there were seven lamps of fire burning before the Throne . . . . and before the Throne there was a sea of glass like unto crystal." Here is exactly represented an arrangement of the altar familiar to the whole Eastern Church and to the early Church of England, in which it occupies the centre of an apse in front of the seats of the Bishop and Clergy, which are placed in the curved part of the wall. And, although there is no reason to think that the font ever stood near the altar, yet nothing appears more likely than that the "sea of glass like unto crystal" mystically represents that laver of regeneration through which alone the altar can be spiritually approached. Another striking characteristic of the ancient Church was the extreme reverence which was shewn to the book of the Gospels, which was always placed upon the altar and surmounted by a cross. So "in the midst of the Throne, and round about the Throne," St. John saw those four living creatures which have been universally interpreted to represent the four Evangelists or the four Gospels; their position seeming to signify that the Gospel is ever attendant upon the altar, penetrating, pervading, and embracing the highest mystery of Divine Worship, giving "glory and honour and thanks to Him that sat on the throne, who liveth for ever and ever." In the succeeding chapter St. John beholds Him for whom this altar is prepared. "I beheld, and lo, in the midst of the Throne, and of the four living creatures, and in the midst of the elders, stood a Lamb as It had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth." It cannot be doubted that this is our Blessed Lord in that Human Nature on which the sevenfold grace was poured without measure; and that His appearance in the form of "the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing," represents the mystery of His prevailing Sacrifice and continual Intercession. But around this living Sacrifice there is gathered all the homage of an elaborate ritual. They who worship Him have "every one of them harps," to offer Him the praise of instrumental music; they have "golden vials full of incense, which are the prayers of saints," even as the angel afterwards had "given unto him much incense that he should offer it with the prayers of the saints upon the golden altar which was before the Throne:"[1] they sing a new song, mingling the praises of "the best member that they have" with that of their instrumental music; and they fall down before the Lamb with the lowliest gesture of their

[1] It is observable that the incense is not a symbolical figure for prayer, but is said to be offered in combination with prayer. [Rev. viii. 3, 4.]

bodies in humble adoration. Let it also be remembered that one of the Anthems here sung by the choirs of Heaven is that sacred song, "Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come;" the Eucharistic use of which is traceable in every age of the Church.

These striking coincidences between the worship of Heaven revealed to St. John and that which was and is offered at the altars of the Church on earth, warrant us in considering this portion of the Revelation as a Divine treasury wherefrom we may draw the principles upon which the worship of earth ought to be organized and conducted. And the central point of the principles thus revealed is that there is a Person to be adored in every act of Divine Worship now, as there was a Person to be adored in the system which culminated in the Temple Service. This Person is moreover revealed to us as present before the worshippers. And He is further represented as our Redeeming Lord, the "Lamb that was slain," He who said respecting Himself to St. John at the opening of the Apocalyptic Vision, "I am He that liveth and was dead, and am alive for evermore."

This Presence was promised by our Blessed Lord in words which the daily prayer of the Church interprets to have been spoken with reference not only to Apostolic or Episcopal councils, but also to Divine Service: "Where two or three are gathered together in My Name, there am I in the midst of them" [Matt. xviii. 20]. It is quite impossible to view this promise in the light of Holy Scripture, and especially of that part of the Revelation which has been referred to above, without seeing that its *fullest* and *most essential* meaning connects it with the Eucharistic Presence of Christ, the "Lamb as it had been slain." This truth so pervaded the mind of the ancient Church that in its primitive ages Divine Service consisted of the Holy Eucharist only;[1] and the early Liturgies speak of Christ in such terms as indicate the most simple and untroubled Faith in the actual Presence of our "Master" and Lord. Hence the Ceremonial Worship of the early Church was essentially connected with this Divine Service; and to those who were so imbued with a belief in the Eucharistic Presence of their Lord the object of such ceremonial was self-evident. The idea of reflex action upon the worshipper probably never occurred to Christians in those times. Their one idea was that of doing honour to Christ, after the pattern of the four living creatures, the four and twenty elders, the angels, and the ten thousand times ten thousand and thousands of thousands who said "Worthy is the Lamb:" after the pattern of those who, even in Heaven, accompanied their anthems with the music of harps, and their prayers with the sweet odour of incense.

The mystery of our Lord's Presence as the Object of Divine Worship lies at the root of all the ceremonial practices of the Church: and a conviction that this Presence is vouchsafed chiefly through the Holy Eucharist causes the latter to become the visible centre from which all ritual forms and ceremonies radiate. It is true that there are some ceremonies which may be said to belong to the organization of Divine Service; but even that organization is linked to acts of worship, since it is in the service of God, who enjoins order, and exhibits it in all His works. But this latter class of ceremonies is not large, and scarcely affects the general principle which has been previously stated. There are, again, some ceremonies which may be called educational or emotional in their purpose, but they are so only in a secondary degree; and such a character may be considered as accidentally rather than essentially belonging to them.

The principles of Ceremonial Worship thus deduced from Holy Scripture may be shortly applied to some of the more prominent particulars of the ritual of the Church of England.

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[1] The Holy Eucharist was the only distinctively Christian part of Christian worship. The "hours of prayer," now represented by our Mattins and Evensong, were derived from the Jewish ritual; and the Christians of Jerusalem evidently "went up to" those of the Temple Service while it lasted.

The Principles of Ceremonial Worship

1. *The Building.*—The local habitation provided for the welcome of our Lord's mystical Presence is provided of a character becoming the great honour and blessing which is to be vouchsafed. It is the House of God, not man's house; a place wherein to meet Him with the closest approach which can be made in this life. Hence, if Jacob consecrated with the ceremony of unction the place where God made His covenant with him, and said of it, "This is none other but the house of God, and this is the gate of heaven," so should our churches be set apart and consecrated with sacred ceremonies making them holy to the Lord. So also, because they are to be in reality, and not by a mere stretch of language, the Presence chambers of our Lord, we must regard them as the nearest to heaven in holiness of all places on earth by the virtue of that Presence. And, lavishing all costly material, and all earnest skill upon their first erection and decoration, we shall ever after frequent them with a consciousness that "the Lord is in His holy Temple," and that all which is done there should be done under a sense of the greatest reverence towards Him.

2. *The Ornaments.*—Hence too, the furniture of the House of God, the utensils or *instrumenta* necessary for Divine Service, should all be constructed with a reverent regard to the Person in whose service they are to be used. Costly wood or marble, precious metals and jewels, used for such an object, do not minister to luxury, and have no direct and primary reference at all to those who will use them or look upon them. But as ministering to the honour of Christ our Lord they cannot be too freely used: nor need we ever fear of expending wealth or skill too abundantly when we read of the manner in which God accepted all that Solomon had done for His holy Temple at Jerusalem, and of all the beauty and splendour with which He is worshipped in Heaven. The same principle applies with equal force to the apparel in which the ministers of God carry on His Divine Worship; surplice and alb, cope and vestment, all being used in His honour and for no other primary object whatever. If they are not necessary for the honour of God, the greater part of them are not needed at all.

3. *The Service.*—The use of instrumental music, of singing, and of musical intonation, instead of colloquial modes of speech, are all to be explained on the same ground. Universal instinct teaches that the praises of God ought to be sung, and that singing is the highest mode of using in His service the organs of speech which He has given us. An orderly musical intonation is used by priest and people in their prayers, that they may speak to their Maker otherwise than they would speak to their fellow-men, acknowledging even by their tone of voice that He is to be served with reverence, ceremony, and awe.

4. *The Ceremonies.*—And, lastly, the gestures used in Divine Service are used on similar principles. Kneeling in prayer, standing to sing praise, turning towards the East or the Altar when saying the Creeds, humbly bowing the head at the Name of Jesus or of the Blessed Trinity,—these are all significant gestures of reverence towards One who is really and truly present to accept the worship which they offer; One who accepts such reverence from the holy Angels and the glorified Saints, and who will not be otherwise than willing to receive it from His ministers and members in the Church on earth.

These, then, are the principles of Ceremonial Worship which pervade the Book of Common Prayer; and for the practical expression of which provision is made in the rubrics and in the ritual tradition to which the rubrics directly or indirectly point. They are principles which were originally laid down with the most awful solemnity by God Himself; which were not abrogated by any act or word of our Lord when He was upon earth; which were illustrated afresh on the first formation of the Christian Church in as solemn a manner as that in which they were originally enunciated; which were practically adopted by those Christians who lived nearest to the time of our Lord's ministry and teaching; and which have been followed out in our own Church from the most ancient days.

SECTION II

The Ancient English Prayer Book.

THE Church of England has had distinctive formularies of its own as far back as the details of its customs in respect to Divine Worship can be traced.

The Primitive Liturgy of England.

The earliest history of these formularies is obscure, but there is good reason to believe that they were derived, through Lyons, from the great patriarchate of Ephesus, in which St. John spent the latter half of his life. There was an intimate connexion between the Churches of France and England in the early ages of Christianity, of which we still have a memorial in the ancient French saints of our Calendar; and when St. Augustine came to England, he found the same rites used as he had observed in France, and remarks upon them as differing in many particulars from those of Rome. It is now well known that this ancient Gallican Liturgy came from Ephesus. But there can be no doubt that several waves of Christianity, perhaps of Apostolic Christianity, passed across our island; and the Ephesine or Johannine element in the ancient Prayer Books of the Church of England probably represents but the strongest of those waves, and the predominating influence which mingled with itself others of a less powerful character.

It was in the sixth century [A.D. 596] that the great and good St. Augustine undertook his missionary work among the West Saxons. The mission seems to have been sent from Rome by Gregory the Great, under the impression that the inhabitants of England were altogether heathen; and if he or Augustine were not unacquainted with what St. Chrysostom, St. Jerome and others had said respecting the early evangelization of Britain, they had evidently concluded that the Church founded in Apostolic times was extinct. When Augustine arrived in England, he found that, although the West Saxons were heathen, and had driven the Church into the highlands of Wales by their persecution, yet seven bishops remained alive, and a large number of clergy, who had very strong views about the independence of the Church of England, and were unprepared to receive the Roman missionary except on terms of equality. The chief difficulty felt by St. Augustine arose from the difference just referred to between the religious system of Rome (the only Church with which he was acquainted) and those of France and England. This difficulty, a great one to a man so conscientious and simple-minded, he submitted to Gregory in the form of questions, and among them was the following one on the subject of Divine Worship:—"Whereas the Faith is one, why are the customs of Churches various? and why is one manner of celebrating the Holy Communion used in the holy Roman Church, and another in that of the Gauls?" This diversity becomes even more prominent in the words which Augustine addressed to the seven Bishops of the ancient Church of England, when they met in conference at the place afterwards called St. Augustine's Oak. "You act," said he, "in many particulars contrary to our customs, or rather, to the customs of the universal Church, and yet, if you will comply with me in these three points, viz. to keep Easter at the due time; to perform the administration of baptism, by which we are born again to God, according to the custom of the holy Roman and Apostolic Church; and jointly with us to preach the Word of God to the nation of the Angles, we will readily tolerate all your other customs, though contrary to your own." The answer of St. Gregory contained wise and Catholic advice; and to it we owe, under Providence, the continued use of an independent form of Divine Worship in the Church of England from that day to the present. "You, my brother," said Gregory, "are acquainted with the customs of the Roman Church in which you were brought up. But it is my pleasure that if you have found any thing either in the Roman or the Gallican or any other Church which may be more acceptable to Almighty God, you carefully make choice of the same;

and sedulously teach the Church of the Angles, which is at present new in the Faith, whatsoever you can gather from the several Churches. For things are not to be loved for the sake of places, but places for the sake of good things. Select, therefore, from each Church those things that are pious, religious, and correct; and when you have made these up into one body, instil this into the minds of the English for their Use." The Liturgy of the Roman Church spoken of in this reply is represented by the ancient Sacramentary of St. Gregory, to which such frequent reference is made in the following pages: that of the Gallican Church is also extant, and has been shewn (as was mentioned before) to be the Liturgy of the Church of Ephesus. The words "any other Church" might be supposed to refer to an independent English Liturgy, but there is no reference to any in the question to which Gregory is replying, and he evidently knew nothing of England except through Augustine. From other writers it seems that the Liturgy of England before this time had been the same with that of France; but the native clergy always alleged that their distinctive customs were derived from St. John.

Being thus advised by St. Gregory, the holy missionary endeavoured to deal as gently as possible with those whose customs of Divine Worship differed from his own; but his prepossessions in favour of the Roman system were very strong, and he used all his influence to get it universally adopted throughout the country.

Uniformity in all details was not, however, attainable. The national feeling of the ancient Church steadily adhered to the ancient rite for many years; while the feeling of the Dioceses founded by St. Augustine was in favour of a rite more closely in agreement with that of Rome. As collision was the first natural consequence of this state of things, so some degree of amalgamation as naturally followed in course of time; that which was local, or national, mingling with that which was foreign in the English devotional system, as it did in the English race itself. Some attempts were made, as in the Council of Cloveshoo [A.D. 747], to enforce the Roman Liturgy upon all the dioceses of the country, but it is certain that the previous devotional customs of the land had an exceedingly tenacious hold upon the clergy and the people, and that no efforts could ever wholly extirpate them.

The Mediæval Liturgy of England.

At the time of the Conquest another vigorous attempt was made to secure uniformity of Divine Service throughout the country, and with the most pious intentions. Osmund, Bishop of Salisbury, and Chancellor of England, remodelled the Offices of the Church, and left behind him the famous Portiforium or Breviary of Sarum, containing the Daily Services; together with the Sarum Missal; containing the Communion Service; and, probably, the Sarum Manual, containing the Baptismal and other "occasional" Offices. These, and some other Service-books, constituted the "Sarum Use," that is, the Prayer Book of the Diocese of Salisbury. It was first adopted for that diocese in A.D. 1085, and was introduced into other parts of England so generally that it became the principal devotional Rule of the Church of England, and continued so for more than four centuries and a half: "the Church of Salisbury," says a writer of the year 1256, "being conspicuous above all other Churches like the sun in the heavens, diffusing its light everywhere, and supplying their defects." Other Uses continued to hold their place in the dioceses of Lincoln, Hereford, and Bangor, and through the greater part of the province of York; though in the diocese of Durham the Salisbury system was followed. At St. Paul's Cathedral, and perhaps throughout the diocese of London, there was an independent Use until A.D. 1414; and probably there were several others in Cathedral Churches, while the Roman system was adopted by most monasteries. The Salisbury Use, that of York, that of Bangor, and that of Hereford, are well known to modern ritualists. They appear to be traceable to a common origin; but they differ in so many respects from the Roman Breviary, and even from the Missal (with which a closer agreement might have been expected), that they clearly derive their common origin from a source independent of the Roman

Church. And, whatever quarter they may have been derived from in the first instance, it is equally clear that the forms of Divine Service now known to us under these names represent a system which was naturalized so many ages ago that it has been entitled to the name of an independent English rite for at least a thousand years.

During all this time the public Services of the Church were said in Latin, for Latin had been during some ages the most generally understood language in the world, and was spoken vernacularly in France, Spain, Portugal, and Italy (the modern languages of all which countries were formed from it) down to a comparatively late time, as it is now spoken in Hungary. In England the Latin language was almost as familiar to educated persons as it was upon the Continent; but the poor and uneducated knew no other tongue than their native English, and for these the Church did the best that could be done to provide some means by which they might make an intelligent use of Divine Service.

From the earliest periods we find injunctions imposed upon the Clergy that they should be careful to teach the people the Creed, the Lord's Prayer, and the Ten Commandments in their own tongue. Thus, in A.D. 740 there was a canon of Egbert, Archbishop of York, to the effect, "that every priest do with great exactness instil the Lord's Prayer and Creed into the people committed to him, and shew them to endeavour after the knowledge of the whole of religion, and the practice of Christianity." About the same time, in the southern Province, it is ordered "that they instil the Creed into them, that they may know what to believe, and what to hope for." Two centuries later there is a canon of Ælfric, Archbishop of Canterbury, enjoining the clergy to "speak the sense of the Gospel to the people in English, and of the Pater noster, and the Creed, as often as he can, for the inciting of the people to know their belief, and retaining their Christianity." Similar injunctions are to be found in the laws of Canute in the eleventh century, the constitutions of Archbishop Peckham in the thirteenth, and in the canons of many diocesan synods, of various dates in the mediæval period. Many expositions of the Creed, Lord's Prayer, Ten Commandments, and other principal formulæ, are also to be found in English, and these give testimony to the same anxious desire of the Church to make the most use possible of the language spoken by the poor of the day.[1] Interlinear translations of some, at least, of the offices were also provided, just as the English and Welsh Prayer Book is printed in parallel columns in modern times.

But in days when books were scarce, and when few could read, little could be done towards giving to the people at large this intelligent acquaintance with the services except by oral instruction of the kind indicated. Yet the writing-rooms of the Monasteries did what they could towards multiplying books for the purpose; and some provision was made, even for the poorest, by means of Horn-books, on which the Lord's Prayer, the Creed, and the Angelic Salutation were written.

While these horn-books were thus provided for the poor, the Scriptorium of the Monastery also provided Prymers in English and Latin for those who could afford the expensive luxury of a book. The Latin Prymers are well known under the name of "Books of Hours." Vernacular Prymers exist which were written as early as the fourteenth century, and many relics of old English devotion of that date still remain. These English Prymers contained about one-third of the Psalms, the Canticles, the Apostles' Creed, with a large number of the prayers, anthems, and perhaps hymns. They continued to be published up to the end of Henry VIII.'s reign, and, in a modified form, even at a later date: and they must have familiarized those who used them with a large

[1] It must be remembered that English was not spoken universally by the upper classes for some centuries after the Conquest. In 1362, an Act of Parliament was passed, enjoining all schoolmasters to teach their scholars to translate into English instead of French.

portion of the Services, even when they did not understand the Latin in which those services were said by the Clergy and choirs.

The style of the language in which these Early English Prayer Books were written varies with the age, and the following specimens will shew how much change our native tongue has undergone in the course of the thirteen hundred years during which we can trace it.

THE LORD'S PRAYER IN ENGLISH OF THE SEVENTH CENTURY.

Fader usær thu arth in Heofnas sic gehalgad noma thin to cymeth ric thin. sie willo thin suæ is in Heofne and in Eortho. Hlaf userne oferwistlic sel us to dæg, and forgef us scyltha usra suæ use forgefon scylgum usum. And ne inlead usith in costnunge. Ah gefrig usich from yfle.

THE LORD'S PRAYER AND CREED IN ENGLISH OF THE THIRTEENTH CENTURY.

Fader oure that art in heve, i-halgeed bee thi nome, i-cume thi kinereiche, y-worthe thi wylle also is in hevene so be on erthe, oure iche-dayes bred ȝif us to day, and forȝif us oure gultes, also we forȝifet oure gultare, and ne led ows nowth into fondingge, auth ales ows of harme. So be it.

THE CREED IN ENGLISH OF THE NINTH CENTURY.

Ic gelyfe on God Fæder ælmihtigne, Scyppend heofonan and eorthan; And on Hæland Crist, Sunu his anlican, Drihten urne; Se the wæs geacnod of tham Halgan Gaste, Acænned of Marian tham mædene; Gethrowad under tham Pontiscan Pilate, Gerod fæstnad, Dead and bebyrged; He nither astah to hel warum; Tham thriddan dæge he aras fram deadum; He astah to heofonum; He sit to swythran hand God Fæder wæs ælmihtigan; Thonan toweard deman tha cucan and tha deadan. Ic gelyfe Tha halgan gelathunge riht gelyfdan; Halgana gémænysse; And forgyfnysse synna; Flæsces æriste; And thæt ece life. Si hit swa.

Hi true in God, Fader Hal-michttende, That makede heven and herdeth; And in Jhesu Krist, is ane lepi Sone, Hure Laverd; That was bigotin of the Hali Gast, And born of the mainden Marie; Pinid under Punce Pilate, festened to the rode, Ded, and dulvun; Licht in til helle; The thride dai up ras fra dede to live; Steg intil hevenne; Sitis on his Fadir richt hand, Fadir alwaldand; He then sal cume to deme the quike and the dede. Hy troue hy theli Gast; And hely * * kirke; The samninge of halges; Forgifnes of sinnes; Uprisigen of fleyes; And life withuten ende. Amen.

To these early specimens of devotional English may be added a few taken out of a volume of considerable size, the Primer which was in common use about a hundred years before the present English Prayer Book was constructed.[1]

Pater Noster.

OURE fadir, that art in heuenes, halewid be thi name: thy rewme come to thee: be thi wille do as in heuene and in erthe: oure eche daies breed ȝyue us to day: and forȝyue us oure dettis, as and we forȝeuen to oure dettouris: and ne lede us into temptacioun: but delyuere us fro yuel. So be it.

Domine, Labia.

Lord, thou schalt opyne myn lippis.
And my mouth schal schewe thi prisyng.

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[1] It will be observed that Latin titles are prefixed to these, as is still done with the Psalms in the Prayer Book. These titles were a guide to the ear when the prayers and psalms were being said or sung in Latin.

Books were also provided in which were given tables of reference to the Lessons, Epistles, and Gospels. The following is the title of one, and a specimen of the references is annexed:—

"Here begynneth a rule that tellith in whi he chapitris of the bible ye may fynde the lessouns, pistlis and gospels, that ben red in the churche aftir the vse of salisburi: markid with lettris of the a. b. c. at the begynnynge of the chapitris toward the myddil or ende: aftir the ordre as the lettris stonden in the a. b. c. first ben sett sundaies and ferials togidere: and aftir that the sanctorum, the propre and comyn togider of al the yeer: and thanne last the commemoraciouns: that is clepid the temporal of al the yere. First is written a clause of the begynnynge of the pistle and gospel, and a clause of the endynge therof."

"The first sonenday of aduent.	Rom. xiii. *c.*	*d.* we knowen this tyme.	*ende.* in the lord Ihs Ct.
	Mattheu. xxi. *c.*	*a.* whanne ihs cam nygh.	*ende.* osanna in high thingis."

Such helps and guides must have gone far to remedy the inconvenience of a Latin Service to those who could use them.

God, take heede to myn help:
Lord, hiȝe thee to helpe me.
Glorie be to the fadir and to the sone and to the holy goost:
As it was in the bygynnyng and now and euer and in to the worldis of worldis. So be it.

Credo in.

I BILEUE in god, fadir almyȝti, makere of heuene and of erthe: and in iesu crist the sone of him, oure lord, oon aloone: which is conceyued of the hooli gost: born of marie maiden: suffride passioun undir pounce pilat: crucified, deed, and biried: he wente doun to hellis: the thridde day he roos aȝen fro deede: he steiȝ to heuenes: he sittith on the riȝt syde of god the fadir almyȝti: thenus he is to come for to deme the quyke and deede. I beleue in the hooli goost: feith of hooli chirche: communynge of seyntis: forȝyuenesse of synnes: aȝenrisyng of fleish, and euerlastynge lyf. So be it.

Deus in quo.

Preie we. For the pees.
God, of whom ben hooli desiris, riȝt councels and iust werkis: ȝyue to thi seruantis pees that the world may not ȝeue, that in our heartis ȝouun to thi commandementis, and the drede of enemyes putt awei, owre tymes be pesible thurȝ thi defendyng. Bi oure lord iesu crist, thi sone, that with thee lyueth and regneth in the unitie of the hooli goost god, bi all worldis of worldis. So be it.

[*Prayer for the Clergy.*]

ALMYGHTI god, euerlastynge, that aloone doost many wondres, schewe the spirit of heelful grace upon bisschopes thi seruantis, and vpon alle the congregacion betake to hem: and ȝeete in the dewe of thi blessynge that thei plese euermore to the in trouthe. Bi crist oure lord. So be it.

[*Collect for the Annunciation.*]

LORD, we bisechen helde yn thi grace to oure inwittis, that bi the message of the aungel we knowe the incarnacioun of thi sone iesu crist, and by his passioun and cross be ledde to the glorie of his resurreccioun. Bi the same iesu crist oure lord, that with thee lyueth and regneth in oonhede of the hooly goost, god, bi alle worldis of worldis. So be it.

[*Collect for Whitsun Day.*]

GOD, that tauȝtist the hertis of thi feithful seruantis bi the liȝtnynge of the hooli goost: graunte us to sauore riȝtful thingis in the same goost, and to be ioiful euermore of his counfort. Bi crist our lorde. So be it.

[*Collect for Trinity Sunday.*]

EUERLASTYNGE almyȝti god that ȝave us thi seruantis in knowlechynge of verrei feith to knowe the glorie of the endeles trinite, and in the miȝt of mageste to worchipe thee in oonhede: we bisechen that bi the sadness of the same feith we be kept and defendid euermore fro alle aduersitiees. Bi crist.

[*Collect for St. Michael and all Angels.*]

GOD, that in a merueilous ordre ordeynedist seruisys of aungels and of men, graunte thou mercifulli that oure liif be defendid in erthe bi hem that stonden nyȝ euermore seruynge to thee in heuvene. Bi cirst.

The ancient formularies had, however, by change of circumstances, become unsuitable in several respects for the Church of England. They had grown into a form in which they were extremely well adapted (from a ritual point of view) for the use of religious communities, but were far too complex for that of parochial congregations. When monasteries were abolished, it was found that the devotional system of the Church must be condensed if it was to be used by mixed congregations, and by those who were not specially set apart for that life of rule and continual worship for which monastic communities were intended. The Breviary services had never been familiar to the people of England, any more than they are to the Continental laity of the present day. They were accretions around some shorter and more primitive form of responsive public service which had been found insufficient for those who formed themselves into special societies for the purpose of carrying on an unceasing round of prayer and praise. But now that the "religious" of the Church were to be so separated no longer, Divine Providence led her to feel the way gradually towards a return to the earlier practice of Christianity; the idea of a popular and mixed congregation superseded that of a special monastic one; and the daily worship being transferred from the Cloister to the Parish Church, its normal form of Common Prayer was revived in the place of the Prayers of a class or the solitary recitation of the Parish Priest. No blame was cast upon the former system for its complexity; but the times were changed, a new order of things was becoming

established, and, although the *principles* of the Church are unchangeable, so entire a remoulding of society entailed of necessity a corresponding adaptation of her devotional *practice*, both for the honour of God and the good of souls, to the wants that had come to light.

SECTION III

The Modern English Prayer Book

THE first step that was taken towards the reconstruction of the Service Books of the Church of England was the appointment of a Committee of Convocation, with the sanction of Henry VIII., to consider the nature and extent of the revision which the old Latin services should undergo. This Committee was appointed in the year 1542, and consisted of Shaxton, Bishop of Salisbury (who was *ex officio* Precentor of the Province of Canterbury), Goodrich, Bishop of Ely, and six Clergy of the Lower House of Convocation; the object of their appointment being stated to be the examination, correction, and reformation of "all mass-books, antiphoners" [anthem-books], "and portuises," that is *portiforia*, or breviaries. This Committee continued in existence for a long period, and its last work was the Book of Common Prayer, published in 1549. But for a time its public action was restrained by the "Statute of Six Articles," which, in point of fact, made such labours highly penal.[1] There is good reason to think that Henry VIII. was himself the author of this Statute, and it was certainly passed by his influence. The Bishops had vigorously opposed it in the House of Lords with an eleven days' debate, and their experience shewed them that any reformation of the ancient services must be carried on with extreme caution while this law was in operation under so despotic a monarch.[2] But as soon as Convocation met, after the death of Henry, a resolution was passed, "That the works of the Bishops and others, who by the command of the Convocation have laboured in examining, reforming, and publishing the Divine Service, may be produced, and laid before the examination of this House." This resolution was passed on November 22nd, 1547, and as some of the Clergy complained that it was not safe to do this while

[1] The Statute of Six Articles was an Act of Parliament passed under the personal influence of Henry VIII., and against the persevering efforts of the Bishops in the House of Lords, in the year 1539. It made highly penal any denial of either of six short statements which embodied the chief points of doctrine then brought into controversy. It formed the key of the position for the time; and, knowing this, Cranmer and other Bishops maintained the debate for eleven days, in the hope of preventing the Bill from passing, he himself arguing against it for three days. The penalties annexed to this Act were, for preaching or writing against the first article, burning (without pardon on recantation); imprisonment for life, with forfeiture, for preaching or writing against any of the others, with death for the second offence. In his reply to the Devonshire rebels, Archbishop Cranmer writes respecting this Statute (which they wished to have restored), "If the King's Majesty himself had not come into the parliament house, those laws had never passed."—STRYPE'S *Cranmer*, ii. 515. *Ecc. Hist. Soc.*

[2] Yet Cranmer made a vigorous effort to persuade the King into authorizing the publication of their revision. On January 24th, 1546, he sent Henry a draft of a letter to be addressed to himself by the King, in which it is referred to, and by which it was intended to put it in force. But the King would not adopt the suggestion. The Archbishop wisely pressed on these proposed reforms in the hope that they would be firmly rooted, if established by so vigorous a hand as that of Henry VIII. "It was better," he said to his secretary in 1547, "to attempt such reformation in King Henry the Eight his days than at this time, the King being in his infancy. For if the King's father had set forth any thing for the reformation of abuses, who was he that durst gainsay it?" He probably foresaw that there would be Roman and Puritan schisms, and thought that they might have been prevented by the Church, when backed by the concentrated power of Henry, while there was little hope of stemming their force under his successors.

the Statute of Six Articles remained in force, Cranmer exerted himself, and successfully, to get it repealed, and so to set the Committee and the Convocation free.

Reform of the Rubrics.

The first efforts of the Committee had been to prune down the complexity and superabundance of the existing Rubrics. This was so great that some pages of the Service-books contained many more words of direction in red letters than of prayers in black. The whole ceremonial of Divine Service was involved in this inquiry, including the ancient and venerable practices of the Church, as well as numberless recent and often superstitious ones. In 1543 they prepared a long Canon on "The Ceremonies to be used in the Church of England, together with an explanation of the meaning and significancy of them."[1] How far this was published at the time is not clear; but it is highly probable that the investigation which resulted in this document was also the foundation on which the Rubrics of 1549 were constructed.

The reconstructors of our devotional offices acted wisely in reducing the number of Rubrics, and generally moderating the ceremonial system of the Church of England. They said that "the great excess and multitude of them hath so increased in these latter days, that the burthen of them was intolerable," and they spoke with the experience of practical men, who were familiarly acquainted all their lives with that about which they wrote. But one inconvenience has arisen out of the manner in which they did their work, from which later generations have suffered more than they could foresee. They went upon the principle of expressing only the most essential things in the Rubric, and left many others to tradition. As Bishop Cosin states it,[2] "The book does not everywhere enjoin and prescribe every little order, what should be said or done, but takes it for granted that people are acquainted with such common, and things always used already." Many of these usages are referred to in the subsequent pages of this volume, and need not be mentioned now. It is sufficient to say, that some of them dropped out of memory altogether during the persecution of the Church, and the suppression of the Establishment, under the rule of the Commonwealth; that others, from want of written authority, have become the subject of controversy; and that the ritual tradition to which the Reformers trusted so much when they put forth their condensed form of Rubric, has only been partially recovered even in our own time.

Meanwhile they had also set forth, in 1544, the Litany in English, revised from the Old English Litany which had been in use for a hundred and fifty years or more, and with additions from the Litany of Luther, and that of Archbishop Hermann's Reformed Ritual of Cologne. Though, however, the King consented to this, he seems to have refused to sanction any further labours of the Committee, and they were obliged to proceed with extreme caution during the remainder of his life.

Enlargement of the Committee.

Freedom of action for the Bishops and Clergy of Convocation having been obtained by the repeal of the Statute of Six Articles (or the "Whip with Six Cords," as it was grimly called), they immediately commenced advancing to the practical end of the Revision which had been in view for so many years. On November 30th, 1547, Archbishop Cranmer (now a member of this important Committee) brought before Convocation "a form of a certain ordinance for the receiving of the Body of our Lord under both kinds, viz., of bread and wine." This was adopted, and published in March under the title of "The Order of the Communion," being an English addition to the ancient Salisbury Use of the Missal, which was left otherwise untouched. [See Notes on Communion Service.]

The Committee of Revision had now been considerably enlarged, and since it occupies so important a position in respect to the subsequent history of England, it will be well to give their names as they stood in 1547 and 1549.

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[1] BLUNT'S *Reformation*, i. 492.

[2] COSIN'S *Works*, v. 65.

From the Upper House of Convocation.

Thomas Cranmer . .	Archbishop of Canterbury.
Thomas Goodrich . .	Bishop of Ely [afterwards Lord Chancellor].
Henry Holbech (or Randes)	Bishop of Lincoln.
George Day . . .	Bishop of Chichester.
John Skip . . .	Bishop of Hereford.
Thomas Thirlby . .	Bishop of Westminster.
Nicholas Ridley . .	Bishop of Rochester [afterwards of London].

From the Lower House of Convocation.

William May . . .	Dean of St. Paul's.
Richard Cox . . .	Dean of Ch. Ch. [afterwards Bishop of Ely.]
John Taylor . . .	Dean of Lincoln [afterwards Bishop of Lincoln], Prolocutor.
Simon Heynes . .	Dean of Exeter.
Thomas Robertson .	Archdeacon of Leicester [afterwards Dean of Durham].
John Redmayne . .	Master of Trin. Coll. Camb.

In what manner the Convocation of the Province of York was represented is not on record ; but from the proceedings of 1661 (which would be founded on strict precedent) there can be no doubt that its co-operation was obtained in some way ; and the names of the Archbishop of York and his Suffragans are indeed contained in a list of Bishops who were indirectly or directly mixed up with those above recorded.

It is evident there had been a conviction all along that it was necessary to adopt the "vulgar tongue" as the language in which the revised Services of the Church of England were to be used. The English Litany, which had been used by the people for many generations, was authorized for public use in Divine Service in 1544. The Processional (containing other Litanies) was translated in the same year, though never brought into use ; and the "Order of Communion" was a step in the same uniform direction of progressive reformation. And after his condemnation, Archbishop Cranmer wrote, in a letter to Queen Mary, that the Revision Committee, though composed of men who held different opinions, "agreed without controversy (not one saying contrary) that the Service of the Church ought to be in the mother tongue." Ridley also writes to his chaplain that he had conferred with many on the subject, and "never found man (so far as I do remember), neither old nor new, gospeller nor papist, of what judgment soever he was, in this thing to be of a contrary opinion." Much interesting light is thrown on the manner in which this cautious progress was made, by a letter of Archbishop Cranmer to Henry VIII., respecting the English Processional just referred to: its date being October 7th, 1544 :—

"It may please your Majesty to be advertised, that, according to your Highness' commandment, sent unto me by your Grace's Secretary, Mr. Pagett, I have translated into the English tongue, so well as I could in so short a time, certain processions, to be used upon festival days, if after due correction and amendment of the same, your Highness shall think it so convenient. In which translation, forasmuch as many of the processions, in the Latin, were but barren, as me seemed, and little fruitful, I was constrained to use more than the liberty of a translator : for in some processions I have altered divers words ; in some I have added part ; in some taken part away ; some I have left out whole, either for bycause the matter appeared to me to be little to purpose, or bycause the days be not with us festival days" [having been abrogated in 1537] ; "and some processions I have added whole, because I thought I had better matter for the purpose than was the procession in Latin ; the judgment whereof I leave wholly unto your Majesty : and after your Highness hath corrected it, if your Grace command some devout and solemn note to be made thereunto (as is to

the procession which your Majesty hath already set forth in English), I trust it will much excitate and stir the hearts of all men unto devotion and godliness. But in mine opinion, the song that shall be made thereunto should not be full of notes, but as near as may be for every syllable a note; so that it may be sung distinctly and devoutly, as be the Matins and Evensong, *Venite*, the Hymns, *Te Deum*, *Benedictus*, *Magnificat*, *Nunc Dimittis*, and all the Psalms and Versicles; and in the Mass, *Gloria in Excelsis*, *Gloria Patri*, the Creed, the Preface, the *Pater Noster*, and some of the *Sanctus* and *Agnus*. As concerning the *Salve festa dies*, the Latin note, as I think, is sober and distinct enough; wherefore I have travailed to make the verses in English, and have put the Latin note unto the same. Nevertheless, they that be cunning in singing, can make a much more solemn note thereto. I made them only for a proof, to see how English would do in song. But by cause mine English verses lack the grace and facility that I would wish they had, your Majesty may cause some other to make them again, that can do the same in more pleasant English and phrase. As for the sentence" [the English sense], "I suppose it will serve well enough. Thus Almighty God preserve your Majesty in long and prosperous health and felicity. From Bekisbourne, the 7th of October.

"Your Grace's most bounden
"Chaplain and Beadsman,
"To the King's most excellent Majesty." "T. CANTUARIEN.

From other transactions between the Archbishop and the King, it may be inferred that the suggestion was first sent by the former, perhaps at the request of Convocation, to the latter, then returned in the form of an order from the Crown to the Archbishop as head of the Convocation; and that the above letter is the official reply to that order. It does not appear that the King permitted this English Processional to be published. The *previous* Procession alluded to by Cranmer in this Letter was the Litany nearly as it is now used, which was ordered to be sung publicly in English (as it had long been known to the people through the Prymers) by a mandate of the Crown, dated June 11th, 1544.

Soon after the accession of Edward VI., which occurred in January 1546-7, a Visitation of all the Dioceses of England was commenced, and the well-known "Injunctions of Edward VI." were printed on July 31st, 1547. In May of the same year a King's letter was sent to the Archbishops, giving notice of an intended Visitation, and in October some other Injunctions were issued by the Royal Visitors, which appear never to have been printed. They are here copied (with the exception of the last three, which have no bearing on our subject) from Fothergill's MS. Collections in York Minster Library.

"Injunctions given by the King's Majestie's Visitors in his Highness' Visitation to Robt. Holdgate Ld. A. B. the Dn. Chapter, and all other the Ecclesiastical ministers of and in the Cathedral Church of York, 26 8bris An. 1547.

[1] "Ye shall at all days and times when nine lessons ought or were accustomed to be sung, sing Mattins only of six Lessons and six Psalms with the song of Te Deum Laudamus or Miserere, as the time requireth, after the six Lessons: and that dayly from the Annunciation of our Lady to the first day of October ye shall begin Mattins at six of the clock in the morning, and residue of the year at seven of the clock.

[2] "*Item.* Ye shall sing and celebrate in note or song within the said Church but only one Mass, that is to say, High Mass only, and none other, and daily begin the same at nine of the clock before noon.

[3] "*Item.* Ye shall daily from the said feast of the Annunciation to the said first day of October, sing the Evensong and Complin without any responds: and begin the same at three of the clock in the afternoon. The residue of the year to begin at two of the clock, or half an hour after.

[4] "*Item.* Ye shall hereafter omit, and not use the singing of any hours, prime, dirige, or commendations; but every man to say the same as him sufficeth or he is disposed.

[5] "*Item.* Ye shall sing, say, use, or suffer none other Anthems in the Church but these hereafter following, and such as by the King's Majesty and his most Honourable Council hereafter shall be set forth.

Anthem.

"Like as Moses lift up the serpent in the wilderness, even so was our Saviour Jesus Christ lift upon the Cross, that whosoever believeth in Him should not perish, but have joy for ever. For God so loved the world, that He gave His only-begotten Son, that such as believe in Him should not perish, but have life everlasting.

"℣ Increase, O Lord, our faith in Thee.

"℟ That we may work His pleasure only.

Collect.

"Let us pray.

"Most bountiful and benign Lord God, we, Thy humble servants, freely redeemed and justified by the passion, death, and resurrection of our Saviour Jesus Christ, in full trust of salvation therein, most humbly desire Thee so to strengthen our faith and illuminate us with Thy grace, that we may walk and live in Thy favour, and after this life to be partakers of Thy glory in the everlasting kingdom of Heaven, through our Lord Jesus Christ. So be it.

Another Anthem.

"Be it evident and known unto all Christians that through our Lord Jesus Christ forgiveness of sins is preached unto you, and that by Him all that believe are justified from all things from the which we could not be justified by the law of Moses. So be it.

"℣ O Lord, for Christ's sake our Saviour.

"℟ Accept and hear our humble prayer.

"Let us pray.

"We sinners do beseech Thee, O Lord, to keep Edward the sixth, Thy Servant, our King and Governor; that it may please Thee to rule his heart in Thy faith, fear, and love; that he may ever have affiance in Thee, and ever seek Thy honour and glory. That it may please Thee to be his defender and keeper, giving him the victory over all his enemies, through our Lord Jesus Christ. So be it.

"The residue of the day ye shall bestow in virtuous and godly exercises, as in study and contemplation of God His most holy word.

"All which and singular Injunctions before mentioned the Lord Archbishop of this Church, his Chancellor, Archdeacons, or Official, shall publish and send, or cause to be published and sent and observed in to every Church, College, Hospital, and other ecclesiastical places within his Diocese.

[6] "*Item.* All Sermons, Collations,[1] and Lectures of Divinity hereafter to be had or made in visitations, Synods, Chapters, or at any other time or place, shall not be used in the Latin Tongue, but in the English, to the intent that every man having recourse thereunto may well perceive the same."

These remarkable Injunctions have quite the appearance of taking up the reform of the Liturgy exactly where it had been laid down through the refusal of Henry VIII. to sanction the English Processional: for what are here called "Anthems" are exactly similar in character to those parts of the Service which were printed for each Festival in the Latin Processional of Salisbury, the variable part of the Litany, by which it was adapted to the different seasons of the

[1] These were devotional readings in the Chapter-house, before Compline.

Christian year. They were also used in the "Hours," and seem to shew the original form of the "Anthem."

But all sound reasons for offering up the praises and prayers of the Church in Latin had really passed away many years before this. The reverent prejudices which had still held men to the old habit were also dying off; and the time had arrived when the English language could with wisdom be wholly adopted by the English Church in her work of Divine Service.

The books out of which the Prayer Book was formed.

No records have yet been discovered which throw any light upon the details of the Committee's work in producing the Prayer Book of 1549. It appears to have occupied them for several months notwithstanding their previous labours; and there is every mark of deliberation and reverence in the result. The foundation of their work, or rather the quarry out of which they extracted their chief materials, was the Reformed Salisbury Use of 1516 and 1541: but some other books were evidently used by them, and it may be safely concluded that they did not end their labours before they had gone through a large amount of liturgical research. The following list may be taken as fairly representing the principal books which the Committee of Convocation had before them as the materials for their work of revision:—

The Salisbury Portiforium, Missal, Manual, and Pontifical.
The York and other Uses.
The Reformed Breviary of Cardinal Quignonez. 1535-6.
Simplex ac Pia Deliberatio of Hermann, Archbishop of Cologne. 1545.
Coverdale's English translation of the same. 1547.
The Prymer in English, of various dates.
The "Great" Bible.

But the Book of Common Prayer was substantially, as it still remains, a condensed reproduction, in English, of those Service-books which had been used in Latin by the Church of England for many centuries before.

The Reformation in Germany was in active progress at this time (not having yet lost the impetus given to it by the strong-handed leadership of Luther), and Cranmer had been much in correspondence with Melanchthon and some other German divines during the reign of Henry VIII. But these foreign reformers had scarcely any influence upon the Prayer Book of 1549; and were probably not even consulted during its progress towards completion. Melanchthon and Bucer assisted the Archbishop of Cologne in preparing his "Consultation" (one of the books referred to), and they probably used Luther's version of the ancient Nuremberg offices. But this volume contributed little to our Prayer Book beyond a few clauses in the Litany, and some portions of the Baptismal Service; and it is somewhat doubtful whether in the case of the Litany our English form was not in reality the original of that in Hermann's book. Most likely the latter was translated and brought before Convocation with the hope that it would have much influence; but the Committee of Revision were too wise and too learned in Liturgical matters to attach much importance to it.

It is, in some respects, unfortunate that we cannot trace the book of 1549 into any further detail during the time when it was in the hands of the Committee. We cannot even form any definite conjecture as to the parts respectively taken by its members in the work before them; nor can one of the original collects which they inserted be traced back to its author. And yet there is some satisfaction in this. The book is not identified with any one name, but is the work of the Church of England by its authorized agents and representatives; and as we reverence the architects of some great cathedral for their work's sake, without perhaps knowing the name of any one of them, or the portions which each one designed, so we look upon the work of those who gave us our first English Book of Common Prayer, admiring its fair proportions, and the skill which put it together, and caring but little to inquire whose was the hand that traced this or that particular compartment of the whole.

Although we cannot thus trace out the work of each hand in this great undertaking, we can, however, by means of internal evidence, and a comparison with the older formularies, find out the nature of their labours, and something of the manner in which they went about them. It was made a first principle that everything in the new Prayer Book was to be in English; a principle respecting which, as has been shewn before, there seems to have been not the slightest doubt or hesitation. Their first labour was, then, that of condensing the old services into a form suitable for the object in view, and yet keeping up the spirit and general purpose of the original and ancient worship of the Church.

Nature of the changes made in the Services.

[1] A great step was made in this direction by substituting a Calendar of Lessons referring to the Holy Bible for the Lessons at length as they had been hitherto printed in the Breviary. This made it possible to combine the Breviary [daily services], the Missal [Holy Communion], Epistles and Gospels (&c.), and the Manual [Occasional Offices], in one volume. A precedent for this was offered by a practice which had been adopted in the fifteenth century of printing the Communion Service (though not the Epistles and Gospels) as part of the Breviary. The Marriage Service was also printed in the Missal, which was a precedent for introducing the other services of the Manual into the Prayer Book.

[2] The next step towards condensation was the adoption of a less variable system in the daily services, so that the Collect of the day, the Lessons, and the Psalms should be almost the only portions of Mattins and Evensong which needed to be changed from day to day, or week to week.

[3] Lastly, the several hours of Prayer were condensed into two, Mattins and Evensong, with a third added on Sundays, Wednesdays, and Fridays, in the form of the Litany.

The ancient arrangement of the day for Divine Service was as follows:—

Nocturns or *Mattins;* a service before daybreak.
Lauds; a service at daybreak, quickly following, or even joined on to, Mattins.
Prime; a later morning service, about six o'clock.
Tierce; a service between six and nine o'clock.
Sexts; a service between nine o'clock and noon.
Nones; a service soon after noon.
Vespers; an evening service, about three or four o'clock.
Compline; a late evening service, at bedtime.

These services were often, if not generally, "accumulated" in the Mediæval Church as they are at the present day on the Continent; several being said in succession, just as Mattins, Litany, and the Communion Service have been "accumulated," in modern times, in the Church of England. But the different offices had many parts in common, and this way of using them led to "vain repetitions" of Versicles and Prayers. This was avoided by condensing and amalgamating them, so that repetitions took place only at the distant hours of Morning and Evening. The services of Mattins, Lauds, and Prime, were thus condensed into Mattins; those for Vespers and Compline into Evensong. The three other hours appear (from a table of Psalms given in the Introduction to the Psalter) to have fallen out of public use long before the reformation of our offices; and they were probably regarded as services for monastic and private use only. The general result of this process of condensation will be best seen by the following table, in which the course of the ancient Mattins, Lauds, and Prime, is indicated side by side with that of the Mattins of 1549; and in the same manner, Vespers and Compline are set parallel with Evensong. From this comparison it will be clearly seen that the Book of Common Prayer was framed out of the ancient Offices of the Church of England, by consolidation and translation of the latter, the same principles which have been above indicated being also extended to the Communion Service and the Occasional Offices.

§ *Sarum Daily Services and those of* 1549.

SALISBURY USE.			PRAYER BOOK OF 1549.
Mattins.	*Lauds.*	*Prime.*	*Mattins.*
Invocation Our Father. O Lord, open Thou. O God, make speed. Glory be. Alleluia. Venite, exultemus. Hymn. Psalms. Lessons. Te Deum.	*V.* and *R.* O God, make speed. Glory be. Alleluia. Psalms. Canticle. Short chapter. Hymn. Benedictus. Suffrages. 1st Collect. 2nd Collect.	Invocation. Our Father. O God, make speed. Glory be. Alleluia. Hymn. Psalms. Athanasian Creed. Short chapter. Short Litany. Our Father. [Creed,] Suffrages, Confession and Absolution. 3rd Collect. Intercessory Prayers.	Our Father. O Lord, open Thou. O God, make speed. Glory be. Alleluia. Venite, exultemus. Psalms. 1st Lesson. Te Deum or Benedicite. 2nd Lesson. Benedictus. Creed. Short Litany. Our Father. Suffrages. 1st Collect. 2nd Collect. 3rd Collect.
	Vespers.	*Compline.*	*Evensong.*
	Invocation. Our Father. O God, make speed. Psalms. Short chapter. Hymn. Magnificat. Short Litany. Our Father. Suffrages. 1st Collect. 2nd Collect.	Invocation. Our Father. O God, make speed. Psalms. Short chapter. Hymn. Nunc Dimittis. Short Litany. Our Father. Suffrages, [Creed,] Confession and Absolution. 3rd Collect. Intercessory Prayers.	Our Father. O God, make speed. Psalms. 1st Lesson. Magnificat. 2nd Lesson. Nunc Dimittis. Creed. Short Litany. Our Father. Suffrages. 1st Collect. 2nd Collect. 3rd Collect.

When this work of condensation and translation had been completed, the Prayer Book was submitted to Convocation (which met on November 24th, 1548), that it might go forth with the full authority of the Church. It was then communicated to the King in Council, and afterwards laid before Parliament on December 9th, 1548, that it might be incorporated into an Act of Parliament [2 & 3 Edw. VI. cap. 1]. This Act (including the Prayer Book) passed the House of Lords on January 15th, and the House of Commons on January 21st, 1548-9. It was the first Act of Uniformity, and it enacted that the Prayer Book should come into use in all churches on the Feast of Whitsunday following, which was June 9th, 1549. The Book itself was published on March 7th, 1548-9, thus allowing three months' interval, during which the Clergy and Laity might become acquainted with the new Order of Divine Service. Yet, although it was in one sense new, they who had been engaged upon it felt so strong a conviction that it was substantially identical with the old, that in after days

Cranmer offered to prove that "the order of the Church of England, set out by authority of Edward the Sixth, was the same that had been used in the Church for fifteen hundred years past."

In the Act of Parliament which enacted the Book of Common Prayer, it was said to have been composed under the influence of the Holy Ghost; and there is, doubtless, an indication of this belief in the choice of the day on which it was enjoined to be used. So solemn were the views which those who arranged and set forth the Prayer Book took of their work, so anxious their desire that it should be sealed with the blessing of God.

When it was set forth the Prayer Book was well received everywhere.

In Bishop Gardiner's official reply to the Privy Council on the subject he says, "He had deliberately considered of all the Offices contained in the Common Prayer Book and all the several branches of it: that though he could not have made it in that manner, had the matter been referred unto him, yet that he found such things therein as did very well satisfy his conscience; and therefore, that he would not only execute it in his own person, but cause the same to be officiated by all those of his diocese." Somerset, writing to Cardinal Pole, June 4th, 1549, and sending him a Prayer Book, says that there was "a common agreement of all the chief learned men in the Realm" in favour of the new "form and rite of service." Edward VI.'s reply to the Devonshire rebels asserts the same thing.

But unfortunately for the peace of the Church of England, those who were in authority at this period were disposed to yield too much to the influence of foreigners whose principles were totally alien from those on which the English Reformation was based. That Reformation had been strictly Catholic in its origin and in its official progress, and the repudiation of foreign interference with the Church of England had been one of its main features. But foreign interference now arose from a different quarter, Calvin and his associates endeavouring, with characteristic self-assurance, to bias the mind of England towards Genevan Presbyterianism, rather than Anglican Catholicity. Calvin himself thrust a correspondence upon the Protector Somerset, upon the young King, and upon Archbishop Cranmer. A letter of his still exists in the State Paper Office, which was written to the Duke of Somerset on October 22nd, 1548, and in which he urges the Protector to push the Reformation further than it had hitherto gone. Others to the same purpose may be found in Strype's *Memorials of Cranmer*. Peter Martyr and Martin Bucer (neither of whom could understand the English language) were placed in the most important positions at Oxford and Cambridge by Somerset; John à Lasco, a Polish refugee, was quartered upon Cranmer for six months, and afterwards established in a schismatic position in London; and Poullain [Valerandus Pollanus] was, in a similar manner, established at Glastonbury. These appointments shew the manner in which the Church of England was sagaciously leavened with foreign Protestantism by those who wished to reduce it to the same abject level; and they are but a few of the many indications which exist that the Puritanism by which the Church was so imperilled during the succeeding hundred and twenty years arose out of foreign influences thus brought to bear upon the young clergy and the laity of that generation.

These influences soon began to affect the Book of Common Prayer, which had been, with so much forethought, learning, and pious deliberation, prepared by the Bishops and other Divines who composed the Committee to which reference has so often been made. It had been accepted with satisfaction by most of the Clergy and the Laity; and had even been taken into use by many at Easter, although not enjoined to be used until Whitsunday, so desirous were they of adopting the vernacular service. But probably, this quiet acceptance of the Prayer Book by the Clergy raised hopes in the foreign party of moulding it to their own standard of Protestantism.

Revision of 1552.

It is certain that an agitation had been going on, among the latter, from the

very time when the Book of 1549 had been first brought into use. A Lasco, Peter Martyr, and Martin Bucer appear to have been continually corresponding about the Prayer Book, and plotting for its alteration, although they knew it only through imperfect translations hastily provided by a Scotsman named Aless, living at Leipsic, and Sir John Cheke. In the Convocation of 1550 a debate on the subject of Revision was started among the Bishops, and the question was sent down also to the Lower House, but it was postponed by the latter until the following Session, and what was done further does not appear; though it is probable that the consideration of the Thirty-nine Articles absorbed the whole attention of Convocation for several sessions, and that the proposition for a revised Prayer Book was set aside, as far as the official assembly of the Church was concerned. The young King had now, however, been aroused by the meddlesome letters of Calvin, and perhaps by some of the Puritan courtiers, to entertain a strong personal desire for certain changes in Divine Service; and not being able to prevail on the Bishops to accede to his wishes, he declared to Sir John Cheke (with true Tudor feeling) that he should cause the Prayer Book to be altered on his own authority. It was this determination of Edward, probably, which finally turned the scale in favour of a more constitutional Revision.

No records remain to shew us in what manner or by whom this Revision was ultimately made. It has been suggested by Dr. Cardwell that the Convocation delegated its authority to a Commission appointed by the King, and that this Commission was the same with that which had set forth the Ordinal of 1550, consisting of "six Prelates, and six other men of this Realm, learned in God's law, by the King's Majesty to be appointed and assigned;" but of which only the name of Bishop Heath of Worcester is recorded. Archdeacon Freeman considers it to be "all but certain that it was the Ordinal Commission which conducted the Revision of 1552," especially because the Ordinal was affixed to the Act of Parliament by which the revised book was legalized. There is no certain proof that the Prayer Book of 1552, commonly called the Second Book of Edward VI., ever received the sanction of Convocation; yet it is highly improbable that Cranmer would have allowed it to get into Parliament without it. Edward's second act of Uniformity, with the revised Prayer Book attached, was passed on April 6th, 1552, with a proviso that the book was to come into use on the Feast of All Saints following. Three editions of the Book were printed, but in so unsatisfactory a manner, that in September 27th any further issue of those already printed was forbidden by an Order in Council. On July 6th, 1553, Edward VI. died, and it does not appear that any of the revised books had been printed after 1552; the "Declaration on kneeling" being inserted on a fly-leaf. It seems very unlikely, therefore, that this second Prayer Book of Edward VI. was ever taken into common use; and its chief importance is derived from the circumstance that it was made the basis of those further Revisions which resulted in the Prayer Book which has now been used without alteration for two centuries.

The Prayer Book made unlawful by Queen Mary.

The Acts of Uniformity passed in the reign of Edward were legally repealed by 1 Mary, sess. ii. c. 2, which was passed in October 1553. By this Act the Services of the Church of England were restored to the condition in which they were in the last year of Henry VIII. A proclamation was also issued, enjoining that no person should use "any book or books concerning the common service and administration set forth in English to be used in the churches of this realm, in the time of King Edward the VIth, commonly called the Communion Book, or Book of Common Service and Ordering of Ministers, otherwise called the Book set forth by the authority of Parliament, for Common Prayer and Administration of the Sacraments; but shall, within fifteen days bring or deliver the said books to the Ordinary, where such books remain, at the said Ordinary's will and disposition to be burnt." This Act and Proclamation were preceded, apparently, by an Act of Convocation of the same tenor; for the Upper House had been requested

by the Lower (both being doubtless "packed" assemblies at the time) to suppress the "schismatical book called the Communion Book, and the Book of Ordering Ecclesiastical Ministers." Thus the work which had been done with so much care and deliberation was, for a time, set aside; Divine Service was again said in Latin, and the customs of it reverted, to a great extent, to their mediæval form. As, however, the monasteries were not revived, the devotional system of Queen Mary's reign must, in reality, have been considerably influenced in the direction of reformation. We have already seen that "the last year of the reign of Henry VIII." (which was the standard professedly adopted) was a period when much progress had been made towards establishing the devotional system afterwards embodied in the Book of Common Prayer; and it seems likely that the services of the Church in the reign of Queen Mary were a modified form of, rather than an actual return to, the mediæval system which existed before the sixteenth century.

Queen Elizabeth succeeded to the throne on November 17th, 1558, and for a month permitted no change to be made in the customs of Divine Service.

On December 27th of that year, a Proclamation was issued condemning unfruitful disputes in matters of religion, and enjoining all men "not to give audience to any manner of doctrine or preaching other than to the Gospels and Epistles, commonly called the Gospel and Epistle of the day, and to the ten commandments, in the vulgar tongue, without exposition or addition of any manner, sense, or meaning to be applied or added; or to use any other manner of publick prayer, rite or ceremony in the Church, but that which is already used and by law received; or the common Litany used at this present in her Majesty's own chapel; and the Lord's Prayer, and the Creed, in English, until consultation may be had by Parliament, by her Majesty and her three estates of this realm, for the better conciliation and accord of such causes as at this present are moved in matters and ceremonies of religion."

Revision of Queen Elizabeth's reign.

The first Act of Parliament in the reign of Queen Elizabeth restored to the Crown the supremacy over persons and causes ecclesiastical, which had been taken away from it in the previous reign. But this does not seem to have been considered sufficient authority for dealing with the subject of Divine Service; nor does it seem to have been possible, at first, to place it in the hands of Convocation. An irregular kind of Committee was therefore appointed at the suggestion of Sir Thomas Smith, the Queen's Secretary, who were to meet at his house in Cannon Row, Westminster, and who were to "draw in other men of learning and gravity, and apt men for that purpose and credit, to have their assents." This Committee consisted of the following persons:

Matthew Parker, subsequently Abp. of Canterbury.
Edmund Grindal, ,, Bp. of London, Abp. of York, and Abp. of Canterbury.
James Pilkington, ,, Bp. of Durham.
Richard Cox, ,, Bp. of Ely.
William May, appointed Abp. of York, but died before consecration.
William Bill, subsequently Dean of Westminster.
Sir Thomas Smith, ,, Dean of Carlisle.
David Whitehead, ,, [Declined the Archbishopric of Canterbury.]
Edwin Sandys, ,, Bp. of Worcester, and Abp. of York.
Edmund Guest, ,, Bp. of Rochester, and of Salisbury.

The last two were summoned to attend upon the Committee after its first appointment. It has been supposed, from a vindication of the changes made which was sent by him to Cecil, that Guest was the person chiefly concerned in the revision, and that he acted for Parker, who was absent through illness. Cox and May were on the Committee of 1542-1549.

While this Committee was engaged on its labours, an attempt was made to reconcile the extreme Romanist party by a Conference of Divines held before

the Privy Council and others in Westminster Abbey; but the attempt failed through the impracticable temper of the leading men on the Romanist side: and thus the way was made clear for a new Act of Uniformity on the basis of those passed in Edward's reign.

The Queen and Cecil both appear to have desired that the original Prayer Book, that of 1549, should be adopted as far as possible; but the second Book, that of 1552, was taken by the Committee of Divines, and with a few alterations of some importance, submitted to the Queen to be set before Parliament. The most important of these alterations were the following:

[1] A Table of Proper Lessons for Sundays was prefixed.

[2] The "accustomed place" 'or Chancel, instead of "in such place as the people may best hear," was appointed for the celebration of Divine Service.

[3] The "Ornaments" of the Church and the Ministers which had been in use under the first Book of Edward, but had been reduced to a *minimum* by the second, were directed again to be taken into use.

[4] The Litany clause, "From the tyranny of the Bishop of Rome, and all his detestable enormities," was now omitted.

[5] The present form for administering the consecrated Elements to the communicants was substituted for that ordered by the Book of 1552, which was the latter half only of that now used. As the first half of the words is the form that was used in the Book of 1549, the new form was thus a combination of the two.

[6] The declaration respecting kneeling, which had been inserted on a fly-leaf at the end of the Communion Service in the Book of 1552, was now omitted altogether.

Thus altered, the Book was laid before Parliament, which (without any discussion) annexed it to the Act of Uniformity. [1 Eliz. cap. 2.] This Act was passed on April 28th, 1559, and it enacted that the revised Prayer Book should be taken into use on St. John the Baptist's Day following. It was used, however, in the Queen's chapel on Sunday, May 12th, and at St. Paul's Cathedral on Wednesday, May 15th. After the appointed day had passed, a Commission was issued [July 19th, 1559] to Parker, Grindal, and others for carrying into execution the Acts for Uniformity of Common Prayer, and for restoring to the Crown its jurisdiction in Ecclesiastical matters. A Royal Visitation was also held in the Province of York, under a Commission dated July 25th. It then appeared that the Prayer Book was so generally accepted by the Clergy, that out of 9400 only 189 refused to adopt it; this number including those Bishops and others of the most extreme Romanist party, who had been appointed in Queen Mary's reign on account of what in modern times would be called their Ultramontane prejudices.

It is worth notice, however, that the Book of Common Prayer as thus revised in 1559 was quietly accepted by the great body of Romanist laity; and also that the Pope himself saw so little to object to in it that he offered to give the book his full sanction if his authority were recognized by the Queen and kingdom. "As well those restrained," said Sir Edward Coke, "as generally all the papists in this kingdom, not any of them did refuse to come to our church, and yield their formal obedience to the laws established. And thus they all continued, not any one refusing to come to our churches, during the first ten years of her Majesty's government. And in the beginning of the eleventh year of her reign, Cornwallis, Bedingfield, and Silyarde, were the first recusants; they absolutely refusing to come to our churches. And until they in that sort began, the name of recusant was never heard of amongst us." In the same Charge, Coke also states as follows:—That the Pope "before the time of his excommunication against Queen *Elizabeth* denounced, sent his letter unto her Majesty, in which he did allow the *Bible*, and Book of *Divine Service*, as it is now used among us, to be authentick, and not repugnant to truth. But that therein was contained enough necessary to salvation, though there was not in it so much as might conveniently be, and that he would also allow it unto us, without changing any part: so as her Majesty would acknowledge to receive it from the *Pope*, and by his

allowance; which her Majesty denying to do, she was then presently by the same Pope excommunicated. And this is the truth concerning Pope Pius Quartus as I have faith to God and men. I have oftentimes heard avowed by the late *Queen* her own words; and I have conferred with some *Lords* that were of greatest reckoning in the *State*, who had seen and read the Letter, which the Pope sent to that effect; as have been by me specified. And this upon my credit, as I am an honest man, is most true."[1] It may have been with the object of making the Pope acquainted with the real character of the Prayer Book that it was translated into Latin in the same year; and it is, possibly, to the work of translation that a document in the State Paper Office refers [Eliz. vii. 46] which, on November 30th, 1559, mentions the progress made by the Convocation in the Book of Common Prayer. The Latin Version (differing in no small degree from the English) was set forth on April 6th, 1560, under the authority of the Queen's Letters Patent.

The only other change that was made in the Prayer Book during the reign of Elizabeth was in the Calendar. On January 22nd, 1561, the Queen issued a Commission to the Archbishop of Canterbury, the Bishop of London, Dr. Bill, and Walter Haddon, directing them "to peruse the order of the said Lessons throughout the whole year, and to cause some new calendars to be imprinted, whereby such chapters or parcels of less edification may be removed, and other more profitable may supply their rooms." This commission was issued by the authority given in the 13th clause of Elizabeth's Act of Uniformity, which is cited in its opening paragaph; and in the end of it there is a significant direction, "that the alteration of any thing hereby ensuing be quietly done, without show of any innovation in the Church." In the Calendar revised by these Commissioners the names of most of those Saints were inserted which are to be found in that of our present Prayer Book.

But although no further changes were made in the authorized devotional system of the Church during the remainder of the century, continual assaults were being made upon it by the Puritan party, extreme laxity was tolerated, and even sanctioned, by some of the Bishops (as, for example, at Northampton, by Bishop Scrambler of Peterborough), and the people were gradually being weaned from their love for a Catholic ritual: while, in the meantime, a great number of the new generation were being trained, by continual controversy and by enforced habit, into a belief that preaching, either in the pulpit or under the disguise of extemporaneous prayer, was the one end and aim of Divine Service. In 1592 the Puritans had grown so rancorous that they presented a petition to the Privy Council in which the Church of England is plainly said to be derived from Antichrist; the press swarmed with scurrilous and untruthful pamphlets against the Church system; and the more sober strength of this opposition may be measured very fairly by the statements and arguments of Hooker in his noble work, the "Ecclesiastical Polity."

On the accession of James I., which occurred on May 7th, 1603, the hopes of those who wished to get rid of the Prayer Book were strengthened by the knowledge that the King had been brought up by Presbyterians. A petition was presented to him, called the "Millenary Petition," from the number of signatures attached to it, in which it was represented that "more than a thousand" of his Majesty's subjects were "groaning as under a common burden of human rites and ceremonies," from which they prayed to be relieved by a reduction of the Prayer Book system to their own standard. The result of this petition was the

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[1] The Lord Coke, *his Speech and Charge*, London, 1607. See also Camden, *Ann. Eliz.* p. 59, ed. 1615. Twysden's *Historical Vindication of the Church of England*, p. 175. *Validity of the Orders of the Church of England*, by Humphrey Prideaux, D.D., 1688. Bramhall's *Works*, ii. 85, ed. 1845. Bp. Babington's *Notes on the Pentateuch; on Numbers* vii. Courayer's *Defence of the Dissertation on the Validity of English Ordinations*, ii. 360, 378. Harrington's *Pius IV. and the Book of Common Prayer*, 1856.

"Hampton Court Conference," an assembly of Clergy and Nonconformists summoned by the King to meet in his presence at the Palace of Hampton Court, and discuss the grievances complained of. This Conference met on the 14th, 16th, and 18th of January, 1603-4, in the presence of the King and the Privy Council; but the former was so disgusted with the unreasonableness of the Puritan opponents of the Prayer Book, that he broke up the meeting abruptly on the third day, without committing the Church to any concessions in the direction they required. Under the same clause of the Act of Uniformity by which Queen Elizabeth had directed a revision of the Calendar, the King did, however, cause a few changes to be made in the Prayer Book.

Revision in the reign of James I.

[1] The words "or remission of sins" were added to the title of the Absolution.

[2] The "Prayer for the Royal Family" was placed at the end of the Litany; and also some Occasional Thanksgivings.

[3] Two slight verbal changes were made at the beginning of the Gospels for the Second Sunday after Easter and the Twentieth Sunday after Trinity.

[4] An alteration was made in one of the Rubrics for Private Baptism. [See the Office.]

[5] The title of the Confirmation Service was enlarged.

[6] The latter part of the Catechism, respecting the Sacraments, was added.

[7] Some slight changes were made in the Calendar.

In the following year a petition was presented to the King from ministers in the Diocese of Lincoln, in which fifty "gross corruptions" were enumerated in the Prayer Book: and they demanded its total abolition as the only means by which the land could be rid of the idolatry and superstition which it enjoined. Such was the spirit of the times upon which the Church of England was now entering, and which culminated, after a struggle of forty years more, in the suppression of the Prayer Book.

An "ordinance" was passed by the Parliament on January 3rd, 1645, which repealed the Acts of Uniformity, and enacted that the Book of Common Prayer should not thenceforth be used in any Church, Chapel, or place of worship in England or Wales. On August 23rd, 1645, another ordinance forbade the use of it in private, required all copies of the Book be given up, and imposed heavy penalties upon those who dared to disobey these singularly tyrannical injunctions. For fifteen years the prayers of the Church of England could only be said in extreme privacy, and even then with danger of persecution, for many cases are on record in which heavy fines were imposed on those who were discovered using the Prayer Book.

Suppression of the Prayer Book in 1645.

§ *The Revision of* 1661.

When the new form of government, established by Cromwell, had collapsed after his death, the restoration of the ancient constitution of the country involved the restoration of its ancient Church, and consequently of its ancient system of devotion as represented by the Book of Common Prayer. Notwithstanding the highly penal law which had been passed against its use, there had been many bold and faithful men who had not feared to "obey God rather than men." Bishops Bull and Sanderson had been notable instances of this stedfastness, and they did not by any means stand alone.[1] As the time drew near for

[1] "The iniquity of the times would not bear the constant and regular use of the Liturgy; to supply therefore that misfortune, Mr Bull formed all the devotions he offered up in public, while he continued minister of this place, out of the Book of Common Prayer, which did not fail to supply him with fit matter and proper words upon all those occasions that required him to apply to the throne of grace with the wants of his people. He had the example of one of the brightest lights of that age, the judicious Dr. Sanderson, to justify him in this practice; and his manner of performing the public service was with so much fervour and ardency of affection, and with so powerful an emphasis in every part, that they who were most prejudiced against the Liturgy, did not scruple to commend Mr.

the return of Charles II. to the throne of his fathers, Prayer Books were brought from their hiding-places, printers began to prepare a fresh supply, and its offices began to be openly used, as in the case of the good and great Dr. Hammond, who was interred with the proper Burial Service on April 26th, 1660. Before the end of 1660, the demand for Prayer Books had been so great, notwithstanding the number of old ones which had been preserved, that three several editions in folio, quarto, and a smaller size are known to have been printed.

Charles the Second landed in England on May 26th, 1660, the Holy Communion having been celebrated on board the "Naseby" at a very early hour in the morning; probably by Cosin, the King's Chaplain, whose influence was afterwards so great in the revision of the Prayer Book. As soon as the Court was settled at Whitehall, Divine Service was restored in the Chapel Royal. On July 8th, Evelyn records in his Diary, that "from henceforth was the Liturgy publicly used in our Churches." Patrick is known to have used it in his church on July 2nd; and Cosin, who reassumed his position as Dean of Peterborough at the end of that month, immediately began to use it in his Cathedral. From Oxford, Lamplugh (subsequently Archbishop of York) writes on August 23rd, 1660, that the Common Prayer was then used everywhere but in three colleges, shewing how general had been its restoration in the University Chapels, and perhaps also in the City Churches. By October, 1661, Dean Barwick had restored the Choral Service first at Durham, and then St. Paul's. The feeling of the people is indicated by several petitions which were sent to the King, praying that their ministers might be compelled to use the Prayer Book in Divine Service, the Mayor and Jurats of Faversham (for example) complaining that their Vicar, by refusing to give them the Common Prayer, is "thus denying them their mother's milk." The non-conforming ministers at first allowed that they could use the greatest part of the Prayer Book; yet when requested by the King to do so, omitting such portions as they could not use, they declined; but on the part of the laity in general the desire for its restoration seems to have been much greater than could be supposed, considering how many had never (as adults) even heard a word of it used in Church; and probably had never even seen a Prayer Book.

Before the King had left the Hague, a deputation of Presbyterian ministers, including Reynolds, Calamy, Case, and Manton, had gone over to him to use their influence in persuading him that the use of the Prayer Book having been

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Bull as a person that prayed by the Spirit, though at the same time they railed at the Common Prayer as a beggarly element, and as a carnal performance.

"A particular instance of this happened to him while he was minister of St. George's, which, because it sheweth how valuable the Liturgy is in itself, and what unreasonable prejudices are sometimes taken up against it, the reader will not, I believe, think it unworthy to be related. He was sent for to baptize the child of a Dissenter in his parish, upon which occasion he made use of the office of Baptism, as prescribed by the Church of England, which he had got entirely by heart; and he went through it with so much readiness and freedom, and yet with so much gravity and devotion, and gave that life and spirit to all that he delivered, that the whole audience was extremely affected with his performance; and notwithstanding that he used the sign of the cross, yet they were so ignorant of the offices of the Church that they did not thereby discover that it was the Common Prayer. But after that he had concluded that holy action, the father of the child returned him a great many thanks, intimating at the same time with how much greater edification they prayed, who entirely depended upon the Spirit of God for His assistance in their extempore effusions, than those did who tied themselves up to premeditated forms; and that if he had not made the sign of the cross, that badge of Popery, as he called it, nobody could have formed the least objection against his excellent prayers. Upon which Mr. Bull, hoping to recover him from his ill-grounded prejudices, shewed him the office of Baptism in the Liturgy, wherein was contained every prayer which he had offered up to God on that occasion; which, with farther arguments that he then urged, so effectually wrought upon the good man and his whole family, that they always after that time frequented the parish church, and never more absented themselves from Mr. Bull's communion."—NELSON'S *Life of Bull*, p. 31.

so long discontinued, it would be most agreeable to the English people if it were not restored ; and especially to dissuade him from using it and the surplice, in the Chapel Royal. No doubt this was a very daring misrepresentation of the state of the public mind on the subject ; but the King appears to have been aware that it was so, for he declined, with much warmth, to agree to the impertinent and unconstitutional request, telling them in the end of his reply, that "though he was bound for the present to tolerate much disorder and indecency in the exercise of God's worship, he would never in the least degree, by his own practice, discountenance the good old order of the Church in which he had been bred." As we have already seen, the Prayer Book was restored to use in the Chapel Royal immediately after the King's return.

On July 6th, five weeks afterwards, there was a debate in Parliament respecting the settlement of religion. Some suggested that the restoration of the "old religion" was the only settlement required ; but in the end it was agreed to pray the King that he would call an assembly of divines for the purpose of considering the subject. The King, however, issued a "Declaration" on October 25th, in which he refers to his letter from Breda promising toleration to all opinions, and to the visit of the Presbyterian preachers ; and complains of the intolerant spirit which is shewn towards himself by the Presbyterians in wishing to deprive him of the services in the Chapel Royal, and in much misrepresenting his words, acts, and motives. He states, that it had been his intention to call a Synod at once to consider the affairs of the Church, but that personal feeling is so strong as to make such a step unwise for the present. Throughout this Declaration the King assumes that the Church is restored in its integrity ; but promises that he will call an assembly of "learned Divines, of both persuasions," to review the "Liturgy of the Church of England, contained in the Book of Common Prayer, and by law established;" again exhorting those who cannot conscientiously use the whole of it, to use such portions as they do not object to.

It was in fulfilment of this promise that a Royal Commission was addressed on March 25th, 1661, to the following Divines, who constituted what is known as the "Savoy Conference," from its place of meeting :—

On the Church side.	*On the Presbyterian side.*
Accepted Frewen, Archbishop of York.	Edward Reynolds, Bishop of Norwich.
Gilbert Sheldon, Bishop of London, afterwards Archbishop of Canterbury.	Anthony Tuckney, D.D., Master of St. John's Cambridge.
John Cosin, Bishop of Durham.	John Conant, D.D., Reg. Prof. Div., Oxford.
John Warner, Bishop of Rochester.	William Spurstow, D.D., formerly Master of Catharine Hall, Camb.
Henry King, Bishop of Chichester.	John Wallis, D.D., Sav. Prof. Geom., Oxford.
Humphry Henchman, Bishop of Salisbury, afterwards of London.	Thomas Manton, D.D. [offered Deanery of Rochester.]
George Morley, Bishop of Worcester, afterwards of Winchester.	Edmund Calamy [offered Bishopric of Lichfield].
Robert Sanderson, Bishop of Lincoln.	Richard Baxter [offered Bishopric of Hereford].
Benjamin Laney, Bishop of Peterborough, afterwards of Lincoln and Ely.	Arthur Jackson.
Brian Walton, Bishop of Chester.	Thomas Case.
Richard Sterne, Bishop of Carlisle, afterwards Archbishop of York.	Samuel Clarke.
John Gauden, Bishop of Exeter, afterwards of Worcester.	Matthew Newcomen.

Coadjutors.

John Earle, Dean of Westminster, afterwards Bishop of Worcester and Salisbury.	Thomas Horton, D.D., President of Queen's Coll., Cambridge.
Peter Heylin, D.D., Subdean of Westminster.	Thomas Jacomb, D.D.
John Hacket, D.D., afterwards Bishop of Lichfield.	William Bate.
John Barwick, D.D., afterwards Dean of St. Paul's.	John Rawlinson.
Peter Gunning, D.D., afterwards Bishop of Chichester and Ely.	William Cooper, Prebendary of Lincoln.
John Pearson, D.D., afterwards Bishop of Chester.	John Lightfoot, D.D., Master of Catherine Hall, Cambridge.
Thomas Pierce, D.D., afterwards Dean of Salisbury.	John Collings, D.D.
Anthony Sparrow, D.D., afterwards Bishop of Exeter and Norwich.	Benjamin Woodbridge, D.D.
Herbert Thorndike, D.D., Prebendary of Westminster.	William Drake.

As this Conference was the last official attempt to reconcile what was afterwards called the "Low Church party" and Dissenters to the cordial use of the Catholic Offices of the Church, it will be desirable to give a short account of its proceedings. The Letters Patent authorized the Commissioners "to advise upon and review the said Book of Common Prayer, comparing the same with the most ancient liturgies, which have been used in the Church in the primitive and purest times; and to that end to assemble and meet together from time to time, and at such times within the space of four calendar months now next ensuing, in the Master's lodgings in the Savoy in the Strand, in the county of Middlesex, or in such other place or places as to you shall be thought fit and convenient; to take into your serious and grave considerations the several directions, rules, and forms of prayer, and things in the said Book of Common Prayer contained, and to advise and consult upon and about the same, and the several objections and exceptions which shall now be raised against the same. And if occasion be, to make such reasonable and necessary alterations, corrections, and amendments therein, as by and between you and the said Archbishop, Bishops, Doctors, and persons hereby required and authorized to meet and advise as aforesaid, shall be agreed upon to be needful or expedient for the giving satisfaction unto tender consciences, and the restoring and continuance of peace and unity in the Churches under our protection and government; but avoiding, as much as may be, all unnecessary alterations of the forms and liturgy wherewith the people are already acquainted, and have so long received in the Church of England."

This Commission met at the Savoy in the Strand on April 15th, and its sittings ended on July 24th, 1661: the Session of Parliament and Convocation commencing on May 8th of the same year. The "several objections and exceptions" raised against the Prayer Book were presented to the Bishops in writing. These are all on record in two or three contemporary reports of the Conference, and they are printed at length in Cardwell's Conferences on the Book of Common Prayer. Many of these "exceptions" are of a frivolous kind, and the remarks which accompanied them were singularly bitter and uncharitable, as well as diffuse and unbusiness-like. It seems almost incredible that grave Divines should make a great point of "The Epistle is written in" being an untrue statement of the case when a portion of a prophecy was read and *technically* called an "Epistle;" or that they should still look upon it as a serious grievance when the alteration conceded went no further than "For the Epistle:" or, again, that they should spend their time in writing a long complaint about the

possibility of their taking cold by saying the Burial Service at the grave. Yet sheets after sheets of their papers were filled with objections of this kind, and with long bitter criticisms of the principles of the Prayer Book. The Bishops replied to them in the tone in which Sanderson's Preface to the Prayer Book is written, but they seem to have keenly felt what Sanderson himself expressed—mild and gentle as he was—when he long afterwards said of his chief opponent at the Savoy, "that he had never met with a man of more pertinacious confidence, and less abilities, in all his conversation." Perhaps too they were reminded of Lord Bacon's saying respecting his friends, the Nonconformists of an earlier day, that they lacked two principal things, the one learning, and the other love.

The Conference was limited by the Letters Patent to four months' duration, but when that time had drawn to an end little had been done towards a reconciliation of the objectors to the use of the Prayer Book. Baxter had composed a substitute for it, but even his friends would not accept it as such, and probably Baxter's Prayer Book never won its way into any congregation of Dissenters in his lifetime or afterwards. In Queen Elizabeth's time Lord Burleigh had challenged the Dissenters to bring him a Prayer Book made to fit in with their own principles; but when this had been done by one party of Dissenters, another party of them offered six hundred objections to it, which were more than they offered to the old Prayer Book. The same spirit appears to have been shewn at the Savoy Conference; and the principle of unity was so entirely confined to unity in opposition, that it was impossible for any solid reconciliation of the Dissenters to the Church to have been made by any concessions that could have been offered. After all the "exceptions" had been considered and replied to by the Bishops' side (replies again replied to by the untiring controversial pens of the opposite party), the result of the Commission was exhibited in the following list of changes to which the Bishops were willing to assent:—

The Concessions offered by the Bishops at the Savoy Conference.

§ 1. We are willing that all the epistles and gospels be used according to the last translation.

§ 2. That when anything is read for an epistle which is not in the epistles, the superscription shall be "For the epistle."

§ 3. That the Psalms be collated with the former translation, mentioned in rubr., and printed according to it.

§ 4. That the words "this day," both in the collects and prefaces, be used only upon the day itself; and for the following days it be said, "as about this time."

§ 5. That a longer time be required for signification of the names of the communicants; and the words of the rubric be changed into these, "at least some time the day before."

§ 6. That the power of keeping scandalous sinners from the communion may be expressed in the rubr. according to the xxvith and xxviith canons; so the minister be obliged to give an account of the same immediately after to the ordinary.

§ 7. That the whole preface be prefixed to the commandments.

§ 8. That the second exhortation be read some Sunday or Holy Day before the celebration of the communion, at the discretion of the minister.

§ 9. That the general confession at the communion be pronounced by one of the ministers, the people saying after him, all kneeling humbly upon their knees.

§ 10. That the manner of consecrating the elements be made more explicit and express, and to that purpose these words be put into the rubr., "Then shall he put his hand upon the bread and break it," "then shall he put his hand unto the cup."

§ 11. That if the font be so placed as the congregation cannot hear, it may be referred to the ordinary to place it more conveniently.

§ 12. That these words, "yes, they do perform these," &c., may be altered thus: "Because they promise them both by their sureties," &c.

§ 13. That the words of the last rubr. before the Catechism may be thus altered, "that children being baptized have all things necessary for their salvation, and dying before they commit any actual sins, be undoubtedly saved, though they be not confirmed."

§ 14. That to the rubr. after confirmation these words may be added, "or be ready and desirous to be confirmed."

§ 15. That these words, "with my body I thee worship," may be altered thus, "with my body I thee honour."

§ 16. That these words, "till death us depart," be thus altered, "till death us do part."

§ 17. That the words "sure and certain" may be left out.

The Conference being ended, and with so little practical result, the work of Revision was committed to the Convocations of the two Provinces of Canterbury and York. On June 10th, 1660, a Licence had been issued to the Archbishop of Canterbury [Juxon], empowering the Convocation of his Province to "debate and agree upon such points as were committed to their charge." Another was issued to the Archbishop of York [Frewen], of a similar tenor, on July 10th [or 23rd]. But little was likely to be done while the Savoy Conference was sitting, beyond preparation for future action. A fresh Licence was issued on October 10th, by which the Convocation of Canterbury was definitely directed to review the Book of Common Prayer and the Ordinal, under the authority of the Commission sent to them on the 10th of June: and on November 22nd a similar letter was sent to the Archbishop of York. This letter enjoined the Convocations to review the Prayer Book, and then to present it to "us for our further consideration, allowance, or confirmation."

It is probable that much consideration had been given to the subject during the five months that elapsed between the issue of the first Licence and that of the second, as a Form for the 29th of May had been agreed upon, and also the Office for Adult Baptism. When, however, the Convocation of Canterbury met on November 21st, 1661, "the King's letters were read," and the revision of the Prayer Book was immediately entered upon with vigour and decision. The Upper House appointed a Committee, consisting of the following:—

Matthew Wren,	Bishop	of Ely.
Robert Skinner,	,,	,, Oxford.
John Warner,	,,	,, Rochester.
Humphry Henchman,	,,	,, Salisbury.
George Morley,	,,	,, Worcester.
Robert Sanderson,	,,	,, Lincoln.
William Nicholson,	,,	,, Gloucester.
John Cosin,	,,	,, Durham.

The last-named had been invited (with the Archbishop of York, and the Bishops of Carlisle and Chester) to be present and assist at the previous session of the Southern Convocation; and was now appointed on the Committee as the most learned ritualist among the Bishops. Wren, Warner, and Skinner had been Bishops in the Convocation of 1640.

It was necessary that the co-operation of the York Lower House of Convocation should be secured: the Archbishop and three Bishops of that Province therefore wrote to them, saying that the time was very short for the work in hand, and that it would much facilitate its progress if some Clergy were appointed to act in the Southern Convocation as Proxies for the Northern. Eight such proxies were appointed, three of whom were members of the Lower House of Canterbury Province, and five of the Lower House of York.

The Committee of Bishops met at Ely House; and Sancroft, at this time Rector of Houghton-le-Spring, Prebendary of Durham, and Chaplain to Cosin, appears to have acted as their Secretary. Bishop Cosin had prepared a folio Prayer Book of 1619, in which he had written down in the margin such alterations as he considered desirable: and this volume, which is preserved in the

Cosin Library, Durham [D. III. 5], was evidently used as the basis of their work by the Bishops, although they did not adopt all the changes proposed by Cosin, and introduced others which are not found in his Prayer Book. They were thus enabled to proceed rapidly with the work of revision, and on November 23rd sent a portion of their labours down to the Lower House, which returned it on the 27th. The whole Prayer Book was completed by December 20th, and a form of Subscription was then agreed upon, of which a copy in Bishop Cosin's handwriting is inserted in his Durham Book, and which is also to be found, with all the names attached, in Kennett's *Register*, pp. 584, 585. The Revised volume, thus prepared, was a MS. of five hundred and forty-four pages, which was attached to the Act of Uniformity ; and it is preserved among the Acts of Parliament in the Library of the House of Lords, though it was long supposed to have been lost.

There was a delay of some weeks before the Prayer Book thus revised received the approval of the King in Council. The Act of Uniformity was under the consideration of the House of Lords, and on February 12th, 1661-2, the Earl of Dorset expressed the disappointment of the House at not receiving the revised Prayer Book ; on which the Bishop of London promised that it should shortly be brought in. A Privy Council was then summoned, at which four Bishops were ordered to be present. This met on February 24th, 1661-2, the Bishops of London, Durham, Salisbury, Worcester, and Chester being present : "at which time the Book of Common Prayer, with the Amendments and Additions, as it was prepared by the Lords Bishops, was read and approved, and ordered to be transmitted to the House of Peers, with this following recommendation, signed by His Majesty ;"—the recommendation being that the Prayer Book as altered be that appointed to be used by the intended Act of Uniformity. On the next day it was sent to the House of Lords, with the Great Seal attached ; and on March 17th was declared (without any review of its contents) to be the Book referred to in the Act of Uniformity then passing through the House. On March 18th the thanks of the House were conveyed to Convocation for their care in revising the Book, and on April 10th it was sent down to the House of Commons.

On the 16th of April the question was put in the House of Commons whether there should be any debate upon the amendments inserted in the Prayer Book by Convocation, and it was decided in the negative. A resolution was, however, afterwards passed, that they "might have been debated by the order of the House." Thus, although the Act of Uniformity was much discussed in the House of Commons, the Book of Common Prayer was accepted by them, as well as by the Lords, exactly as it had passed out of the hands of the Bishops ; and nothing was ever said about their right to consider the work of the Convocation until it had been decided that it was to pass unaltered through the secular part of the Legislature. This determination was also strongly illustrated by two circumstances that occurred while the Prayer Book was before the two Houses. [1] A strong desire was expressed in the House of Commons that a proviso should be introduced into the Act of Uniformity, enjoining reverent gestures during the time of Divine Service. This proviso was twice read, "but the matter being held proper for the Convocation," it was ordered that those members who managed the Conference with the Lords should intimate the desire of the House, "that it be recommended to the Convocation to take order for reverend and uniform gestures and demeanours to be enjoined at the time of Divine Service and preaching :" this course being ultimately adopted, and an addition made by Convocation to the XVIIIth Canon, in consequence, on May 12th, 1662. [2] The second circumstance is thus stated in the Journals of the House of Lords, on the 8th of May 1662 : "Whereas it was signified by the House of Commons at the Conference yesterday that they found one mistake in the rubrick of Baptism, which they conceive was a mistake of the writer, *Persons* being put instead of *Children*, the Lord Bishop of Durham acquainted the House, that himself and the Lord Bishop of Carlisle had authority from the

Convocation to amend the said word, averring it was only a mistake of the scribe ; and accordingly they came to the Clerk's table, and amended the same."[1]

The amendments proposed by the House of Commons in the Act of Uniformity all tended to raise the tone in which the Prayer Book was to be used, and to make the provisions of the Act more strict. They especially required that the Surplice, and the Sign of the Cross in Baptism, should continue to be used. [Kennett's *Reg.*, pp. 676, 679.] These amendments were all agreed to by the Lords on May 10th ; and thus the Prayer Book, as amended by Convocation, and the Act of Uniformity, as amended by Parliament, both received the Royal Assent on May 19th, 1662.

In answer to inquiries from the House of Lords, the Bishops had guaranteed (on April 21st) that the Book should be in print and ready for use on August 24th, the Feast of St. Bartholomew, which was the day fixed by Parliament for the Act to come into operation. The printing was undertaken by Convocation, which, as early as March 8th, had appointed Dr. Sancroft to be Supervisor, and Messrs. Scattergood and Dillingham, Correctors of the press. The following MS. entry on the fly-leaf of Bishop Cosin's Durham Book, in the Bishop's own hand, will shew how much anxious thought he had taken for this and all other matters connected with the Revision of the Prayer Book :—

"Directions to be given to the printer.

"Set a fair Frontispiece at the beginning of the Book, and another before the Psalter, to be designed as the Archbishop shall direct, and after to be cut in Brass.

"Page the whole Book.

"Add nothing. Leave out nothing. Alter nothing, in what Volume soever it be printed. Particularly ; never cut off the Lord's Prayer, Creed, or any Collect with an &c. ; but wheresoever they are to be used, print them out at large, and add [Amen] to the end of every prayer.

"Never print the Lord's Prayer beyond—'deliver us from evil. Amen.'

"Print the Creeds always in three paragraphs, relating to the three Persons, &c.

"Print not Capital letters with profane pictures in them.

"In all the Epistles and Gospels follow the new translation.

"As much as may be, compose so that the leaf be not to be turned over in any Collect, Creed, Verse of a Psalm, Middle of a sentence, &c.

"Set not your own Names in the Title-page nor elsewhere in the Book, but only 'Printed at London by the printers to the King's most excellent Majesty. Such a year.'

"Print [Glory be to the Father, &c.] at the end of every Psalm, and of every part of *cxix.* Psalm.

"In this Book :—

"Where a line is drawn through the words, that is all to be left out.

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[1] KENNETT'S *Register*, p. 680. An order for correcting this error had passed Convocation on April 21st. *Ibid.* p. 666. The correction may be seen in the House of Lords copy, both in this rubric and in that which now stands before the Confirmation Service. [See Photog. copy, pp. 270, 276.]

A more curious slip of the pen is said to have been corrected with a bold readiness by Lord Clarendon. "Archbishop Tenison told me by his bedside on Monday, Feb. 12th, 1710, that the Convocation book intended to be the copy confirmed by the Act of Uniformity had a rash blunder in the rubrick after Baptism, which should have run [*It is certain by God's word, that children which are baptized dying before they commit actual sin are undoubtedly saved*]. But the words [*which are baptized*] were left out, till Sir Cyril Wyche coming to see the Lord Chancellor Hyde found the book brought home by his lordship, and lying in his parlour window, even after it had passed the two Houses, and happening to cast his eye upon that place, told the Lord Chancellor of that gross omission, who supplied it with his own hand." *Ibid.* p. 643. This story was fifty years old when it reached Bishop Kennett, but it has an air of probability : and such strange accidents in the most important matters have not unfrequently occurred. So the word "not" was once omitted from the seventh commandment in a whole edition of the Holy Bible ; the printers being heavily fined for the mistake.

"Where a line is drawn under the words, it is to be printed in the Roman letter.

"Where a prickt line is drawn under the words, it is not part of the book, but only a direction to the printer or reader.

"Where this note [is set, a break is to be made, or a new line begun.

"Where a double line is drawn under any words, they are to be printed in Capitals."

The Copy actually prepared for the use of the printers appears to be the one which was discovered in the Library of the House of Lords in 1870, and which was published in fac-simile by the Ritual Commission then sitting. The corrections are all in the handwriting of Sancroft.

While the Act of Uniformity was passing through Parliament, the House of Commons inserted a clause which provided that "a true and perfect copy of this Act, and of the said Book annexed hereunto," should be provided by the Deans and Chapters of every Cathedral or Collegiate Church before Christmas Day, obtained "under the Great Seal of England," and also that similar copies should be delivered into the respective Courts of Westminster, and into the Tower of London, to be kept and preserved as records. It was also provided that these books should "be examined by such persons as the King's Majesty shall appoint under the Great Seal of England for that purpose, and shall be compared with the original Book hereunto annexed." These Commissioners were to have power "to correct, and amend in writing, any error committed by the Printer in the printing of the same book, or of any thing therein contained, and shall certify under their hands and seals . . . . that they have examined and compared the said Book, and find it to be a true and perfect Copy." The Prayer Books so certified and sealed with the Great Seal were then enacted to be as good Records as the MS. itself.

Soon after the Book was printed, a Commission was therefore issued: a strong Royal mandate having been meanwhile sent to the University of Cambridge, commanding the Vice-Chancellor to inhibit the University printers from sending out any copies printed otherwise than was allowed them. The Commission was dated Nov. 1st, 1662, and was addressed to twenty-five persons, of whom seven or eight appear to have constituted the working part of the Commissioners, their names being found repeated in several of the Sealed Books. Certain alterations were made, chiefly in the headings and titles of Prayers, Psalms, &c., in all the Books which were to receive the Great Seal; and a Certificate was appended to each of them, signed by the Commissioners on December 13th. The Books so certified were afterwards ordered to be passed under the Great Seal, and as many copies sealed as the Lord Chancellor thought fit, Letters Patent, dated January 5th, 1662-3, being appended to each. Thus the Book of Common Prayer was carefully guarded through every stage of its preparation, that it might go forth to the people of England with all the authority that law can give, and that a perfect Record might never be wanting of the true document by which the system of Divine Service is regulated in the Church of England.

An attempt was made in the reign of William III. to remodel the Prayer Book on principles much less Catholic than those which had been uniformly adopted in former revisions, but the attempt happily failed. In 1871 a new Table of Daily and Proper Lessons was compiled by a Royal Commission, approved by Convocation, and authorized by 34 & 35 Vict. cap. 37. In 1872, an Act for the amendment of the Act of Uniformity [35 & 36 Vict. cap. 35] was passed, permitting the Services to be shortened for daily use.

§ *National Versions of the Prayer Book.*

The English system of Divine Service was adopted by the Church of Scotland in the seventeenth century, and by that of the United States of America in the eighteenth: and although the Churches of both countries are but small

bodies, when compared with the numbers of the population, the versions of the Book of Common Prayer adopted by them have an historical claim to be called national versions,—that of Scotland having been adopted under royal and ecclesiastical authority, while that of America was adopted under the most authoritative sanction of the ecclesiastical body, to which the original English colonists of the continent belonged.

The Scottish Prayer Book.

The Reformation was not carried forward in Scotland with the same calm, dispassionate, and humble reverence for the old foundations which was so conspicuous in that of the Church of England. For many years no uniform system of devotion took the place of the ancient offices, and it was not until the reign of James I. that any endeavour was made to put an end to that ecclesiastical anarchy which was thinly veiled by Knox's miserable Book of Common Order. The General Assembly of 1616 agreed to the proposal that a national Liturgy should be framed: but King James wished to introduce the English Prayer Book, and it was used in his presence at Holyrood on May 17th, 1617. Three years afterwards an Ordinal was published for the use of the Scottish Church; and the draft of a Liturgy was submitted to the King by Archbishop Spottiswoode. This was revived on the accession of Charles I., and in 1629 official measures were taken for obtaining its reconsideration and adoption by the Church of Scotland; although both the King and Laud were anxious to have the English Prayer Book introduced without alteration. Eventually the King gave way to the wish of the Scottish Bishops that a national form of Divine Service should be adopted: an episcopal committee was appointed (of whom Maxwell, Bishop of Ross, and Wedderburn, Bishop of Dunblane, appear to have been the most active), and they were engaged on the work for many months, some delay being caused, apparently, by the necessity of communicating with the King and the Archbishop of Canterbury, which had arisen from the altered relations of the two countries. The Scottish Prayer Book of 1637 was the result of these labours. It has been popularly connected with the name of Archbishop Laud, but it was the compilation of Scottish Bishops; and all the English Archbishop did was (as one of a commission of which Wren and Juxon were the other two members) to offer suggestions, prevent rash changes, communicate between the Crown and the Scottish Bishops respecting alterations, and facilitate the progress of the book through the press.

The Book of Common Prayer so prepared was not submitted to the General Assembly of the Church of Scotland. As the preceding pages have shewn, the English book was, from first to last, the work of Convocation; and no doubt the Scottish book ought also to have had the sanction at least of the whole Scottish Church by representation, and not only of the Crown and the Bishops. Laud endeavoured at every step to hinder its introduction into Scotland by arbitrary authority. In the year 1637, however, it was imposed upon the Church of Scotland by letters patent and the authority of the Bishops: but, as is well known, its introduction was vigorously opposed by a fanatical faction which in the end became supreme, and both the Church and the Prayer Book of Scotland were suppressed. That now in use in the Scottish Church was introduced in later times.

The American Prayer Book.

Until the separation of the North American colonies from England, the English Book of Common Prayer was used without any alteration in the American Church. After they became independent, as the United States, it was thought expedient for the Church to make some changes, especially as alterations were being introduced without authority, and there seemed danger of much disorder in Divine worship if a form were not adopted which could have some claim to be called National. The first step towards this was taken at the General Convention of the American Church held at Philadelphia in 1785: during the next four years the various Offices were gradually remodelled until they took the form in which they are now used, and which was authorized by the General Convention of 1789. Committees had been

appointed to prepare an entirely new book: but in the end the English Prayer Book was taken as the basis to be adopted. The language was in many parts modernized, the Communion Office was restored to a form similar to that of 1549, a selection of Psalms was appointed to be used at the discretion of the Minister instead of the ordinary daily order, the use of the Athanasian Creed was discontinued, and some other less important alterations were made. But the Preface declares that the American Church "is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require."

§ *Translations of the Prayer Book.*

The Book of Common Prayer arose, in no small degree, from a conviction, on the part of the Clergy and Laity of England, that Divine Service should be offered to God in the vernacular tongue of those on whose behalf and by whom it is being offered. The principle thus adopted in respect to themselves has been carried out as far as possible in all the missionary operations of the Church of England; and the establishment of her forms of Divine Service in countries where the English language is not freely spoken, has generally been accompanied by the translation of the Book of Common Prayer into the language of those who are being won over to the Church of Christ. A necessity has also arisen for translations into some European languages: while provision was made for rendering it into Welsh and Irish at the time of its first issue. An account of the Latin translation will be found under the rubric relating to the use of Divine Service in other languages than the English [p. 67].

The following list contains the names of forty-two languages and dialects into which the Book of Common Prayer has been translated, but the number is constantly increasing as the missionary work of the Church is developed;—

Latin	Italian	Bengali	Bullom
Greek	Dutch	Hindi	Yoruban
Hebrew	Danish	Burmese	Malay
Welsh	Russian	Mahratta	Dyak
Irish	Polish	Tamil	Singhalese
Gaelic	Modern Greek	Susu	Indo-Portuguese
Manks	Persian	Amharic	Cree
French	Turkish	Telugoo	Malagasy
German	Armenian	Chinese	Maori
Spanish	Armeno-Turkish	Hawaiian	
Portuguese	Arabic	Kafir	

Most of these translations have been produced under the auspices of the Society for Promoting Christian Knowledge, and of the Prayer Book and Homily Society: and some guarantee is thus given for accuracy. It should also be mentioned as a fact of interest and importance that the Hawaiian version was made in 1863 by the native king, Kamehameha IV., who also annexed to it a Preface which shews a thorough knowledge of the principles of the Prayer Book.

Besides these translations the Prayer Book has been largely used by Protestant communities at home and abroad in the compilation of their service books; while its language is freely adopted in the "extempore" prayers of all educated sects, wherever the English language is spoken.

CHRONOLOGICAL TABLE,

ILLUSTRATING THE HISTORY OF THE PRAYER BOOK.

	A.D.
Liturgy of Cassian and Leo [see Introd. to Comm. Serv.] . . . circ.	420
Sacramentary of St. Leo	451
——— Gelasius	492
——— Gregory	590
St. Augustine's revised Liturgy of Britain . . . . . circ.	600
Salisbury Use of St. Osmund	1085
English Prymer. [Maskell's Mon. Rit. Ang. ii.] . . . . . circ.	1390
Liber Festivalis. [A book of mediæval English Homilies, printed by Caxton.]	1483
Salisbury Breviary reformed. [1st ed.]	1516
Mirror of our Lady. [A translation of and commentary on the daily Offices and the Mass. See Blunt's reprint for E. Eng. Text Soc.] .	1530
Salisbury Breviary reformed. [2nd ed.]	1531
——— Missal ———	1533
English Psalters printed	1534—1540
Marshall's Prymer	1535
English Epistles and Gospels printed	1538—1548
Hilsey's Prymer	1539
The "Great Bible" set up in Churches as the "Authorized Version" .	1540
Salisbury Use further reformed, and adopted (by order of the Convocation) throughout the Province of Canterbury	1541
Committee of Convocation commissioned to revise Service-books	1542—1549
English Litany ordered for use in Churches . . . . . June 11,	1544
King Henry the Eighth's Prymer	1545
Archbishop Hermann's Consultation [German, 1543; Latin, 1545], printed in English, 1547; reprinted	1548
Edward the Sixth's First Year . . . . . Jan. 28, 1547, to Jan. 27,	1548
English Order of Communion added to Latin Mass, —	
Brought before Convocation . . . . . Nov. 30,	1547
Taken into use . . . . . March 8,	1548
Book of Common Prayer. [First Book of Edward VI.]—	
Submitted to Convocation (by Committee of 1542-9) Nov. 24,	1548
Laid before Parliament as part of Act of Uniformity [2 & 3 Edw. VI. c. 1] . . . . . Dec. 9.	1548
Passed by the House of Lords ditto ditto . . Jan. 15,	1549
———Commons ditto ditto . . Jan. 21,	1549
Received Royal Assent. [Date not yet ascertained.]	
Published . . . . . March 7,	1549
Taken into general use . . . . . June 9,	1549
Edward the Sixth's Second Year . . . . . Jan. 28, 1548, to Jan. 27,	1549
English Ordinal . . . . . March,	1549-50
Book of Common Prayer. [Second Book of Edward VI.]—	
Committee of Convocation commissioned, probably	1551
Passed through Parliament as part of Act of Uniformity [5 & 6 Edw. VI. c. 1] . . . . . Ap. 6,	1552
Ordered to be taken into use from . . . . . Nov. 1,	1552
Edward VI. died . . . . . July 6,	1553
Acts of Uniformity (including Prayer Books) repealed by 1 Mary, sess. ii. c. 2 . . . . . Oct.	1553

Chronological Table

	A.D.
Queen Elizabeth's Accession. . . . . Nov. 17,	1558
Edward VI.'s Second Book restored (with some alterations) by 1 Eliz. c. 2 . . . . . June 24,	1559
Queen Elizabeth's Latin Book of Common Prayer	1560
Commission to revise Calendar and Lessons . . . . . Jan. 22,	1561
Hampton Court Conference . . . . . Jan. 14—18,	1604
Scottish Book of Common Prayer	1637
Prayer Book suppressed by "ordinance" of Parliament . . . . Jan. 3,	1645
Use of Prayer Book revived . . . . . June,	1660
Savoy Conference . . . . . April 15—July 24,	1661
Book of Common Prayer [that now in use]—	
Commission to the Convocation to revise it . . . . June 10,	1661
Revision completed by Convocations . . . . . Dec. 20,	1661
Approved by King in Council . . . . . Feb. 24,	1662
Passed House of Lords as part of Act of Uniformity [14 Car. II. c. 4] . . . . . April 10,	1662
———— Commons ditto . . . May 8,	1662
Received Royal Assent ditto . . . May 19,	1662
Taken into general use . . . . . Aug. 24,	1662
Adopted by Irish Convocation . . . . . Nov. 11,	1662
Standard copies certified under Great Seal . . . . Jan. 5,	1663
Embodied in Irish Act of Uniformity 17 & 18 Car. II. c. 6 June 18,	1666
William the Third's Commission to review Prayer Book	1689
Revised Calendar authorized by 24 Geo. II. c. 23	1752
American Book of Common Prayer	1785-9
Revised Tables of Lessons authorized by 34 & 35 Vict. c. 37	1871
Act of Uniformity amended by 35 & 36 Vict. c. 35	1872

THE BOOK

OF

Common-Prayer,

And Administration

Of the

SACRAMENTS,

AND OTHER

RITES AND CEREMONIES

Of the CHURCH,

According to the Use

Of the

CHURCH of ENGLAND;

Together with the

PSALTER or PSALMS

OF

DAVID,

Pointed as they are to be Sung or Said in CHURCHES:

AND THE

FORM OR MANNER

OF

Making, Ordaining, and Consecrating

OF

BISHOPS, PRIESTS,

AND

DEACONS.

§ *Successive Titles of the Prayer Book.*

1549.	1552.	1661.
The Book of the Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church: after the use of the Church of England. Londini in Officina Richardi Graftoni Regii impressoris. Cum privilegio ad imprimendum solum. Anno Domini MDXLIX. Mense Martii. [Colophon.] Imprinted at London in Fleet-street, at the sign of the Sun over against the Conduit, by Edward Whitchurch. The seventh day of March, the year of our Lord 1549.	The Book of Common Prayer, and Administration of the Sacraments and other Rites and Ceremonies in the Church of England. ¶ Londini, in Officina Edwardi Whytchurche. ¶ Cum Privilegio ad Imprimendum Solum. Anno 1552.	The Book of Common-Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter or Psalms of David, pointed as they are to be Sung or Said in Churches; and the Form or Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons.

§ *Successive Tables of Contents.*

1549.	1552.	1661.
The Contents of this Book. 1. A Preface. 2. A Table and Kalendar for Psalms and Lessons, with necessary rules pertaining to the same. 3. The Order for Matins and Evensong, throughout the year. 4. The Introits, Collects, Epistles, and Gospels, to be used at the celebration of the Lord's Supper and holy Communion through the year, with proper Psalms and Lessons, for divers feasts and days. 5. The Supper of the Lord and holy Communion, commonly called the Mass. 6. The Litany and Suffrages. 7. Of Baptism, both public and private. 8. Of Confirmation, where also is a Catechism for children. 9. Of Matrimony. 10. Of Visitation of the Sick, and Communion of the same. 11. Of Burial. 12. The purification of women. 13. A declaration of Scripture, with certain prayers to be used the first day of Lent, commonly called Ashwednesday. 14. Of Ceremonies omitted or retained. 15. Certain notes for the more plain explication and decent ministration of things contained in this book.	*The Contents of this Book.* 1. A Preface. 2. Of Ceremonies, why some be abolished and some retained. 3. The order how the Psalter is appointed to be read. 4. The Table for the order of the Psalms to be said at Morning and Evening Prayer. 5. The order how the rest of holy Scripture is appointed to be read. 6. Proper Psalms and Lessons at Morning and Evening Prayer, for certain feasts and days. 7. An Almanack. 8. The Table and Kalendar for Psalms and Lessons, with necessary rules appertaining to the same. 9. The order for Morning Prayer and Evening Prayer, throughout the year. 10. The Litany. 11. The Collects, Epistles, and Gospels, to be used at the ministration of the holy Communion, throughout the year. 12. The order of the ministration of the holy Communion. 13. Baptism, both public and private. 14. Confirmation, where also is a Catechism for children. 15. Matrimony. 16. Visitation of the Sick. 17. The Communion of the Sick. 18. Burial. 19. The Thanksgiving of Women after childbirth. 20. A Commination against sinners, with certain Prayers to be used divers times in the year. 21. The form and manner of making and consecrating of Bishops, Priests, and Deacons.	*The Contents of this Book.* 1. An Act for the Uniformity of Common Prayer. 2. The Preface. 3. Concerning the Service of the Church. 4. Concerning Ceremonies. 5. The Order how the Psalter is appointed to be read. 6. The Order how the rest of the holy Scripture is appointed to be read. 7. A Table of proper Lessons and Psalms. 8. Tables and Rules for the Feasts and Fasts through the whole year. 9. The Kalendar, with the Table of Lessons. 10. The Order for Morning Prayer. 11. The Order for Evening Prayer. 12. The Creed of *St. Athanasius.* 13. The Litany. 14. Prayers and Thanksgivings upon several occasions. 15. The Collects, Epistles, and Gospels, to be used at the Ministration of the holy Communion throughout the year. 16. The Order of the Ministration of the holy Communion. 17. The Order of Baptism, both publick and private. 18. The Order of Baptism for those of riper years. 19. The Catechism, with the Order for Confirmation of children. 20. Matrimony. 21. Visitation of the Sick, and Communion of the Sick. 22. Burial. 23. Thanksgiving for Women after child-bearing. 24. A Commination or Denouncing of God's anger and judgments against sinners. 25. The Psalter. 26. The Order of Prayers to be used at Sea. 27. A Form and Manner of Ordaining Bishops, Priests, and Deacons.

ACTS OF UNIFORMITY.

TWO Acts of Uniformity were passed in the reign of Edward VI., of which the following is a condensed account. Both Acts were repealed by 1 Mary, sess. ii. c. 2, but by the Act of Elizabeth this repeal became void, so far as concerned the Prayer Book of 1552. The Act of 1549 is made perpetual (apparently including the first Prayer Book) by 5 Anne, c. 5.

2 & 3 EDWARD VI. c. 1. [A.D. 1549.]

I. For a long time there have been "divers forms of Common Prayer" used in England, that is to say, "the use of Sarum, of York, of Bangor, and of Lincoln; and besides the same, now of late much more divers and sundry forms and fashions have been used in the Cathedral and parish churches of England and Wales, as well concerning the Mattins or Morning Prayer and the Evensong, as also concerning the Holy Communion, commonly called the Mass, with divers and sundry rites and ceremonies concerning the same, and in the administration of other Sacraments of the Church." Some have been pleased with the use of "rites and ceremonies in other form than of late years they have been used," and others greatly offended. The King, Protector, and Council have tried to stay such innovations, but without success; wherefore to the intent that a uniform, quiet, and godly order should be adopted, his Highness has appointed the Archbishop of Canterbury, with other bishops and learned divines, to arrange such an order, "having as well eye and respect to the most sincere and pure Christian religion taught by the Scripture, as to the usages in the Primitive Church." This "rite and fashion of Common and open Prayer and administration of the Sacraments, has been, BY THE AID OF THE HOLY GHOST, WITH ONE UNIFORM AGREEMENT, concluded by them, and is set forth in the Book of Common Prayer." This form of "Mattins, Evensong, celebration of the Lord's Supper, commonly called the Mass, and administration of each of the Sacraments, and all their common and open prayer," is therefore to be said and used from and after the Feast of Pentecost next ensuing, "and none other or otherwise."

II. Any clergyman refusing to use the Book of Common Prayer, or using any other forms than those set forth therein, shall, on conviction by verdict of a jury, forfeit one of his benefices, and suffer six months' imprisonment for the first offence; for the second offence be imprisoned for twelve months, and forfeit all "his spiritual promotions;" and for the third offence suffer imprisonment for life. Unbeneficed clergy to be imprisoned six months for the first offence, and perpetually for the second.

III. No "interludes, plays, songs, rhymes," or any other open words, are to be allowed to be spoken "in the derogation, depraving, or despising of the same Book, or of any thing therein contained, or any part thereof," No one shall forcibly compel a clergyman to use other forms than those of the Prayer Book, under penalties similar in character to those enacted in the second clause.

IV. Gives power to the Judges to inquire, hear, and determine all offences committed contrary to this Act.

V. Provides that any Archbishop or Bishop may associate himself with the Judge in the trial of such offences as have been committed within his own diocese.

VI. The Prayer Book may be used in Greek, Latin, or Hebrew, by such as understand those languages, with the exception of the Holy Communion.

VII. In "Churches, Chapels, Oratories, or other places," any Psalm or Prayer taken out of the Bible may be used, provided the proper Service has been previously said.

VIII. That the books shall be bought at the charges of the parishioners, and where they have been obtained before Pentecost shall be put in use within three weeks afterwards.

The five following clauses are of a technical kind, and need not be noticed.

5 & 6 EDWARD VI. c. 1. [A.D. 1552.]

I. The Book of Common Prayer, "a very godly order, agreeable to the Word of God and the primitive Church, very comfortable to all Christian people desiring to live in Christian conversation, and most profitable to the state of this realm," having been set forth by authority of Parliament, yet a great number of persons "following their own

sensuality, and living either without knowledge or due fear of God," neglect to come to church on Sundays and Holy-days.

II. For reformation thereof, it is enacted that every person shall duly attend church, unless they have some reasonable hindrance. The two following clauses give authority to punish those who disobey the Act.

V. Doubts about the manner of using the Prayer Book having arisen, "rather by the curiosity of the minister and mistakers, than of any other worthy cause," the said book has, by command of the King, and with the authority of Parliament, been "faithfully and godly perused, explained, and made fully perfect," and a form for the consecration of bishops, and ordination of priests and deacons, has been annexed to it. The revised book is to be in force under the provisions of the former Act; and shall be put in use by all persons after the Feast of All Saints, under penalties such as those previously enacted: every Curate reading this Act on one Sunday in every quarter of a year; and enforcing the duty of Common Prayer in an exhortation to his people.

AN ACT FOR THE UNIFORMITY OF COMMON PRAYER,

AND SERVICE IN THE CHURCH, AND ADMINISTRATION OF THE SACRAMENTS.

Primo Elizabethæ. [1 ELIZ. c. 2. A.D. 1559.]

WHERE at the death of our late Soveraign Lord King *Edward* the Sixth, there remained one uniform order of Common Service, and Prayer, and of the administration of Sacraments, Rites and Ceremonies in the Church of England, which was set forth in one Book, intituled, *The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England*, Authorized by Act of Parliament holden in the fifth and sixth years of our said late Soveraign Lord King *Edward* the Sixth, intituled, *An Act for the Uniformity of Common Prayer, and Administration of the Sacraments*; The which was repealed, and taken away by Act of Parliament, in the first year of the Reign of our late Soveraign Lady Queen *Mary*, to the great decay of the due honour of GOD, and discomfort to the professors of the truth of Christs Religion:

Be it therefore enacted by the Authority of this present Parliament, That the said Statute of Repeal, and every thing therein contained, only concerning the said Book, and the Service, Administration of Sacraments, Rites, and Ceremonies contained or appointed in, or by the said Book, shall be void and of none effect, from and after the Feast of the Nativity of Saint *John Baptist* next coming: and That the said Book, with the order of Service, and of the Administration of Sacraments, Rites and Ceremonies, with the alteration and additions therein added and appointed by this Statute, shall stand, and be, from, and after the said Feast of the Nativity of Saint *John Baptist*, in full force and effect, according to the tenour and effect of this Statute: Any thing in the foresaid Statute of Repeal to the contrary notwithstanding.

[2] And further be it Enacted by the Queens Highness, with the assent of the Lords and Commons of this present Parliament assembled, and by the Authority of the same, That all, and singular Ministers in any Cathedral, or Parish-Church, or other place within this Realm of *England, Wales*, and the Marches of the same, or other the Queens Dominions, shall from and after the Feast of the Nativity of Saint *John Baptist* next coming, be bounden to say and use the Mattens, Evensong, celebration of the LORDS Supper, and administration of each of the Sacraments, and all other Common and open Prayer, in such order and form as is mentioned in the said Book, so Authorized by Parliament in the said fift and sixth year of the Reign of King *Edward* the Sixth; with one alteration, or addition of certain Lessons to be used on every Sunday in the year, and the form of the Letany altered, and corrected, and two sentences only added in the delivery of the Sacrament to the Communicants, and none other, or otherwise; and, That if any manner of Parson, Vicar, or other whatsoever Minister, that ought or should sing, or say Common Prayer mentioned in the said Book, or minister the Sacraments, from, and after the Feast of the Nativity of Saint *John Baptist* next coming, refuse to use the said Common Prayers, or to minister the Sacraments in such Cathedral, or Parish-Church, or other places, as he should use to minister the same, in such order and form, as they be mentioned, and set forth in the said Book, or shall wilfully, or obstinately standing in the same, use any other Rite, Ceremony, Order, Form, or manner of celebrating of the Lords Supper openly, or privily, or Mattens, Even song, administration of the Sacraments, or other open Prayers, than is mentioned, and set forth in the said Book, [*Open Prayer in, and through this Act, is meant that Prayer, which is for other to come unto, or hear, either in Common Churches, or private Chappels, or Oratories, commonly*

called the Service of the Church] or shall preach, declare, or speak any thing in the derogation, or depraving of the said Book, or any thing therein contained, or of any part thereof, and shall be thereof lawfully convicted, according to the Laws of this Realm, by verdict of twelve men, or by his own confession, or by the notorious evidence of the fact; shall lose, and forfeit to the Queens Highness, Her Heirs, and Successors, for his first offence, the profit of all his Spiritual Benefices, or Promotions, coming, or arising in one whole year next after his conviction: And also that the person so convicted shall for the same offence suffer imprisonment by the space of six moneths, without Bail, or Mainprise: And if any such person, once convict of any offence concerning the premisses, shall after his first conviction, eftsoons offend, and be thereof in form aforesaid lawfully convict; That then the same person shall for his second offence suffer imprisonment by the space of one whole year, and also shall therefore be deprived *ipso facto* of all his Spiritual Promotions; and, That it shall be lawful to all Patrons, or Donors of all and singular the same Spiritual Promotions, or any of them, to present, or collate to the same, as though the person or persons so offending were dead: and That, if any such person, or persons, after he shall be twice convicted in form aforesaid, shall offend against any of the premisses the third time, and shall be thereof, in form aforesaid, lawfully convicted; That then the person so offending and convicted the third time shall be deprived *ipso facto* of all his Spiritual Promotions, and also shall suffer imprisonment during his life: And if the person, that shall offend, and be convict in form aforesaid, concerning any of the premisses, shall not be Beneficed, nor have any Spiritual Promotion; That then the same Person, so offending, and convict, shall for the first offence suffer imprisonment during one whole year next after his said conviction, without Bail or Mainprise: And if any such person not having any Spiritual Promotion, after his first conviction, shall eftsoons offend in any thing concerning the premisses, and shall in form aforesaid be thereof lawfully convicted; That then the same person shall for his second offence suffer imprisonment during his life.

[3] And it is Ordained, and Enacted by the Authority aforesaid, That if any person, or persons whatsoever, after the said Feast of the Nativity of St. *John Baptist* next coming, shall in any Enterludes, Playes, Songs, Rimes, or by other open words declare, or speak any thing in the derogation, depraving, or despising of the same Book, or of any thing therein contained, or any part thereof, or shall by open fact, deed, or by open threatnings compel, or cause, or otherwise procure, or maintain any Parson, Vicar, or other Minister in any Cathedral, or Parish-Church, or in Chappel, or in any other Place, to sing, or say any Common or open Prayer, or to minister any Sacrament, otherwise, or in any other manner, and form, than is mentioned in the said Book; or that by any of the said means shall unlawfully interrupt, or let any Parson, Vicar, or other Minister in any Cathedral, or Parish-Church, Chappel, or any other place to sing or say Common and open Prayer, or to minister the Sacraments, or any of them, in such manner, and form, as is mentioned in the said Book; That then every such person, being thereof lawfully convicted in form abovesaid, shall forfeit to the Queen our Soveraign Lady, Her Heirs, and Successors for the first offence an hundred marks: And if any person, or persons, being once convict of any such offence, eftsoons offend against any of the last recited offences, and shall in form aforesaid be thereof lawfully convict; That then the same person, so offending and convict, shall for the second offence forfeit to the Queen our Soveraign Lady, Her Heirs, and Successors Four hundred marks: And if any person, after he in form aforesaid shall have been twice convict of any offence concerning any of the last recited offences, shall offend the third time, and be thereof in form abovesaid lawfully convict; That then every person, so offending and convict, shall for his third offence forfeit to our Soveraign Lady the Queen all his Goods and Chattels, and shall suffer imprisonment during his life: And if any person or persons, that for his first offence concerning the premisses, shall be convict in form aforesaid, do not pay the sum to be paid by vertue of his conviction, in such manner and form, as the same ought to be paid, within six weeks next after his conviction; That then every person so convict, and so not paying the same, shall for the same first offence, in stead of the said sum, suffer imprisonment by the space of six moneths without Bail or Mainprise: And if any person, or persons, that for his second offence concerning the premisses shall be convict in form aforesaid, do not pay the said sum to be paid by vertue of his conviction, and this estatute, in such manner and form, as the same ought to be paid, within six weeks next after this said second conviction; That then every person so convicted, and not paying the same, shall for the same second offence, in the stead of the said sum, suffer imprisonment during twelve moneths without Bail or Mainprise: and, That from and after the said Feast of the Nativity of Saint *John Baptist* next coming, all, and every person and persons, inhabiting within this Realm, or any other the Queens Majesties Dominions, shall diligently and faithfully, having no lawful, or reasonable excuse to be absent, indeavour themselves to resort to their Parish-Church, or Chappel accustomed, or upon reasonable let thereof, to some usual place, where Common Prayer, and such service of GOD shall be used in such time of let, upon every Sunday, and other dayes or-

dained and used to be kept as holy days, and then, and there to abide orderly and soberly, during the time of Common Prayer, Preachings, or other Service of GOD there to be used and ministred, upon pain of punishment by the censures of the Church; and also upon pain, that every person so offending shall forfeit for every such offence twelve pence, to be levied by the Churchwardens of the Parish, where such offence shall be done, to the use of the poor of the same Parish, of the goods, lands, and tenements of such offender, by way of distress.

[4] And for due execution hereof, the Queens most excellent Majesty, the Lords Temporal, and all the Commons in this present Parliament assembled, doth in GODS Name earnestly require, and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeavour themselves to the uttermost of their knowledges, that the due and true execution hereof may be had throughout their Diocesse and Charges, as they will answer before GOD for such evils and plagues, wherewith Almighty GOD may justly punish His people for neglecting His good and wholsom law. And for their Authority in this behalf, Be it further Enacted by the Authority aforesaid, That all and singular the same Archbishops, Bishops, and all other their officers, exercising Ecclesiastical jurisdiction, aswel in place exempt, as not exempt, within their Diocesse shall have full power and Authority by this Act to reform, correct and punish by censures of the Church, all, and singular persons, which shall offend within any of their jurisdictions, or Diocesse, after the said Feast of the Nativity of Saint *John Baptist* next coming, against this Act and Statute: Any other Law, Statute, Priviledge, Liberty, or Provision heretofore made, had, or suffered to the contrary notwithstanding.

[5] And it is Ordained and Enacted by the Authority aforesaid, That all and every Justice of Oyer and Determiner, or Justices of Assize shall have full power and Authority in every of their open and general Sessions to enquire, hear and determine all and all manner of offences, that shall be committed, or done contrary to any Article contained in this present Act, within the limits of the Commission to them directed, and to make process for the execution of the same, as they may do against any person being indicted before them of trespass, or lawfully convicted thereof.

[6] Provided always, and be it Enacted by the Authority aforesaid, That all and every Archbishop and Bishop shall and may at all time and times at his liberty and pleasure, joyn and associate himself by vertue of this Act to the said Justices of Oyer and Determiner, or to the said Justices of Assise, at every of the said open and general Sessions, to be holden in any place within his Diocess for and to the inquiry, hearing, and determining of the offences aforesaid.

[7] Provided also, and be it Enacted by the Authority aforesaid, That the Books concerning the said Service shall at the costs and charges of the Parishioners of every Parish, and Cathedral Church be attained, and gotten before the said Feast of the Nativity of Saint *John Baptist* next following, and that all such Parishes and Cathedral Churches, or other places, where the said Books shall be attained and gotten before the said Feast of the Nativity of Saint *John Baptist*, shall within three weeks next after the said books so attained and gotten, use the said Service, and put the same in use according to this Act.

[8] And be it further Enacted by the Authority aforesaid, That no person or persons shall be at any time hereafter impeached, or otherwise molested of or for any of the offences above mentioned, hereafter to be committed, or done contrary to this Act, unless he or they so offending be thereof indicted at the next general sessions to be holden before any such Justices of Oyer and Determiner, or Justices of Assise, next after any offence committed or done, contrary to the tenour of this Act.

[9] Provided always, and be it Ordained, and Enacted by the Authority afore said, That all and singular Lords of the Parliament, for the third offence above mentioned, shall be tried by their Peers.

[10] Provided also, and be it Ordained, and Enacted by the Authority aforesaid, That the Mayor of *London*, and all other Mayors, Bayliffs, and other Head-officers of all, and singular Cities, Boroughs, and Towns-corporate within this Realm, *Wales* and the Marches of the same, to the which Justices of Assise do not commonly repair, shall have full power and Authority by vertue of this Act, to enquire, hear, and determine the offences abovesaid, and every of them yearly, within fifteen days after the Feasts of *Easter*, and saint *Michael* the *Archangel*, in like manner and form, as Justices of Assise, and Oyer, and Determiner may do.

[11] Provided always, and be it Ordained and Enacted by the Authority aforesaid, That all and singular Archbishops, and Bishops, and every of their Chancellors, Commissaries, Archdeacons, and other Ordinaries, having any peculiar Ecclesiastical jurisdiction shall have full power and Authority by vertue of this Act, aswel to enquire in their Visitation, Synods, or elsewhere within their jurisdiction, at any other time, and place, to take accusations, and informations of all, and every the things above mentioned, done, committed, or perpetrated within the limits of their jurisdiction and Authority, and to punish the same by admonition, excommunication, sequestration, or deprivation, or other censures, and processes, in like form, as heretofore hath been used in like cases by the Queens Ecclesiastical Laws.

[12] Provided alwaies, and be it Enacted,

That whatsoever person offending in the premisses shall for the first offence receive punishment of the Ordinary, having a testimonial thereof under the said Ordinaries seal, shall not for the same offence eftsoons be convicted before the Justices; and likewise receiving for the said first offence punishment by the Justices, he shall not for the same first offence eftsoons receive punishment of the Ordinary: Any thing contained in this Act to the contrary notwithstanding.

[13] Provided always, and be it Enacted, That such ornaments of the Church and of the ministers thereof shall be retained, and be in use, as was in this Church of *England* by the Authority of Parliament in the second year of the reign of King *Edward* the Sixth, until other order shall be therein taken by Authority of the Queens Majesty, with the advice of her Commissioners, appointed and Authorized under the great seal of *England* for causes Ecclesiastical, or of the Metropolitan of this Realm: And also, That if there shall happen any contempt, or irreverence to be used in the Ceremonies, or Rites of the Church, by the misusing of the Orders appointed in this Book; the Queens Majesty may by the like advice of the said Commissioners, or Metropolitan, ordain and publish such further Ceremonies, or Rites, as may be most for the advancement of GODS glory, the edifying of His Church, and the due reverence of CHRISTS holy Mysteries and Sacraments.

[14] And be it further Enacted by the Authority aforesaid, That all Laws, Statutes, and Ordinances, wherein, or whereby any other Service, Administration of Sacraments, or Common Prayer is limited, established, or set forth to be used within this Realm, or any other the Queens Dominions, and Countries, shall from henceforth utterly be void, and of none effect.

AN ACT FOR THE UNIFORMITY OF PUBLICK PRAYERS,

AND ADMINISTRATION OF SACRAMENTS, AND OTHER RITES AND CEREMONIES: AND FOR ESTABLISHING THE FORM OF MAKING, ORDAINING, AND CONSECRATING BISHOPS, PRIESTS, AND DEACONS IN THE CHURCH OF *ENGLAND*.

XIV. *Carol.* II. [14 CHARLES II. c. 4. A.D. 1662.]

WHEREAS in the first year of the late Queen *Elizabeth* there was one Uniform Order of Common Service and Prayer, and of the Administration of Sacraments, Rites and Ceremonies in the Church of *England* (agreeable to the Word of GOD, and usage of the Primitive Church) compiled by the Reverend Bishops and Clergy, set forth in one Book, Entituled, *The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England*, and enjoyned to be used by Act of Parliament, holden in the said First year of the said late Queen, Entituled, *An Act for the Uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments*, very comfortable to all good people desirous to live in Christian conversation, and most profitable to the Estate of this Realm, upon the which the Mercy, Favour and Blessing of Almighty GOD is in no wise so readily and plentifully poured, as by Common Prayers, due using of the Sacraments, and often Preaching of the Gospel, with devotion of the hearers: And yet this notwithstanding, a great number of people in divers parts of this Realm, following their own sensuality, and living without knowledge and due fear of GOD, do wilfully and Schismatically abstain, and refuse to come to their Parish Churches and other Publick places where Common Prayer, Administration of the Sacraments, and Preaching of the Word of GOD is used upon the Sundays and other days ordained and appointed to be kept and observed as Holy days: And whereas by the great and scandalous neglect of Ministers in using the said Order, or Liturgy so set forth and enjoyned as aforesaid, great mischiefs and inconveniences, during the times of the late unhappy troubles, have arisen and grown; and many people have been led into Factions and Schisms, to the great decay and scandal of the Reformed Religion of the Church of *England*, and to the hazard of many souls: for prevention whereof in time to come, for setling the Peace of the Church, and for allaying the present distempers, which the indisposition of the time hath contracted, The Kings Majesty (according to His Declaration of the Five and twentieth of *October*, One thousand six hundred and sixty) granted His Commission under the great Seal of *England* to several Bishops and other Divines to review the Book of Common Prayer, and to prepare such Alterations and Additions, as they thought fit to offer; And afterwards the Convocations of both the Provinces of *Canterbury* and *York*, being by his Majesty called and assembled (and now sitting) His Majesty hath been pleased to Authorize and require the Presidents of

the said Convocations, and other the Bishops and Clergy of the same, to review the said Book of Common Prayer, and the Book of the Form and manner of the Making and Consecrating of Bishops, Priests, and Deacons; And that after mature consideration, they should make such Additions and Alterations in the said Books respectively, as to them should seem meet and convenient; And should exhibit and present the same to His Majesty in writing, for his further allowance or confirmation; since which time, upon full and mature deliberation, they the said Presidents, Bishops, and Clergy of both Provinces have accordingly reviewed the said Books, and have made some Alterations which they think fit to be inserted to the same; and some Additional Prayers to the said Book of Common Prayer, to be used upon proper and emergent occasions; and have exhibited and presented the same unto his Majesty in writing, in one Book, Entituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of* England, *together with the Psalter, or Psalms of* David, *Pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining and Consecrating of Bishops, Priests, and Deacons:* All which His Majesty having duely considered hath fully approved and allowed the same, and recommended to this present Parliament, that the said Books of Common Prayer, and of the Form of Ordination and Consecration of Bishops, Priests, and Deacons, with the Alterations and Additions, which have been so made and presented to His Majesty by the said Convocations, be the Book, which shall be appointed to be used by all that Officiate in all Cathedral and Collegiate Churches and Chappels, and in all Chappels of Colledges and Halls in both the Universities, and the Colledges of *Eaton* and *Winchester*, and in all Parish-Churches and Chappels within the Kingdom of *England*, Dominion of *Wales*, and Town of *Berwick* upon *Tweed*, and by all that Make, or Consecrate Bishops, Priests or Deacons in any of the said Places, under such Sanctions and Penalties as the Houses of Parliament shall think fit: Now in regard that nothing conduceth more to the setling of the Peace of this Nation (which is desired of all good men) nor to the honour of our Religion, and the propagation thereof, than an Universal agreement in the Public Worship of Almighty God; and to the intent that every person within this Realm, may certainly know the rule, to which he is to conform in Public Worship, and Administration of Sacraments, and other Rites and Ceremonies of the Church of *England*, and the manner how, and by whom Bishops, Priests, and Deacons are, and ought to be Made, Ordained and Consecrated:

[2] Be it Enacted by the Kings most Excellent Majesty, by the advice, and with the consent of the Lords Spiritual and Temporal, and of the Commons in this present Parliament assembled, and by the Authority of the same, That all and singular Ministers, in any Cathedral, Collegiate, or Parish-Church or Chappel, or other place of Publick Worship within this Realm of *England*, Dominion of *Wales*, and Town of *Berwick* upon *Tweed*, shall be bound to say and use the Morning Prayer, Evening Prayer, Celebration and Administration of both the Sacraments, and all other the Publick, and Common Prayer, in such order and form as is mentioned in the said Book, annexed and joyned to this present Act, and Entituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of* England: *together with the Psalter or Psalms of* David, *Pointed as they are to be sung or said in Churches; and the form or manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons:* and That the Morning and Evening Prayers, therein contained, shall upon every Lords day, and upon all other days and occasions, and at the times therein appointed, be openly and solemnly read by all and every Minister or Curate in every Church, Chappel, or other place of Publick Worship within this Realm of *England*, and places aforesaid.

[3] And to the end that Uniformity in the Publick Worship of God (which is so much desired) may be speedily effected, Be it further Enacted by the Authority aforesaid, That every Parson, Vicar, or other Minister whatsoever, who now hath, and enjoyeth any Ecclesiastical Benefice, or Promotion within this Realm of *England*, or places aforesaid, shall in the Church, Chappel, or place of Publick Worship belonging to his said Benefice or Promotion, upon some Lords day before the Feast of Saint *Bartholomew*, which shall be in the year of our Lord God, One thousand six hundred sixty and two, openly, publickly, and solemnly read the Morning and Evening Prayer appointed to be read by, and according to the said Book of Common Prayer at the times thereby appointed, and after such reading thereof shall openly and publickly, before the Congregation there assembled, declare his unfeigned assent, and consent to the use of all things in the said Book contained and prescribed, in these words, and no other;

[4] *I* A. B. *Do here declare my unfeigned assent, and consent to all, and every thing contained, and prescribed in, and by the Book intituled*, The Book of Common Prayer and Administration of the Sacraments, and other Rites, and Ceremonies of the Church, according to the use of the Church of *England;* together with the Psalter, or Psalms of David, Pointed as they are to be sung, or said in Churches, and the form, or manner of Making, Ordaining,

and Consecrating of Bishops, Priests, and Deacons;

[5] And, That all and every such person, who shall (without some lawful Impediment, to be allowed and approved of by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, or (in case of such Impediment) within one Moneth after such Impediment removed, shall *ipso facto* be deprived of all his Spiritual Promotions; And that from thenceforth it shall be lawful to, and for all Patrons, and Donors of all and singular the said Spiritual Promotions, or of any of them, according to their respective Rights, and Titles, to present, or collate to the same; as though the person, or persons, so offending or neglecting were dead.

[6] And be it further Enacted by the Authority aforesaid, That every person, who shall hereafter be presented, or collated, or put into any Ecclesiastical Benefice, or Promotion within this Realm of *England* and places aforesaid, shall in the Church, Chappel, or place of Publick Worship, belonging to his said Benefice or Promotion within two Moneths next after that he shall be in the actual possession of the said Ecclesiastical Benefice or Promotion, upon some Lords day openly, publickly and solemnly Read the Morning and Evening Prayers, appointed to be Read by, and according to the said Book of Common Prayer, at the times thereby appointed, and after such Reading thereof, shall openly, and publickly before the Congregation there assembled, declare his unfeigned assent, and consent to the use of all things therein contained and prescribed, according to the form before appointed: and That all and every such person, who shall (without some lawful Impediment, to be allowed and approved by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, or (in case of such Impediment) within one month after such Impediment removed shall *ipso facto* be deprived of all his said Ecclesiastical Benefices and Promotions; and That from thenceforth, it shall and may be lawful to, and for all Patrons, and Donors of all and singular the said Ecclesiastical Benefices and Promotions, or any of them (according to their respective Rights and Titles) to present, or collate to the same, as though the person or persons so offending, or neglecting, were dead.

[7] And be it further Enacted by the Authority aforesaid, That in all places, where the proper Incumbent of any Parsonage, or Vicarage, or Benefice with Cure doth reside on his Living, and keep a Curate, the Incumbent himself in person (not having some lawful Impediment, to be allowed by the Ordinary of the place) shall once (at the least) in every month openly and publickly Read the Common Prayers and Service, in, and by the said Book prescribed, and (if there be occasion) Administer each of the Sacraments and other Rites of the Church, in the Parish Church or Chappel, of, or belonging to the same Parsonage, Vicarage, or Benefice, in such order, manner and form, as in, and by the said Book is appointed, upon pain to forfeit the sum of Five pounds to the use of the poor of the Parish for every offence, upon conviction by confession, or proof of two credible Witnesses upon Oath, before two Justices of the Peace of the County, City, or Town-Corporate where the offence shall be committed, (which Oath the said Justices are hereby Impowred to Administer) and in default of payment within ten days, to be levied by distress, and sale of the goods and chattels of the Offender, by the Warrant of the said Justices, by the Church-wardens, or Over-seers of the Poor of the said Parish, rendring the surplusage to the party.

[8] And be it further Enacted by the Authority aforesaid, That every Dean, Canon, and Prebendary of every Cathedral, or Collegiate Church, and all Masters, and other Heads, Fellows, Chaplains, and Tutors of, or in any Colledge, Hall, House of Learning, or Hospital, and every Publick Professor, and Reader in either of the Universities, and in every Colledge elsewhere, and every Parson, Vicar, Curate, Lecturer; and every other person in holy Orders, and every School-master keeping any publick, or private School, and every person Instructing, or Teaching any Youth in any House or private Family as a Tutor, or School-master, who upon the first day of *May*, which shall be in the year of our Lord God, One thousand six hundred sixty two, or at any time therafter shall be Incumbent, or have possession of any Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors-place, or Readers place, Parsonage, Vicarage, or any other Ecclesiastical Diginity or Promotion, or of any Curates place, Lecture, or School; or shall instruct or teach any Youth as Tutor, or School-master, shall before the Feast-day of Saint *Bartholomew*, which shall be in the year of our Lord One thousand six hundred sixty two, or at or before his, or their respective admission to be Incumbent, or have possession aforesaid, subscribe the Declaration or Acknowledgement following, *Scilicet:*

[9] *I* A.B. *Do declare that it is not lawful upon any pretence whatsoever to take Arms against the King; and that I do abhor that Traiterous Position of taking Arms by His Authority against His Person, or against those that are Commissionated by him; and that I will conform to the Liturgy of the Church of* England, *as it is now by Law established. And I do declare that I do hold, there lies no Obligation upon me, or on any other person from the Oath, commonly called the* Solemn League and Covenant, *to endeavour any change, or alteration of Government, either in Church,*

or State; and that the same was in it self an unlawful Oath, and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom.

[10] Which said Declaration and Acknowledgement shall be subscribed by every of the said Masters and other Heads, Fellows, Chaplains, and Tutors of, or in any Colledge, Hall, or House of Learning, and by every publick Professor and Reader in either of the Universities, before the Vice-Chancellor of the respective Universities for the time being, or his Deputy; And the said Declaration or Acknowledgement shall be subscribed before the respective Arch-bishop, Bishop or Ordinary of the Diocess, by every other person hereby injoyned to subscribe the same, upon pain, that all and every of the persons aforesaid, failing in such subscription, shall lose and forfeit such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, Readers place, Parsonage, Vicarage, Ecclesiastical Dignity, or Promotion, Curates place, Lecture, and School, and shall be utterly disabled, and *ipso facto* deprived of the same; and that every such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, Readers place, Parsonage, Vicarage, Ecclesiastical Dignity, or Promotion, Curates place, Lecture and School shall be void, as if such person so failing were naturally dead.

[11] And if any Schoolmaster or other person, Instructing or teaching Youth in any private House or Family, as a Tutor or Schoolmaster, shall Instruct or Teach any Youth as a Tutor or Schoolmaster, before License obtained from his respective Arch-bishop, Bishop, or Ordinary of the Diocess, according to the Laws and Statutes of this Realm, (for which he shall pay twelve-pence onely) and before such subscription and acknowledgement made as aforesaid; Then every such School-master and other, Instructing and Teaching as aforesaid, shall for the first offence suffer three months Imprisonment without bail or mainprise; and for every second and other such offence shall suffer three months Imprisonment without bail or mainprise, and also forfeit to His Majesty the sum of five pounds.

And after such subscription made, every such Parson, Vicar, Curate, and Lecturer shall procure a certificate under the Hand and Seal of the respective Archbishop, Bishop, or Ordinary of the Diocess, (who are hereby enjoyned and required upon demand to make and deliver the same) and shall publickly and openly read the same, together with the Declaration, or Acknowledgement aforesaid, upon some Lords day within three months then next following, in his Parish Church where he is to officiate, in the presence of the Congregation there assembled, in the time of Divine Service; upon pain that every person failing therein shall lose such Parsonage, Vicarage, or Benefice, Curates place, or Lecturers place respectively, and shall be utterly disabled, and *ipso facto* deprived of the same; And that the said Parsonage, Vicarage, or Benefice, Curates place or Lecturers place shall be void, as if he was naturally dead.

[12] Provided always, that from and after the Twenty fifth day of *March*, which shall be in the year of our Lord God, One thousand six hundred eighty two, there shall be omitted in the said Declaration or Acknowledgement so to be subscribed and read, these words following, *scilicet*,

And I do declare that I do hold there lies no obligation on me, or on any other person from the Oath, commonly called The solemn League and Covenant, to *endeavour any change, or alteration of Government either in Church or State; And that the same was in it self an unlawful Oath, and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom;*

So as none of the persons aforesaid shall from thenceforth be at all obliged to subscribe or read that part of the said Declaration or Acknowledgement.

[13] Provided always, and be it Enacted, That from and after the Feast of Saint *Bartholomew*, which shall be in the year of our Lord, One thousand six hundred sixty and two, no person, who now is Incumbent, and in possession of any Parsonage, Vicarage, or Benefice, and who is not already in holy Orders by Episcopal Ordination, or shall not before the Feast-day of Saint *Bartholomew* be ordained Priest or Deacon, according to the form of Episcopal Ordination, shall have, hold, or enjoy the said Parsonage, Vicarage, Benefice with Cure or other Ecclesiastical Promotion within this Kindgom of *England*, or the Dominion of *Wales*, or Town of *Berwick upon Tweed*; but shall be utterly disabled, and *ipso facto* deprived of the same; and all his Ecclesiastical Promotions shall be void, as if he was naturally dead.

[14] And be it further Enacted by the Authority aforesaid, That no person whatsoever shall thenceforth be capable to be admitted to any Parsonage, Vicarage, Benefice, or other Ecclesiastical Promotion or Dignity whatsoever, nor shall presume to Consecrate and Administer the holy Sacrament of the LORDS Supper, before such time as he shall be Ordained Priest, according to the form and manner in, and by the said Book prescribed, unless he have formerly been made Priest by Episcopal Ordination, upon pain to forfeit for every offence the sum of One hundred pounds; (one moyety thereof to the Kings Majesty, the other moyety thereof to be equally divided between the poor of the Parish where the offence shall be committed, and such person, or persons as shall sue for the same by Action of Debt, Bill, Plaint, or Information in any of his Majesties Courts of Record;

wherein no Essoign, Protection, or Wager of Law shall be allowed) And to be disabled from taking, or being admitted into the Order of Priest, by the space of one whole year then next following.

[15] Provided that the Penalties in this Act shall not extend to the Foreiners or Aliens of the Forein Reformed Churches allowed, or to be allowed by the Kings Majesty, His Heirs and Successors, in *England*.

[16] Provided always, That no title to confer, or present by lapse shall accrue by any avoidance, or deprivation *ipso facto* by vertue of this Statute, but after six months after notice of such voidance, or deprivation given by the Ordinary to the Patron, or such sentence of deprivation openly and publickly read in the Parish Church of the Benefice, Parsonage, or Vicarage becoming void, or whereof the Incumbent shall be deprived by vertue of this Act.

[17] And be it further Enacted by the Authority aforesaid, That no Form, or Order of Common Prayers, Administration of Sacraments, Rites or Ceremonies shall be openly used in any Church, Chappel, or other Publick place of or in any Colledge, or Hall in either of the Universities, the Colledges of *Westminster*, *Winchester*, or *Eaton*, or any of them, other than what is prescribed and appointed to be used in and by the said Book; and That the present Governour, or Head of every Colledge and Hall in the said Universities, and of the said Colledges of *Westminster*, *Winchester*, and *Eaton*, within one month after the Feast of Saint *Bartholomew*, which shall be in the year of our Lord, One thousand six hundred sixty and two: And every Governour or Head of any of the said Colledges, or Halls, hereafter to be elected, or appointed, within one month next after his Election, or Collation, and Admission into the same Government, or Headship, shall openly and publickly in the Church, Chappel, or other Publick place of the same Colledge, or Hall, and in the presence of the Fellows and Scholars of the same, or the greater part of them then resident, Subscribe unto the Nine and thirty Articles of Religion, mentioned in the Statute made in the thirteenth year of the Reign of the late Queen *Elizabeth*, and unto the said Book, and declare his unfeigned assent and consent unto, and approbation of the said Articles, and of the same Book, and to the use of all the Prayers, Rites, and Ceremonies, Forms, and Orders in the said Book prescribed, and contained according to the form aforesaid; and that all such Governours, or Heads of the said Colledges and Halls, or any of them as are, or shall be in holy Orders, shall once at least in every Quarter of the year (not having a lawful Impediment) openly and publickly Read the Morning Prayer, and Service in and by the said Book appointed to be Read in the Church, Chappel, or other Publick place of the same Colledge or Hall, upon pain to lose, and be suspended of, and from all the Benefits and Profits belonging to the same Government or Headship, by the space of Six months, by the Visitor or Visitors of the same Colledge or Hall; And if any Governour or Head of any Colledge or Hall, Suspended for not Subscribing unto the said Articles and Book, or for not Reading of the Morning Prayer and Service as aforesaid, shall not at, or before the end of Six months next after such suspension, Subscribe unto the said Articles and Book, and declare his consent thereunto as aforesaid, or read the Morning Prayer and Service as aforesaid, then such Government or Headship shall be *ipso facto* void.

[18] Provided always, That it shall and may be lawful to use the Morning and Evening Prayer, and all other Prayers and Service prescribed in and by the said Book, in the Chappels or other Publick places of the respective Colledges and Halls in both the Universities, in the Colledges of *Westminster*, *Winchester*, and *Eaton*, and in the Convocations of the Clergies of either Province in Latine; Any thing in this Act contained to the contrary notwithstanding.

[19] And be it further Enacted by the Authority aforesaid, That no person shall be, or be received as a Lecturer, or permitted, suffered, or allowed to Preach as a Lecturer, or to Preach, or Read any Sermon or Lecture in any Church, Chappel, or other place of Publick worship, within this Realm of *England*, or the Dominion of *Wales*, and Town of *Berwick* upon *Tweed*, unless he be first approved and thereunto Licensed by the Archbishop of the Province, or Bishop of the Diocess, or (in case the See be void) by the Guardian of the Spiritualties, under his Seal, and shall in the presence of the same Archbishop, or Bishop, or Guardian Read the Nine and thirty Articles of Religion, mentioned in the Statute of the Thirteenth year of the late Queen *Elizabeth*, with Declaration of his unfeigned assent to the same; and That every person, and persons who now is, or hereafter shall be Licensed, Assigned, Appointed, or Received as a Lecturer, to preach upon any day of the week in any Church, Chappel, or place of Publick worship within this Realm of *England*, or places aforesaid, the first time he Preacheth (before his Sermon) shall openly, publickly, and solemnly Read the Common Prayers and Service in and by the said Book appointed to be Read for that time of the day, and then and there publickly and openly declare his assent unto, and approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed, according to the Form before appointed in this Act; And also shall upon the first Lecture-day of every month afterwards, so long as he continues Lecturer, or Preacher there, at the place appointed for

his said Lecture or Sermon, before his said Lecture or Sermon, openly, publickly, and solemnly Read the Common Prayers and Service in and by the said Book appointed to be read for that time of the day, at which the said Lecture or Sermon is to be Preached, and after such Reading thereof, shall openly and publickly, before the Congregation there assembled, declare his unfeigned assent and consent unto, and approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed, according to the form aforesaid; and, That all and every such person and persons who shall neglect or refuse to do the same, shall from thenceforth be disabled to Preach the said, or any other Lecture or Sermon in the said, or any other Church, Chappel, or place of Publick worship, until such time as he and they shall openly, publickly, and solemnly Read the Common-Prayers and Service appointed by the said Book, and Conform in all points to the things therein appointed and prescribed, according to the purport, true intent, and meaning of this Act.

[20] Provided alwaies, that if the said Sermon or Lecture be to be Preached or Read in any Cathedral, or Collegiate Church or Chappel, it shall be sufficient for the said Lecturer openly at the time aforesaid, to declare his assent and consent to all things contained in the said Book, according to the form aforesaid.

[21] And be it further Enacted by the Authority aforesaid, That if any person who is by this Act disabled to Preach any Lecture or Sermon, shall during the time that he shall continue and remain so disabled, Preach any Sermon or Lecture; That then for every such offence the person and persons so offending shall suffer Three months Imprisonment in the Common Gaol without Bail or mainprise, and that any two Justices of the Peace of any County of this Kingdom and places aforesaid, and the Mayor or other chief Magistrate of any City, or Town-Corporate, within the same, upon Certificate from the Ordinary of the place made to him or them of the offence committed, shall, and are hereby required to commit the person or persons so offending to the Gaol of the same County, City, or Town Corporate accordingly.

[22] Provided alwaies, and be it further Enacted by the Authority aforesaid, That at all and every time and times, when any Sermon or Lecture is to be Preached, the Common Prayers and Service in and by the said Book appointed to be Read for that time of the day, shall be openly, publickly, and solemnly Read by some Priest, or Deacon, in the Church, Chappel, or place of Publick worship, where the said Sermon or Lecture is to be preached, before such Sermon or Lecture be Preached; And that the Lecturer then to Preach shall be present at the Reading thereof.

[23] Provided nevertheless, That this Act shall not extend to the University-Churches in the Universities of this Realm, or either of them, when or at such times as any Sermon or Lecture is Preached or Read in the same Churches, or any of them, for, or as the publick University-Sermon or Lecture; but that the same Sermons or Lectures may be Preached or Read in such sort and manner as the same have been heretofore Preached or Read; This Act, or any thing herein contained to the contrary thereof in any wise notwithstanding.

[24] And be it further Enacted by the Authority aforesaid, That the several good Laws, and Statutes of this Realm, which have been formerly made, and are now in force for the Uniformity of Prayer and Administration of the Sacraments, within this Realm of *England*, and places aforesaid, shall stand in full force and strength to all intents and purposes whatsoever, for the establishing and confirming of the said Book; Entituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of* England; *together with the Psalter or Psalms of* David, *Pointed as they are to be sung or said in Churches; and the form or manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons;* herein before mentioned to be joyned and annexed to this Act; and shall be applied, practised, and put in ure for the punishing of all offences contrary to the said Laws, with relation to the Book aforesaid, and no other.

[25] Provided alwaies, and be it further Enacted by the Authority aforesaid, That in all those Prayers, Litanies, and Collects, which do any way relate to the King, Queen, or Royal Progeny, the Names be altered and changed from time to time, and fitted to the present occasion, according to the direction of lawful Authority.

[26] Provided also, and be it Enacted by the Authority aforesaid, That a true Printed Copy of the said Book, Entituled, *The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of* England; *together with the Psalter, or Psalms of* David, *Pointed as they are to be sung or said in Churches; and the form and manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons,* shall at the costs and charges of the Parishioners of every Parish-Church, and Chappelry, Cathedral Church, Colledge, and Hall, be attained and gotten before the Feast-day of Saint *Bartholomew*, in the year of our Lord, One thousand six hundred sixty and two, upon pain of forfeiture of Three pounds by the month, for so long time as they shall then after be unprovided thereof, by every Parish, or Chappelry, Cathedral Church, Colledge, and Hall, making default therein.

[27] Provided alwaies, and be it Enacted by the Authority aforesaid, that the Bishops of *Hereford*, Saint *Davids*, *Asaph*, *Bangor*, and *Landaff*, and their Successors shall take such order among themselves, for the souls health of the Flocks committed to their Charge within *Wales*, That the Book hereunto annexed be truly and exactly Translated into the *Brittish* or *Welsh* Tongue, and that the same so Translated and being by them, or any three of them at the least viewed, perused, and allowed, be Imprinted to such number at least, so that one of the said Books so Translated and Imprinted, may be had for every Cathedral, Collegiate, and Parish-Church, and Chappel of Ease in the said respective Diocesses, and places in *Wales*, where the *Welsh* is commonly spoken or used before the First day of *May*, One thousand six hundred sixty five; and, That from and after the Imprinting and publishing of the said Book so Translated, the whole Divine Service shall be used and said by the Ministers and Curates throughout all *Wales* within the said Diocesses, where the *Welsh* Tongue is commonly used, in the *Brittish* or *Welsh* Tongue, in such manner and form as is prescribed according to the Book hereunto annexed to be used in the *English* Tongue, differing nothing in any Order or Form from the said *English* Book; for which Book, so Translated and Imprinted, the Church-wardens of every of the said Parishes shall pay out of the Parish-money in their hands for the use of the respective Churches, and be allowed the same on their Accompt; and, That the said Bishops and their Successors, or any Three of them, at the least, shall set and appoint the price, for which the said Book shall be sold; And one other Book of Common Prayer in the *English* Tongue shall be bought and had in every Church throughout *Wales*, in which the Book of Common Prayer in *Welsh* is to be had, by force of this Act, before the First day of *May*, One thousand six hundred sixty and four, and the same Book to remain in such convenient places, within the said Churches, that such as understand them may resort at all convenient times to read and peruse the same, and also such as do not understand the said Language, may by conferring both Tongues together, the sooner attain to the knowledge of the *English* Tongue; Any thing in this Act to the contrary notwithstanding; And until Printed Copies of the said Book so to be Translated may be had and provided, the Form of Common Prayer, established by Parliament before the making of this Act, shall be used as formerly in such parts of *Wales*, where the *English* Tongue is not commonly understood.

[28] And to the end that the true and perfect Copies of this Act, and the said Book hereunto annexed may be safely kept, and perpetually preserved, and for the avoiding of all disputes for the time to come; Be it therefore Enacted by the Authority aforesaid, That the respective Deans and Chapters of every Cathedral, or Collegiate Church, within *England* and *Wales* shall at their proper costs and charges, before the twenty fifth day of *December*, One thousand six hundred sixty and two, obtain under the Great Seal of *England* a true and perfect printed Copy of this Act, and of the said Book annexed hereunto, to be by the said Deans and Chapters, and their Successors kept and preserved in safety for ever, and to be also produced, and shewed forth in any Court of Record, as often as they shall be thereunto lawfully required; And also there shall be delivered true and perfect Copies of this Act, and of the same Book into the respective Courts at *Westminster*, and into the Tower of *London*, to be kept and preserved for ever among the Records of the said Courts, and the Records of the Tower, to be also produced and shewed forth in any Court as need shall require; which said Books so to be exemplified under the Great Seal of *England*, shall be examined by such persons as the Kings Majesty shall appoint under the Great Seal of *England* for that purpose, and shall be compared with the Original Book hereunto annexed, and shall have power to correct, and amend in writing any Error committed by the Printer in the printing of the same Book, or of any thing therein contained, and shall certifie in writing under their Hands and Seals, or the Hands and Seals of any Three of them at the end of the same Book, that they have examined and compared the same Book, and find it to be a true and perfect Copy; which said Books, and every one of them so exemplified under the Great Seal of *England*, as aforesaid, shall be deemed, taken, adjudged, and expounded to be good, and available in the Law to all intents and purposes whatsoever, and shall be accounted as good Records as this Book it self hereunto annexed; Any Law or Custom to the contrary in any wise notwithstanding.

[29] Provided also, That this Act or any thing therein contained shall not be prejudicial or hurtful unto the Kings Professor of the Law within the University of *Oxford*, for, or concerning the Prebend of *Shipton*, within the Cathedral Church of *Sarum*, united and annexed unto the place of the same Kings Professor for the time being, by the late King *James* of blessed memory.

[30] Provided always, That whereas the Six and thirtieth Article of the Nine and thirty Articles agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy in the Convocation holden at *London*, in the year of our Lord, One thousand five hundred sixty two, for the avoiding of diversities of Opinions, and for establishing of consent, touching true Religion, is in these words following, *viz.*

That the Book of Consecration of Archbishops, and Bishops, and Ordaining of

Priests and Deacons, lately set forth in the time of King Edward *the Sixth, and confirmed at the same time by Authority of Parliament, doth contain all things necessary to such Consecration and Ordaining, neither hath it any thing that of itself is superstitious, and ungodly; And therefore whosoever are Consecrated or Ordered according to the Rites of that Book, since the second year of the aforenamed King* Edward *unto this time, or hereafter shall be Consecrated or Ordered according to the same Rites; We decree all such to be rightly, orderly, and lawfully Consecrated and Ordered;*

[31] It be Enacted, and be it therefore enacted by the Authority aforesaid, That all Subscriptions hereafter to be had or made unto the said Articles, by any Deacon, Priest, or Ecclesiastical person, or other person whatsoever, who by this Act or any other Law now in force is required to Subscribe unto the said Articles, shall be construed and taken to extend, and shall be applied (for and touching the said Six and thirtieth Article) unto the Book containing the form and manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons in this Act mentioned, in such sort and manner as the same did heretofore extend unto the Book set forth in the time of King *Edward* the Sixth, mentioned in the said Six and thirtieth Article; Any thing in the said Article, or in any Statute, Act, or Canon heretofore had or made, to the contrary thereof in any wise notwithstanding.

[32] Provided also, That the Book of Common Prayer, and Administration of the Sacraments and other Rites and Ceremonies of this Church of *England*, together with the form and manner of Ordaining, and Consecrating Bishops, Priests, and Deacons heretofore in use, and respectively established by Act of Parliament in the First and Eighth years of Queen *Elizabeth*, shall be still used and observed in the Church of *England*, until the Feast of Saint *Bartholomew*, which shall be in the year of our Lord God, One thousand six hundred sixty and two.

AN ACT FOR THE AMENDMENT OF THE ACT OF UNIFORMITY.

35 & 36 VICTORIA, C. 35. [A.D. 1872.]

WHEREAS by the Act of Uniformity it is enacted that all and singular ministers in any cathedral, collegiate, or parish church or chapel, or other place of public worship in England, shall be bound to say and use the Morning Prayer, Evening Prayer, celebration and administration of both the Sacraments, and all other the public and common prayer, in such order and form as is mentioned in the Book of Common Prayer annexed to the said Act:

And whereas in the year one thousand eight hundred and sixty-nine Commissioners were appointed by Her Majesty to inquire and consider, amongst other matters, the differences of practice which have arisen from varying interpretations put upon the rubrics, orders, and directions for regulating the course and conduct of public worship, the administration of the sacraments, and the other services contained in the Book of Common Prayer, with a view of explaining or amending the said rubrics, orders, and directions so as to secure general uniformity of practice in such matters as may be deemed essential, and to report thereon from time to time, having regard not only to the said rubrics, orders, and directions, but also to any other laws or customs relating to the matters aforesaid, with power to suggest any alterations, improvements, or amendments with respect to such matters or any of them:

And whereas the said Commissioners have by their Report dated the thirty-first day of August one thousand eight hundred and seventy recommended in manner therein mentioned:

And whereas Her Majesty was pleased to authorise the Convocations of Canterbury and York to consider the said Report of the said Commissioners, and to report to Her Majesty thereon, and the said Convocations have accordingly made their first reports to Her Majesty:

Be it therefore enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:

1. In this Act,— Definitions.

The term "Act of Uniformity" means the Act of the fourteenth year of the reign of King Charles the Second, chapter four, intituled "An Act for the Uniformity of Public Prayers and Administration of Sacraments and other Rites and Ceremonies, and for establishing the Form of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons in the Church of England," and includes the enactments confirmed and applied by that Act to the Book of Common Prayer:

The term "Book of Common Prayer" means the book annexed to the said Act of the reign of King Charles the Second, and intituled "The Book of Common Prayer and Administration of the Sacra-

ments and other Rites and Ceremonies of the Church according to the Use of the Church of England, together with the Psalter or Psalms of David pointed as they are to be sung or said in Churches, and the Form or Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons:"

The term "cathedral" means a cathedral or collegiate church in which the Book of Common Prayer is required by the Act of Uniformity to be used:

The term "church" means any parish church, chapel, or other place of public worship which is not a cathedral as before defined, and in which the Book of Common Prayer is required by the Act of Uniformity to be used.

Use of shortened form of Morning and Evening Prayer.

2. The shortened Order for Morning Prayer or for Evening Prayer, specified in the schedule to this Act, may, on any day except Sunday, Christmas Day, Ash Wednesday, Good Friday, and Ascension Day, be used, if in a cathedral in addition to, and if in a church in lieu of, the Order for Morning Prayer or for Evening Prayer respectively prescribed by the Book of Common Prayer.

Special service for special occasions.

3. Upon any special occasion approved by the ordinary, there may be used in any cathedral or church a special form of service approved by the ordinary, so that there be not introduced into such service anything, except anthems or hymns, which does not form part of the Holy Scriptures or Book of Common Prayer.

Additional service on Sundays and holy-days.

4. An additional form of service varying from any form prescribed by the Book of Common Prayer may be used at any hour on any Sunday or holy-day in any cathedral or church in which there are duly read, said, or sung as required by law on such Sunday or holy-day at some other hour or hours the Order for Morning Prayer, the Litany, such part of the Order for the Administration of the Lord's Supper or Holy Communion as is required to be read on Sundays and holy-days if there be no Communion, and the Order for Evening Prayer, so that there be not introduced into such additional service any portion of the Order for the Administration of the Lord's Supper or Holy Communion, or anything, except anthems or hymns, which does not form part of the Holy Scriptures or Book of Common Prayer, and so that such form of service and the mode in which it is used is for the time being approved by the ordinary; provided that nothing in this section shall affect the use of any portion of the Book of Common Prayer as otherwise authorised by the Act of Uniformity or this Act.

Separation of services.

5. Whereas doubts have arisen as to whether the following forms of service, that is to say, the Order for Morning Prayer, the Litany and the Order for the Administration of the Lord's Supper or Holy Communion, may be used as separate services, and it is expedient to remove such doubts: Be it therefore enacted and declared that any such forms of service may be used together or in varying order as separate services, or that the Litany may be said after the third collect in the Order for Evening Prayer, either in lieu of or in addition to the use of the Litany in the Order for Morning Prayer, without prejudice nevertheless to any legal powers vested in the ordinary; and any of the said forms of service may be used with or without the preaching of a sermon or lecture, or the reading of a homily.

Preaching a sermon without previous service.

6. Whereas doubts have arisen as to whether a sermon or lecture may be preached without the common prayers and services appointed by the Book of Common Prayer for the time of day being previously read, and it is expedient to remove such doubts: Be it therefore enacted and declared, that a sermon or lecture may be preached without the common prayers or services appointed by the Book of Common Prayer being read before it is preached, so that such sermon or lecture be preceded by any service authorised by this Act, or by the Bidding Prayer, or by a collect taken from the Book of Common Prayer, with or without the Lord's Prayer.

Saving of 34 & 35 Vict. c. 26. s. 6.

7. Nothing in this Act shall affect the provision with respect to the chapels of colleges in the universities of Oxford, Cambridge, and Durham, which is contained in section six of the Universities Tests Act, 1871.

Effect of schedule.

8. The schedule to this Act, and the notes thereto and directions therein, shall be construed and have effect as part of this Act.

Short title.

9. This Act may be cited as "The Act of Uniformity Amendment Act, 1872."

SCHEDULE.

NOTE.—The Minister using the Shortened Order for Morning Prayer or for Evening Prayer in this Schedule, may in his discretion add in its proper place any exhortation, prayer, canticle, hymn, psalm, or lesson contained in the Order for Morning Prayer or for Evening Prayer in the Book of Common Prayer and omitted or authorised to be omitted from such shortened order.

Each of the twenty-two portions into which the one hundred and nineteenth psalm is divided in the Book of Common

Prayer shall be deemed, for the purposes of this schedule, to be a separate psalm.

SHORTENED FORMS OF SERVICE.

THE SHORTENED ORDER FOR MORNING PRAYER DAILY THROUGHOUT THE YEAR, EXCEPT ON SUNDAY, CHRISTMAS DAY, ASH WEDNESDAY, GOOD FRIDAY, AND ASCENSION DAY.

At the beginning of Morning Prayer the Minister shall read with a loud voice some one or more of these sentences of the Scriptures that follow.

When the wicked man, &c.

A general Confession to be said of the whole Congregation after the Minister, all kneeling.

Almighty and most merciful Father, &c.

The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing; the people still kneeling.

Almighty God, the Father, &c.

The people shall answer here, and at the end of all other prayers, Amen.

Then the Minister shall kneel, and say the Lord's Prayer with an audible voice; the people also kneeling, and repeating it with him.

Our Father, which art in heaven, &c.

Then likewise he shall say,

O Lord, open thou our lips.
&c. &c. &c.

Here all standing up, the Priest shall say,

Glory be to the Father, &c.

Then shall follow one or more of the Psalms appointed. And at the end of every Psalm throughout the year, and likewise at the end of Benedicite, Benedictus, Magnificat, *and* Nunc dimittis, *shall be repeated,*

Glory be to the Father, &c.

Then shall be read distinctly, with an audible voice, either the First Lesson taken out of the Old Testament as is appointed in the Calendar, or the Second Lesson taken out of the New Testament, except there be a Proper Lesson assigned for that day, in which case the Proper Lesson shall be read, and if there are two Proper Lessons each shall be read in its proper place; he that readeth so standing and turning himself as he may best be heard of all such as are present.

Note, that before every Lesson the Minister shall say, Here beginneth such a Chapter, *or* Verse of such a Chapter, of such a Book. *And after every Lesson,* Here endeth the Lesson, *or* the First *or* the Second Lesson.

And after the Lesson, or between the First and Second Lessons, shall be said or sung in English one of the following:

Either the Hymn called, Te Deum Laudamus.

We praise thee, O God, &c.

Or this Canticle, Benedicite, omnia opera.

O all ye works of the Lord, &c.

Or the Hymn following (except when that shall happen to be read in the Lesson for the day, or for the Gospel on Saint John Baptist's Day):

Benedictus. St. Luke i. 68.

Blessed be the Lord God of Israel, &c.

Or this Psalm.

Jubilate Deo.

O be joyful in the Lord, all ye lands, &c.

Then shall be sung or said the Apostles' Creed by the Minister and the people standing.

I believe in God the Father Almighty, &c.

And after that, the people all devoutly kneeling, the Minister shall pronounce with a loud voice,

The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

Then the Priest shall say,

O Lord, shew thy mercy upon us,
&c. &c. &c.

Then shall follow three Collects. The first of the day, which shall be the same that is appointed at the Communion; the second for Peace; the third for grace to live well; and the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the year, as followeth, all kneeling.

The second Collect for Peace.

O God, who art the Author of peace, &c.

The third Collect for Grace.

O Lord, our heavenly Father, &c.

Here may follow an Anthem or Hymn: Then these two Prayers following:

A Prayer of Saint Chrysostome.

Almighty God, who hast given us grace, &c.

2 Corinthians, xiii.

The grace of our Lord Jesus Christ, &c.

Here endeth the Shortened Order of Morning Prayer.

THE SHORTENED ORDER FOR EVENING PRAYER DAILY THROUGHOUT THE YEAR, EXCEPT ON SUNDAY, CHRISTMAS DAY, ASH WEDNESDAY, GOOD FRIDAY, AND ASCENSION DAY.

At the beginning of Evening Prayer the Minister shall read with a loud voice some one or more of these sentences of the Scriptures that follow:

When the wicked man, &c.

A general Confession to be said of the whole Congregation after the Minister, all kneeling.

Almighty and most merciful Father, &c.

The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing; the people still kneeling.

Almighty God, the Father, &c.

Then the Minister shall kneel, and say the Lord's Prayer; the people also kneeling, and repeating it with him.

Our Father, which art in heaven, &c.

Then likewise he shall say,

O Lord, open thou our lips.

Here all standing up, the Priest shall say,

Glory be to the Father, &c.

Then shall be said or sung one or more of the Psalms in order as they be appointed. Then either a Lesson of the Old Testament as is appointed, or a Lesson of the New Testament as it is appointed, except there be a Proper Lesson assigned for that day, in which case the Proper Lesson shall be read, and if there are two Proper Lessons each shall be read in its proper place; and after the Lesson, or between the First and Second Lessons, shall be said or sung in English one of the following:

Either Magnificat, *or the Song of the Blessed* Virgin Mary, *in English, as follows:*

Magnificat. St. Luke i.

My soul doth magnify the Lord, &c.

Or this Psalm (except it be on the nineteenth day of the month, when it is read in the ordinary course of the Psalms):

Cantate Domino. Psalm xcviii.

O sing unto the Lord a new song, &c.

Or Nunc dimittis (*or the Song of* Simeon), *as followeth:*

Nunc dimittis. St. Luke ii. 29.

Lord, now lettest thou thy servant, &c.

Or else this Psalm (except it be on the twelfth day of the month):

Deus misereatur. Psalm lxvii.

God be merciful unto us, and bless us, &c.

Then shall be said or sung the Apostles' Creed by the Minister and the people, standing:

I believe in God the Father Almighty, &c.

And after that, the people all devoutly kneeling, the Minister shall pronounce with a loud voice,

The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

Then the Priest shall say,

O Lord, shew thy mercy upon us.

&c. &c. &c.

Then shall follow three Collects. The first of the day; the second for Peace; the third for aid against all perils, as hereafter followeth; which two last Collects shall be daily said at Evening Prayer without alteration.

The second Collect at Evening Prayer.

O God, from whom all holy desires, &c.

The third Collect for Aid against all Perils.

Lighten our darkness, &c.

Here may follow an Anthem or Hymn.

A Prayer of Saint Chrysostome.

Almighty God, who hast given us grace, &c.

2 *Corinthians*, xiii.

The grace of our Lord Jesus Christ, &c.

Here endeth the Shortened Order of Evening Prayer.

THE PREFACE.

[A.D. 1661.]

IT hath been the wisdom of the Church of *England*, ever since the first compiling of her Publick Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For, as on the one side common experience sheweth, that where a change hath been made of things advisedly established (no evident necessity so requiring) sundry inconveniences have thereupon ensued; and those many times more, and greater than the evils, that were intended to be remedied by such change: So on the other side, the particular Forms of Divine worship, and the Rites, and Ceremonies appointed to be used therein, being things in their own nature Indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions,

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THE PREFACE.

This was placed before the Book of Common Prayer in 1661, and with a special regard to the circumstances of the times, the country having just emerged from the Great Rebellion, and the Church of England from a very great persecution. Under such circumstances it is impossible not to admire the temperate and just tone which characterizes it throughout.

The writer of this Preface was Sanderson, Bishop of Lincoln, who was probably chosen on account of qualifications such as would fit him for composing in this tone an explanation of the course which it had been necessary to take, and which had been taken, with reference to the Book of Common Prayer. He is, and was then, well known for his works on Conscience, and on the Obligation of an Oath: and he was looked up to with great respect by all parties in those days of religious division. "For the satisfying all the dissenting brethren and other," says Kennett, in his Register [p. 633], "the Convocation's reasons for the alterations and additions to the Liturgy were by them desired to be drawn up by Dr. Sanderson, which being done by him, and approved by them, was appointed to be printed before the Liturgy, and may be now known by this Title, *The Preface*, and begins thus, *It hath been the wisdom of the Church, &c.*"

first compiling] This is a phrase which could hardly have dropped from Sanderson's exact pen. No doubt the period referred to is that of the Reformation; but as every page of the following work will shew, the change which then took place in the Divine Worship of the Church of England was founded on offices which were re-formed out of the old ones, not "compiled" in any true sense; and that the addition of "first" to the word adopted is calculated to misrepresent the true origin of our "publick Liturgy."

in their own nature Indifferent] This and other apologetic expressions of the Preface must be read by the light of contemporary history. But it is undoubtedly true that *in their own nature*, Rites and Ceremonies are "indifferent." Their importance arises from the relation in which they are placed with reference to God as the Object of worship, and man as the worshipper of God. That relation being established, what was indifferent in its own nature becomes of high import through the new character which is thus given to it.

alterable] In the 34th Article of Religion this statement is more elaborately set forth: "Of the Traditions of the Church.—It is not necessary that Traditions and Ceremonies be in all places one, and utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever through his private judgment, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

"Every particular or national Church hath authority to ordain, change, and

such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient. Accordingly we find, that in the Reigns of several Princes of blessed memory since the Reformation, the Church, upon just and weighty considerations her thereunto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient: Yet so, as that the main Body and Essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests, than to that duty they owe to the publick.

By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoined by the Laws of the Land, and those Laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the world, and we are not willing here to remember. But when, upon His Majesty's happy Restoration, it seemed probable, that, amongst other things, the use of the Liturgy also would return of course (the same having never been legally abolished) unless some timely means were used to prevent it; those men who under the late usurped powers had made it a great part of their business to render the people disaffected thereunto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order whereunto divers Pamphlets were published against the Book of *Common*

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abolish, ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying."

those that are in place of Authority] Who are the properly authorized persons may also be known from the 20th Article of Religion: "Of the authority of the Church. —The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation."

As will be seen from the Introduction to this volume, this principle was carried out by throwing the whole responsibility of revising the older Prayer Book on the Convocations of Canterbury and York, which officially represented the Church of England. Statutable authority was given to the work of the Church by the Crown in Parliament, in 14 Carol. II. c. 4. The principle is further enunciated in the succeeding words of the Preface, where the "Princes" or reigning Sovereigns are named, but the whole work of revision during their respective reigns is attributed to the Church, which "upon just and weighty considerations her thereunto moving, hath yielded to make such alterations in some particulars, as in the respective times of those sovereigns were thought convenient."

vain attempts and impetuous assaults] The unreasonable conduct of those who opposed the restoration of the Church and her devotional system was scarcely more conspicuous than the fierce energy by which it was characterized. For four months these "impetuous assaults" were carried on in the Savoy Conference; and abundant evidence was given that "private fancies and interests" had much stronger influence than the public good. Baxter, the chief leader of the opposition, composed a substitute for the Prayer Book which dissenting congregations could not be got to use, any more than the Church of England could be prevailed on to adopt it; and yet on such a private fancy as this most of that bitter opposition centred. Nor must it be forgotten that "private interest" was deeply concerned, since the constitutional restoration of the Church and the Prayer Book necessarily involved the restoration of the surviving clergy to the benefices which men who were not priests of the Church of England had wrenched out of their hands. These facts are referred to simply to shew that the expressions here used in the Preface are not those of bitterness or controversy, but plain statements of what

Prayer, the old Objections mustered up, with the addition of some new ones more than formerly had been made, to make the number swell. In fine great importunities were used to His Sacred Majesty, that the said Book might be Revised, and such Alterations therein, and Additions thereunto made, as should be thought requisite for the ease of tender Consciences: whereunto His Majesty, out of his pious inclination to give satisfaction (so far as could be reasonably expected) to all his Subjects of what persuasion soever, did graciously condescend.

In which review we have endeavoured to observe the like Moderation as we find to have been used in the like case in former times. And therefore of the sundry Alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established Doctrine, or laudable Practice of the Church of *England*, or indeed of the whole Catholick Church of Christ) or else of no consequence at all, but utterly frivolous and vain. But such alterations as were tendered to us (by what persons, under what pretences, or to what purpose soever so tendered) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto: Not enforced so to do by any strength of Argument,

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actually occurred; and which it was necessary to mention for the sake of explanation, as ordered by Convocation.

great importunities] This refers to the deputations sent to the King before and after he came into England, by the Presbyterians; which led to the Savoy Conference. The word "persuasion" was introduced at this time to indicate one or the other side of those who supported and those who opposed the Prayer Book.

In which review WE have endeavoured] This is the language of men who were sure of the ground, constitutional and ecclesiastical, upon which they were treading. They could speak as the Church of England, because the Convocations of Canterbury and York faithfully represented her.

Catholick Church of Christ] This is one of many places in which the position of the Church of England towards the Catholic Church is taken for granted as sound and firm. Another such has been pointed out already in the Title-page of the Prayer Book.

frivolous and vain] It is very remarkable to see how trifling these objections, *officially* made at the Savoy Conference, often were. One of them was to the reading of any part of the Burial Service at the grave, as the minister was sure to catch cold by doing so. The Bishops replied that a cap would remedy this inconvenience; and this was the reply given by the Dissenting Ministers: which, though long, is inserted as being very characteristic of the tone of the whole objections that were offered: "We marvel that you say nothing at all to our desire (that it be expressed in a Rubrick, that prayers and exhortations there used, be not for the benefit of the dead, but only for the instruction and comfort of the living). You intend to have a very indiscreet Ministry, if such a needlesse Circumstance may not be left to their discretion. The contrivance of a Cap instead of a Rubr. showeth that you are all unacquainted with the subject, of which you speak: and if you speak for want of experience of the case of souls, as you now do about the case of men's bodies, we could wish you some of our experience of one sort (by more converse with all the members of the flock) though not of the other. But we would here put these three or four questions to you.

"1. Whether such of ourselves as cannot stand still in the cold winter at the grave, half so long as the Office of Burial requireth, without the certain hazard of our lives (though while we are in motion we can stay out longer), are bound to believe your Lordships, that a Cap will cure this better than a Rubr., though we have proved the contrary to our cost? and know it as well as you know that cold is cold. Do you think no place but that which a cap or clothes do cover, is capable of letting in the excessively refrigerating air?

"2. Whether a man that hath the most rational probability, if not a moral certainty, that it would be his death, or dangerous sickness (though he wore 20 caps) is bound to obey you in this case?

"3. Whether usually the most studious, laborious ministers, be not the most invaletudinary and infirm? and

"4. Whether the health of such should be made a jest of, by the more healthful; and be made so light of, as to be cast away, rather than a ceremony sometime be left to their discretion? And whether it be a sign of the right and genuine spirit of Religion, to subject to such a ceremony, both the life of godliness, and the lives of ministers, and the

convincing us of the necessity of making the said Alterations: For we are fully persuaded in our judgments (and we here profess it to the world) that the Book, as it stood before established by Law, doth not contain in it any thing contrary to the Word of God, or to sound doctrine, or which a godly man may not with a good Conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable construction as in Common Equity ought to be allowed to all Human Writings, especially such as are set forth by Authority, and even to the very best Translations of the holy Scripture itself.

Our general aim therefore in this undertaking was, not to gratify this or that party in any their unreasonable demands; but to do that, which to our best understandings we conceived might most tend to the preservation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety, and Devotion in the publick Worship of God; and the cutting off occasion from them that seek occasion of cavil or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by Alteration, Addition, or otherwise, it shall suffice to give this general account, That most of the Alterations were made, either first, for the better direction of them that are to officiate in any part of Divine Service; which is chiefly done in the Kalendars and Rubricks: Or secondly, for the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: Or thirdly, for a more perfect rendering of such portions of holy Scripture, as are inserted into the Liturgy; which, in the Epistles and Gospels especially, and in sundry other places, are now ordered to be read according to the last Translation: and that it was thought convenient, that some Prayers and Thanksgivings, fitted to special occasions, should be added in their due places; particularly for those at Sea, together with an office for the Baptism of such as are of riper years: which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the baptizing of Natives in our Plantations, and others converted to the Faith. If any man, who shall desire a more particular account of the several Altera-

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people's souls? Much of this concerneth the people also, as well as the ministers."—*Grand Debate*, p. 145.

It is to be hoped the time can never return when such trifling and selfish arguments can be used on such a question.

the growth of Anabaptism] The effect of this upon the generation in which this Preface was written must have been very awful: and the necessity for the Service spoken of was strongly felt by the Convocation. In Grant's "Observations on the Bills of Mortality," written in 1665, there are some incidental remarks which strikingly corroborate those of this Preface: "The keeping of Parish Registers having been taken out of the hands of every Parish Minister, and committed to some inferior fellow elected by the people, and confirmed by the Justices of Peace, had been much neglected, and was again reduced into better order. And till this year the account of Christenings had been neglected more than that of Burials; one and the chief cause whereof was a religious opinion against the baptizing of Infants, either as unlawful or unnecessary. If this were the only reason, we might, by our defects of this kind, conclude the growth of this opinion, and pronounce that not half the people of England between the years 1650 and 1660 were convinced of the need of baptizing. . . . . Upon the whole matter it is most certain that the number of heterodox believers was very great between the said year 1650 and 1660, and so peevish were they as not to have the births of their children registered. . . . ." It may well be believed that it was this privation of the grace of Baptism which led to such fearful profligacy and infidelity in the time of Charles II. and his immediate successors.

tions in any part of the Liturgy, shall take the pains to compare the present Book with the former; we doubt not but the reason of the change may easily appear.

And having thus endeavoured to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men; although we know it impossible (in such variety of apprehensions, humours, and interests, as are in the world) to please all; nor can expect that men of factious, peevish, and perverse spirits should be satisfied with any thing that can be done in this kind by any other than themselves: Yet we have good hope, that what is here presented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be also well accepted and approved by all sober, peaceable, and truly conscientious sons of the Church of *England*.

CONCERNING THE SERVICE OF THE CHURCH.

[A.D. 1549.]

THERE was never any thing by the wit of man so well devised, or so sure established, which, in continuance of time hath not been corrupted: As, among other things, it may plainly appear by the Common Prayers in the Church, commonly called *Divine Service*. The first original and ground whereof if a man would search out by the ancient Fathers, he shall find, that the same was not ordained but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible (or the greatest part thereof), should be read over once every year; intending thereby, that the Clergy, and especially such as were Ministers in the congregation, should (by often reading, and meditation in God's word) be stirred up to godliness themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were Adversaries to the Truth; and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion.

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sober, peaceable, and truly conscientious sons] The last words of this Preface contain an appeal to other times than those in and for which they were written. The safe path which was marked out so wisely by the Reformers has proved to be one which has approved itself to all subsequent generations, and it was the effort of the 1661 Revisers to walk in it faithfully, by returning, wherever they could, to the original English Prayer Book of 1549. Had they attempted to do this to a greater extent, there might have been danger of their whole work being set aside. Sobriety in wild and fanatical times, peace in a controversial age, and conscientiousness when so many were unscrupulous, were wise watchwords.

CONCERNING THE SERVICE OF THE CHURCH.

This explanatory introduction is the original Preface of the Prayer Book, and is supposed to have been written by Cranmer. It was moved to this place when the present Preface was inserted in 1661. Two short sentences were also erased.

By whomsoever it was written, there can be no doubt that it was composed with the Reformed Roman Breviary of Quignonez lying open before the writer, some passages being translations, and others paraphrases of portions of the Preface of Quignonez.

It has already been mentioned, in the Introduction, that this reformed Roman Breviary exercised some influence upon the reformed English offices. It set us the example of compression in the services, and also of method. Quignonez removed the ancient Confession and Absolution to the beginning of the daily services, and in this too he was followed by our Reformers. His Breviary, again, established a system of two lessons on ordinary, or ferial days; the first of which was taken from the Old Testament, and the second from the New Testament. On festivals, a third lesson was added, which was generally a short passage from a homily of St. Gregory or

But these many years passed, this godly and decent Order of the ancient Fathers hath been so altered, broken, and neglected, by planting in uncertain Stories, and Legends, with multitude of Responds, Verses, vain Repetitions, Commemorations, and Synodals; that commonly when any Book of the Bible was begun, after three or four Chapters were read out, all the rest were unread. And in this sort the Book of *Isaiah* was begun in *Advent*, and the Book of *Genesis* in *Septuagesima;* but they were only begun, and never read through: After like sort were other Books of holy Scripture used. And moreover, whereas St. *Paul* would have such language spoken to the people in the Church, as they might understand, and have profit by hearing the same; The Service in this Church of *England* these many years, hath been read in Latin to the people, which they understand not; so that they have heard with their ears only, and their heart, spirit, and mind, have not been edified thereby. And furthermore, notwithstanding that the ancient Fathers have divided the *Psalms* into seven Portions, whereof every one was called a *Nocturn:* Now of late time a few of them have been daily said, and the rest utterly omitted. Moreover, the number and hardness of the Rules called the *Pie*, and the manifold changings of the Service was the cause, that to turn the Book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out.

These inconveniences therefore considered, here is set forth such an Order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Kalendar for that purpose, which is plain and easy to be understood; wherein (so much as may be) the reading of holy Scripture is so set forth, that all things shall be done in

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some other patristic author. The two former were seldom entire chapters, but were taken in a regular succession, like our own daily lessons. In some respects the changes made by Cardinal Quignonez, and sanctioned by Paul III. in a Papal bull, were more sweeping in their character than those of our own reform. It is evident from his preface that others, beside himself, were engaged on the work of revision; and this, as well as the long time occupied over it, offers another point of comparison between the two reformed service-books, those of Rome and England.

Responds] These were short anthems, similar to that which is ten times sung during the reading of the passage of Scripture which contains the Ten Commandments. Theoretically they gave the key-note of the Lection; but this principle was often deviated from, and the sense was frequently broken up rather than illustrated. The practice, in moderation, is a very excellent one.

Verses] Versicles, a short form of respond.

vain Repetitions] See p. 23.

Commemorations] Anthems and Collects commemorative of festivals.

Synodals] The provincial constitutions or canons which were read in parish churches after the conclusion of synods. The reading of them after the lessons was probably the origin of the corresponding custom of giving out notices after the Second Lesson.

The Pie] The following is exactly one-third of the Pica or Pie for a single Sunday, the first of Advent. Maskell observes that it was not possible for the same service to occur on the same Sunday of the year twice running; and it will be seen that Quignonez and our Reformers did not overstate the case in respect to the complexity of this ancient rule. In York Minster Library there is a volume containing the Pie only.

"Pica de Dominica Prima Adventus.

"LITERA DOMINICALIS A.—Tertia Decembris tota cantetur Historia *Aspiciens.* Secundæ Vesperæ erunt de Sancto Osmundo, cum pleno servitio in crastino; et solennis memoria de octava, et de Dominica, et de Sancta Maria cum antiphona *Ave Maria.* —Feria 2 de S. Osmundo: ix. lectiones: omnia de Communi unius Confessoris et Pontificis. Sec. vesp. erunt de commemoratione, et mem. de Sancto, de octava, de Adventu, et de S. Maria, cum ant. *Ave Maria.*—Feria 3, 5, et sabbato, de commemorationibus, et Responsoria ferialia prætermittantur; et Missa de oct. S. Andreæ dicitur in capitulo.

"LIT. DOM. B.—Quinto Cal. Dec. tota cantetur hist. *Aspiciens*, et mem. de S. Maria.—Fer. 2, 6, et sabb. de commen. —Fer. 3 de feria, et nihil de martyribus

order, without breaking one piece from another. For this cause be cut off Anthems, Responds, Invitatories, and such like things as did break the continual course of the reading of the Scripture.

Yet, because there is no remedy, but that of necessity there must be some Rules; therefore certain Rules are here set forth; which, as they are few in number, so they are plain and easy to be understood. So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious, than that which of late was used. It is more profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious; and nothing is ordained to be read, but the very pure Word of God, the holy Scriptures, or that which is agreeable to the same; and that in such a language and order as is most easy and plain for the understanding both of the readers and hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the Order, and for that the Rules be few and easy.

And whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm; some following *Salisbury* Use, some *Hereford* Use, and some the Use of *Bangor*, some of *York*, some of *Lincoln;* now from henceforth all the whole Realm shall have but one Use.

And forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise) and for the resolution of all doubts, concerning the manner how to understand, do, and execute, the things contained in this Book; the parties that so doubt, or diversely take any thing, shall alway resort to the Bishop of the Diocese, who by his discretion shall take order for

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nisi mem. ad vesp. et ad matutinas de S. Maria. Missa de vigilia.—Fer. 4 de Apostolo, et solen. mem. de Adv. et de S. Maria.—Fer. 5 de fer. cum. Resp. ferialibus, et mem. de oct. et Missa de 4 fer." And so on, through the seven Sunday Letters.

It was, perhaps, from the confused appearance which a page of Pica presents that printers came to call any portion of type which is in utter disorder through accident or otherwise by the name of "pie." The ecclesiastical use of the word is thought to have been derived from πίναξ, an index, or table, from the wooden boards on which the directions for service were written out in primitive days. It is identical with "ordinale" and with "Directorium sacerdotum." The "Pica" type of later days took its name from the large letters in which the pica of the Anglican Portiforia was printed.

few and easy] The following passage was omitted from the Preface at the last revision:—"Furthermore, by this order the Curates shall need none other books for their public service, but this book and the Bible. By the means whereof, the people shall not be at so great charges for books as in times past they have been." It was crossed out by Bishop Cosin; not, probably, from any idea that the passage was an unworthy one, but because it was so entirely out of date when the press had made the advance it had in 1661. Although, moreover, the passage was applicable to the case of poor parish churches, it was not so in that of richer ones and cathedrals, where as many books as formerly are required for the use of the choirs. There are practically in use by most of the clergy and choirs in one or other class of Churches, separate Breviaries, Missals, Manuals, Antiphonaries, "Service"-books, Psalters, and Lectionaries; the whole volume of the Holy Bible having been generally used for the latter, instead of those parts only which are needed for the daily and proper Lessons.

but one Use] After this there followed, until 1661, the following paragraph:

"And if any will judge this way more painful, because that all things must be read upon the Book, whereas before, by the reason of so often repetition they could say many things by heart: if those men will weigh their labour, with the profit and knowledge which daily they shall obtain by reading upon the book, they will not refuse the pain, in consideration of the great profit that shall ensue thereof."

shall resort to the Bishop] There is no power here given to the Bishop of the Diocese to deviate from the rules laid down in the Book of Common Prayer. He is the

the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this Book. And if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof to the Archbishop.

THOUGH it be appointed, that all things shall be read and sung in the Church in the *English* Tongue, to the end that the congregation may be thereby edified; yet it is not meant, but that when men say Morning and Evening Prayer privately, they may say the same in any language that they themselves do understand.

And all Priests and Deacons are to say daily the Morning and Evening Prayer, either privately or openly, not being let by sickness, or some other urgent cause.

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administrator, not the maker, of the ritual law of the Church.

THE LATIN PRAYER BOOK.

In the first Act of Uniformity (2 & 3 Edward VI. c. 1), the fifth clause was as follows: "Provided always that it shall be lawful to any man that understandeth the Greek, Latin, and Hebrew tongue, or other strange tongue, to say and have the said prayers heretofore specified of Matins and Evensong in Latin or any such other tongue, saying the same privately as they do understand. And for the further encouraging of learning in the tongues in the Universities of Cambridge and Oxford, to use and exercise in their common and open prayer in their Chapels, being no Churches or other places of Prayer, the Matins, Evensong, Litany, and all other prayers, the Holy Communion, commonly called the Mass, excepted, in the said book prescribed in Greek, Latin, or Hebrew: any thing in this present Act to the contrary notwithstanding."

In the Act of Uniformity at present in force (14 Car. II. c. 4), this clause is also enacted: "Provided always, That it shall and may be lawful to use the Morning and Evening Prayer, and all other Prayers and Service prescribed in and by the said book, in the Chapels or other Publick Places of the respective Colleges and Halls in both the Universities, in the Colledges of *Westminster*, *Winchester*, and *Eaton*, and in the Convocations of the Clergies of either Province in Latine; Any thing in this Act contained to the contrary notwithstanding."

Letters Patent were issued by Queen Elizabeth to the same effect, and printed at the beginning of the Latin Prayer Book issued by her authority in 1560; there being no limitation (as there is not in the present Act of Uniformity) with respect to the Communion Service. Bishop Cosin added to the existing rule the words "especially in the Colleges and Halls of either University, and in the Schools of Westminster, Eaton, and Winchester," but the alteration was not printed, though not erased by the Committee of Revision.

The first Latin Version of the Book of Common Prayer was made in 1551 by a former Canon of St. Andrew's, Edinburgh, named Alexander Aless, and under the direction of Archbishop Cranmer.

This version was, the foundation of that issued by Queen Elizabeth in 1560, having been revised by Walter Haddon. But Queen Elizabeth's Latin Prayer Book differs considerably from her English one; and although, in many respects, it better represents the original Prayer Book of 1549, it can hardly be taken as having authority under our present Act of Uniformity. In addition to the ordinary services, there were also added to this Latin version an Office, "*In commendationibus Benefactorum*," and another, "*Celebratio cœnæ Domini, in funebribus, si amici et vicini defuncti communicare velint.*" These two offices were specially mentioned as "peculiaria quædam" in the Letters Patent. The book was reprinted in 1574 and in 1596, and is to be found in a modern reprint among the Parker Society's publications; and no doubt it was adopted for the private recitation of the Daily Offices.

A valuable Latin Version of our present Prayer Book was made by Dean Durel shortly after its settlement in 1662. There is some reason for supposing that this version was intended to be authorized as the standard Latin Book of Common Prayer, although no record remains of its being placed before the Convocation.

A still more valuable Latin Version was published in 1865 by Messrs. Bright and Medd, which has gone through several editions.

PRIVATE RECITATION OF THE SERVICES BY THE CLERGY.

The second paragraph of the above Appendix to the Preface of 1549 enjoins the Clergy to say the Daily Offices constantly either privately or openly, unless hindered

And the Curate that ministereth in every Parish-Church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish-Church or Chapel where he ministereth, and shall cause a Bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word, and to pray with him.

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by some urgent cause. This direction has undergone the following changes :—

1549.	1552.	1661.
Neither that any man shall be bound to the saying of them, but such as from time to time, in Cathedral and Collegiate churches, parish churches, and chapels to the same annexed, shall serve the congregation.	And all priests and deacons shall be bound to say daily the Morning and Evening Prayer, either privately or openly, except they be letted by preaching, studying of divinity, or by some other urgent cause.	And all priests and deacons are to say daily the Morning and Evening Prayer, either privately or openly, not being let by sickness, or some other urgent cause.

In the Scotch Prayer Book of 1637 the words were added, "of which cause, if it be frequently pretended, they are to make the bishop of the diocese, or the archbishop of the province, the judge and allower." Bishop Cosin also added to "urgent cause," "which the Bishop of the Diocese shall approve." But the present form appears to be that which he ultimately adopted, and that which was accepted by the Committee of Revision. This rule was regarded by Bishop Cosin, as he tells us in his notes to the Prayer Book [*Works*, vol. v. p. 9] as a continuation of the ancient rule of the unreformed Church: and such has been the opinion of most sound writers since his time. The Letters Patent attached to the Latin Prayer Book of Queen Elizabeth confirm this view; and so also does the practice of many holy clergymen at every period since the Reformation. The principle of it is that the Clergy are bound to offer the prayers of the Church daily to the glory of God, and as intercessors for their flocks, whether any come to join them in the offering or not. Such private recitation of the daily offices is, however, only to be used when the better way of "open prayer" with a congregation cannot be adopted.

DAILY MORNING AND EVENING PRAYER.

The third paragraph of the above rule very clearly enjoins the use of Daily Service. Bishop Cosin wished to define the hours at which it was to be said within certain limits, by adding to "a convenient time before he begin,"—"which may be any hour between six and ten of the clock in the morning, or between two and six of the clock in the evening:" and although his alteration was not adopted, it serves to shew us what were then considered the canonical limits of the times for Mattins and Evensong.

The Laity should never allow their Clergy to find the House of God empty when they go there to carry out this most excellent rule of the Church. In the fifteenth Canon, which directs "the Litany to be read on Wednesdays and Fridays," there is an injunction which shews in what manner the practice of Daily Service ought to be kept up by the Laity as well as the Clergy: "The minister, at the accustomed hours of service, shall resort to the Church and Chapel, and, warning being given to the people by tolling of a bell, shall say the Litany prescribed in the Book of Common Prayer; *whereunto we wish every householder dwelling within half-a-mile of the Church to come, or send one at the least of his household, fit to join with the Minister in prayers.*" It was undoubtedly the intention of the first Reformers, and of all who, at any time, revised our Services, to have them used daily, Morning and Evening, openly in the Church, by the Clergy and as many of the Laity as may be able to attend. Many endowments have been left for assisting to carry out this intention of the Church; and the practice has been kept up in some parish Churches (as well as in the Cathedrals) without any break, except during the persecution of the 17th century. In 1724, when the population of London was only one-sixth of what it is at the present time, there were seventy-five churches open daily for Divine Service; and there are many proofs that the same diligence in prayer was used in the country as well as in large cities.

Such continual public acts of Divine Worship are expedient for various reasons. (1) It is due to the honour of Almighty God that the Church in every place consecrated to His service should begin and end the day by rendering Him a service of praise. (2) Each Church and parish being a corporate centre and corporate whole, prayer for God's grace and His mercy should be offered morning and evening, for the body which the Church and such congregation as can assemble represents. Thus the Divine Presence is drawn down to the Tabernacle that It may thence sanctify the whole Camp. (3) The benefit to the Clergy is very great, of offering Divine Worship, prayer, and intercession, in the presence of, and in company with, some of their flock. (4) There are advantages to those who *frequently* join in Divine Service which can

OF CEREMONIES, WHY SOME BE ABOLISHED, AND SOME RETAINED.

OF such Ceremonies as be used in the Church, and have had their beginning by the institution of man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition: Some entered into the Church by undiscreet devotion, and

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only be fully known by experience, but which will then be appreciated as blessings not otherwise to be obtained. (5) The service of the Sanctuary is the most real and true form of that daily Morning and Evening worship for which Family prayer has been originated as an imperfect substitute; for it is the true Common Prayer of the Church offered in the Name of Christ by two or three gathered together under His authority, and according to His ordinance.

It may be noticed that the Act of Uniformity enjoins that the Common Prayer shall be said on Sundays and Holy Days, and *on all other Days;* and that the title of our Morning and Evening Service is, "The Order for Morning or Evening Prayer DAILY throughout the year." In the beginning of the "Form of Prayer to be used at Sea," there is also this rubric, "¶ The Morning and Evening Service to be used daily at Sea, shall be the same which is appointed in the Book of Common Prayer." And the next rubric is, "These two following Prayers are to be also said in Her Majesty's Navy every day."

OF CEREMONIES.

This justification of the course taken at the Reformation with respect to the Ceremonial part of Divine Worship was probably written by Archbishop Cranmer, being included in some early lists of his works. It was originally inserted at the end of the Prayer Book, and was followed by some ritual directions reprinted below. In 1552, the part "Of Ceremonies" was placed after the Preface, and these ritual directions were omitted.

"Certain Notes for the more plain Explication and decent Ministration of Things contained in this Book.

"In the saying or singing of Matins and Evensong, baptizing and burying, the Minister, in parish churches and chapels annexed to the same, shall use a surplice. And in all cathedral churches and colleges, the Archdeacons, Deans, Provosts, Masters, Prebendaries, and Fellows, being Graduates, may use in the quire, beside their surplices, such hood as pertaineth to their several degrees, which they have taken in any university within this realm. But in all other places, every minister shall be at liberty to use any surplice or no. It is also seemly, that Graduates, when they do preach, should use such hoods as pertaineth to their several degrees.

"¶ And whensoever the Bishop shall celebrate the holy Communion in the church, or execute any other public ministration, he shall have upon him, beside his rochette, a surplice or albe, and a cope or vestment; and also his pastoral staff in his hand, or else borne or holden by his chaplain.

"¶ As touching kneeling, crossing, holding up of hands, knocking upon the breast, and other gestures, they may be used or left, as every man's devotion serveth, without blame.

"¶ Also upon Christmas Day, Easter Day, the Ascension Day, Whitsunday, and the feast of the Trinity, may be used any part of Holy Scripture hereafter to be certainly limited and appointed, in the stead of the Litany.

"¶ If there be a sermon, or for other great cause, the Curate, by his discretion, may leave out the Litany, Gloria in Excelsis,[1] the Creed, the Homily, and the Exhortation to the Communion."

There was a rubric printed at the beginning of the Communion Service relating to the same subject; and as all three documents are of the same date [A.D. 1549], it also is here reprinted, so as to bring them under one view:

"¶ Upon the day, and at the time appointed for the ministration of the holy Communion, the Priest that shall execute the holy ministry, shall put upon him the vesture appointed for that ministration, that is to say, a white albe plain, with a vestment or cope. And where there be many Priests

[1] The omission of this is not quite so strange as it seems at first: "Ab Adventu Domini usque ad Nativitatem ejus [ab Septuagesima usque in Cœnam Domini, cap. xlvii.], Te Deum Laudamus, *Gloria in Excelsis Deo*, Ite missa est, dimittimus, quia major gloria Novi Testamenti, quam Veteris, cujus typum infra Adventum Domini observamus." [Micrologus *de Ecc. Observat.* cap. xxx.] It was likewise omitted in Septuagesima and on Innocents' Day. There was also a limitation of its use on Palm Sunday, "in Ecclesiis in quibus chrisma conficitur, et non in aliis" [Durand. *Ration. div. off.* vi. 75. 2]: and one of the first rubrics in the Sacramentary of St. Gregory is, "Quando vero Litania agitur, neque Gloria in Excelsis Deo neque Alleluia canitur."

such a zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away, and clean rejected: Other there be, which although they have been devised by man, yet it is thought good to reserve them still, as well for a decent order in the Church (for the which they were first devised), as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in itself considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God. *Let all things be done among you*, saith St. Paul, *in a seemly and due order:* The appointment of the which order pertaineth not to private men; therefore no man ought to take in hand, or presume to appoint or alter any publick or common order in Christ's Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the minds of men are so diverse, that some think it a great matter of conscience to depart from a piece of the least of their Ceremonies, they be so addicted to their old customs; and again on the other side, some be so new-fangled, that they would innovate all things, and so despise the old, that nothing can like them, but that is new: It was thought expedient, not so much to have respect how to please and satisfy either of these parties, as how to please God, and profit them both. And yet lest any man should be offended, whom good reason might satisfy, here be certain causes rendered, why some of the accustomed Ceremonies be put away, and some retained and kept still.

Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable; whereof St. *Augustine* in his time complained, that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter, than were the Jews. And he counselled, that such yoke and burden should be taken away, as time would serve quietly to do it. But what would St. *Augustine* have said, if he had seen the Ceremonies of late days used among us; whereunto the multitude used in his time was not to be compared? This our excessive

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or Deacons, there so many shall be ready to help the priest in the ministration, as shall be requisite; and shall have upon them likewise the vestures appointed for their ministry, that is to say, albes with tunicles."

institution of man] The distinction implied in these words shews that Archbishop Cranmer and his associates did not consider themselves at liberty to alter any ceremonies of Divine Institution, such as the Laying on of Hands, or the breaking of the Bread in the Consecration of the Holy Eucharist.

turned to vanity and superstition] The primitive love-feasts and the kiss of peace are illustrations of this assertion; so also is the excessive use of the sign of the Cross, which provoked a recoil equally superstitious, leading to the disuse of it altogether.

Some entered . . . by undiscreet devotion] Of such a kind were the ceremonies connected with images, and even with relics. These ceremonies were prompted, in the first instances, by the best of feelings; but, in the course of time, they became perverted into usages which can hardly be distinguished from idolatry, and thus "obscured the glory of God" instead of presenting it more clearly to the eyes of His worshippers.

Some are put away, because the great excess] The minute directions given in the rubrics of the old Service-books often occupy page after page, while the prayers to which they are annexed occupy only a few lines; and it must be a matter of grave doubt, whether any more than a small fraction of the ceremonies latterly used in the celebration of the Holy Eucharist were intelligible to any but experienced priests. Their excess had become insupportable both to the clergy and the people, and the meaning of many had quite passed away. Nor is there any reason to doubt the assertion that many ceremonies were so abused through ignorance on the one hand, and corruption on the

multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, than declare and set forth Christ's benefits unto us. And besides this, Christ's Gospel is not a Ceremonial Law (as much of *Moses'* Law was), but it is a Religion to serve God, not in bondage of the figure or shadow, but in the freedom of the spirit; being content only with those Ceremonies which do serve to a decent Order, and godly Discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified. Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, That they were so far abused, partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre, than the glory of God, that the abuses could not well be taken away, the thing remaining still.

But now as concerning those persons, which peradventure will be offended, for that some of the old Ceremonies are retained still: If they consider that without some Ceremonies it is not possible to keep any Order, or quiet Discipline in the Church, they shall easily perceive just cause to reform their judgments. And if they think much, that any of the old do remain, and would rather have all devised anew: Then such men granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old only for their age, without bewraying of their own folly. For in such a case they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of unity and concord, than of innovations and new-fangleness, which (as much as may be with true setting forth of Christ's Religion) is always to be eschewed. Furthermore, such shall have no just cause with the Ceremonies reserved to be offended. For as those be taken away which were most abused, and did burden mens consciences without any cause; so the other that remain, are retained for a Discipline and Order, which (upon just causes) may be altered and changed, and therefore are not to be esteemed equal with God's Law. And moreover, they be neither dark nor dumb Ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve. So that it is not like that they in time to come should be abused as other have been. And in these our doings we condemn no other Nations, nor prescribe any thing but to our own people only: For we think it convenient, that every Country should use such Ceremonies as they shall think best to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect

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other, "that the abuses could not well be taken away, the thing remaining still;" a state of things had in fact grown up which required strong measures for its reformation.

But now as concerning those persons] Extreme and superstitious opinions against ceremonies were beginning to be as great a trouble to the Church as the extravagant and superstitious use of them had been. The principles here enunciated against the enthusiasts who held them are: (1) That some ceremonies are absolutely essential to the order and decency of Divine Service. (2) That to invent new ones altogether would be as presumptuous as unnecessary. (3) That the old ones which were retained under the new system of the Church of England were of an edifying kind. (4) That the ceremonies retained were never likely to be abused as those which were set aside had been.

we condemn no other Nations] This excellent sentence strongly illustrates the temperate spirit in which the *official* work of the Reformation of the Church of England was conducted. Recognizing the right which a national Church possessed to make such changes as may be expedient (subject to the retention of Catholic essentials), the Reformers acted upon it; but they also recognized it for other Churches as well as for that of England, and claimed to be the advocates of change and reconstruction only within the bounds of their legitimate jurisdiction. So sound a principle deserves the highest respect, and should be acted upon

and godly living, without error or superstition; and that they should put away other things, which from time to time they perceive to be most abused, as in mens ordinances it often chanceth diversely in divers countries.

THE ORDER HOW THE PSALTER IS APPOINTED TO BE READ.

THE Psalter shall be read through once every Month, as it is there appointed, both for Morning and Evening Prayer. But in *February* it shall be read only to the Twenty-eighth, or Twenty-ninth day of the Month.

And, whereas *January*, *March*, *May*, *July*, *August*, *October*, and *December*, have One-and-thirty days apiece; It is ordered, that the same Psalms shall be read the last day of the said months, which were read the day before: So that the Psalter may begin again the first day of the next month ensuing.

And, whereas the cxixth Psalm is divided into xxii Portions, and is overlong to be read at one time; It is so ordered, that at one time shall not be read above four or five of the said Portions.

And at the end of every Psalm, and of every such part of the cxixth Psalm, shall be repeated this Hymn.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Note, that the Psalter followeth the Division of the Hebrews, and the Translation of the Great English Bible, set forth and used in the time of King *Henry* the Eighth, and *Edward* the Sixth.

A.D. 1871. A.D. 1661.

THE ORDER

HOW THE REST OF HOLY SCRIPTURE IS APPOINTED TO BE READ.

THE Old Testament is appointed for the First Lessons at Morning and Evening Prayer, so as the most part thereof will be read every year once, as in the Calendar is appointed.

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at all times. Had it been adhered to by the foreign party as well as by the official guides of the Reformation, a great schism would have been prevented.

diversely in divers countries] No doubt there are many Ceremonies used in the Eastern Church, and in southern countries of Europe, which seem unprofitable and even worse to persons brought up under a different system, and under different circumstances: but to those who use them they may be a true vehicle of adoration as regards Him Whom they worship, and of wholesome religious emotion as respects themselves.

THE PSALTER.

Full notes on the Psalter will be found in the Introduction to the Psalter, pp. 533-539.

A.D. 1871. A.D. 1661.

The New Testament is appointed for the Second Lessons at Morning and Evening Prayer, and shall be read over orderly every year twice, once in the morning and once in the evening, besides the Epistles and Gospels, except the Apocalypse, out of which there are only certain Lessons appointed at the end of the year, and thrice, besides the Epistles and Gospels; except the Apocalypse, out of which there are only certain proper Lessons appointed upon divers Feasts.

And to know what Lessons shall be read every day, look for the day of the Month in the Calendar following, and there ye shall find the Chapters and portions of Chapters that shall be read for the Lessons, both at Morning and Evening Prayer, except only the Moveable Feasts, which are not in the Calendar, and the Immoveable, where there is a blank left in the column of Lessons, the Proper Lessons for all which days are to be found in the Table of Proper Lessons.

If Evening Prayer is said at two different times in the same place of worship on any Sunday (except a Sunday for which alternative Second Lessons are specially appointed in the table), the Second Lesson at the second time may, at the discretion of the minister, be any chapter from the four Gospels, or any Lesson appointed in the Table of Lessons from the four Gospels.

Upon occasions, to be approved by the Ordinary, other Lessons may, with his consent, be substituted for those which are appointed in the Calendar.

And note, That whensoever Proper Psalms or Lessons are appointed, then the Psalms and Lessons of ordinary course appointed in the Psalter and Calendar (if they be different) shall be omitted for that time.

Note also, That upon occasions to be appointed by the Ordinary, other Psalms may, with his consent, be substituted for those appointed in the Psalter.

If any of the Holy-days for which Proper Lessons are appointed in the table fall upon a Sunday which is the first Sunday in Advent, Easter Day, Whitsunday, or Trinity Sunday, the Lessons appointed for such Sunday shall be read, but if it fall upon any other Sunday, the Lessons appointed either for the Sunday or for the Holy-day may be read at the discretion of the minister.

Note also, That the Collect, Epistle, and Gospel appointed for the Sunday shall serve all the week after, where it is not in this book otherwise ordered.

¶ PROPER LESSONS

TO BE READ AT MORNING AND EVENING PRAYER ON THE SUNDAYS AND OTHER HOLY-DAYS THROUGHOUT THE YEAR.

¶ LESSONS PROPER FOR SUNDAYS.

	1871.			1661.	
	Mattins.	*Evensong.*		*Mattins.*	*Evensong.*
Sundays of Advent.					
The first.	Isaiah i.	Isaiah ii.	or Isaiah iv. *v.* 2.	Isaiah i.	Isaiah ii.
ii.	v.	xi. to *v.* 11	,, xxiv.	v.	xxiv.
iii.	xxv.	xxvi.	,, xxviii. *v.* 5 to *v.* 19.	xxv.	xxvi.
iv.	xxx. to *v.* 27.	xxxii.	,, xxxiii. *v.* 2 to *v.* 23.	xxx.	xxxii.
Sundays after Christmas.					
The first.	xxxv.	xxxviii.	,, xl.	xxxvii.	xxxviii.
ii.	xl.i.	xlii.	,, xliv.	xli.	xliii.
Sundays after the Epiphany.					
The first.	li.	lii. *v.* 13 and liii.	,, liv.	xliv.	xlvi.
ii.	lv.	lvii.	,, lxi.	li.	lii.
iii.	lxii.	lxv.	,, lxvi.	lv.	lvi.
iv.	Job xxvii.	Job xxviii.	,, Job xxix.	lvii.	lviii.
v.	Prov. i.	Prov. iii.	,, Prov. viii.	lix.	lxiv.
vi.	ix.	xi.	,, xv.	lxv.	lxvi.
Septuagesima.					
1 Lesson	Gen. i. and ii. to *v.* 4.	Genesis ii. *v.* 4	,, Job xxxviii.	Gen. i.	Gen. ii.
2 Lesson	Rev. xxi. to *v.* 9.	Rev. xxi. *v.* 9 to xxii. *v.* 6			
Sexagesima.					
1 Lesson	Gen. iii.	Genesis vi.	,, Genesis viii.	iii.	vi.
Quinquagesima.					
1 Lesson	ix. to *v.* 20.	xii.	,, xiii.	ix. to *v.* 20.	xii.
Sundays in Lent.					
The first. 1 Lesson	xix. *v.* 12 to *v.* 30.	xxii. to *v.* 20	,, xxiii.	xix. to *v.* 30.	xxii.
ii. ,,	xxvii. to *v.* 41.	xxviii.	,, xxxii.	xxvii.	xxxiv.
iii. ,,	xxxvii.	xxxix.	,, xl.	xxxix.	xlii.
iv. ,,	xiii.	xliii.	,, xlv.	xliii.	xlv.
v. ,,	Exod. iii.	Exodus v.	,, Exodus vi. to *v.* 14.	Exod. iii.	Exod. v.
vi. 1 Lesson	ix.	x.	,, xi.	ix.	x.
2 Lesson	Matt. xxvi.	Luke xix. *v.* 28	,, Luke xx. *v.* 9 to *v.* 21.	Matt. xxvi.	Heb. v. to *v.* 11.

Easter Day.				
1 Lesson	Exod. xii. to *v.* 29.	Exodus xii. *v.* 29	or Exodus xiv.	Exod. xii.
2 Lesson	Rev. i. *v.* 10 to *v.* 19.	John xx. *v.* 11 to *v.* 19	,, Rev. v.	Rom. vi.
Sundays after Easter.				
The first. 1 Lesson	Num. xvi. to *v.* 36.	Num. xvi. *v.* 36	,, Num. xvii. to *v.* 12.	Num. xvi.
2 Lesson	1 Cor. xv. to *v.* 29.	John xx. *v.* 24 to *v.* 30		
ii. 1 Lesson	Num. xx. to *v.* 14.	Num. xx. *v.* 14 to xxi. *v.* 10	,, xxi. *v.* 10.	xxiii., xxiv.
	xxii.	xxiii.	,, xxiv.	
iii. ,,	Deut. iv. to *v.* 23.	Deut. iv. *v.* 23 to *v.* 41	,, Deut. v.	Deut. iv.
iv. ,,	vi.	ix.	,, x.	vi.
v. ,,				viii.
Sunday after Ascension Day.				
1 Lesson	xxx.	xxxiv.	,, Joshua i.	xii.
Whitsunday.				
1 Lesson	xvi. to *v.* 18.	Isaiah xi.	,, Ezekiel xxxvi. *v.* 25.	xvi. to *v.* 18.
2 Lesson	Rom. viii. to *v.* 18.	Gal. v. *v.* 16	,, Acts xviii. *v.* 24 to xix. [*v.* 21.	Acts x. *v.* 34.
Trinity Sunday.				
1 Lesson	Isaiah vi. to *v.* 11.	Gen. xviii.	,, Gen. i. and ii. to *v.* 4.	Gen. i.
2 Lesson	Rev. i. to *v.* 9	Eph. iv. to *v.* 17	,, Matt. iii.	Matt. iii.
Sundays after Trinity.				
The first.	Josh. iii. *v.* 7 to iv. *v.* 13.	Josh. v. *v.* 13 to vi. *v.* 21	,, Joshua xxiv.	Josh. x.
ii.	Judges iv.	Judges v.	,, Judges vi. *v.* 11.	Judg. iv.
iii.	1 Sam. ii. to *v.* 27.	1 Sam. iii.	,, 1 Sam. iv. to *v.* 19.	1 Sam. ii.
iv.	xii.	xiii.	,, Ruth i.	xii.
v.	xv. to *v.* 24.	xvi.	,, 1 Sam. xvii.	xv.
vi.	2 Sam. i.	2 Sam. xii. to *v.* 24	,, 2 Sam. xviii.	2 Sam. xii.
vii.	1 Chron. xxi.	1 Chron. xxii.	,, 1 Chron. xxviii. to *v.* 21.	xxi.
viii.	xxix. *v.* 9 to *v.* 29.	2 Chron. i.	,, 1 Kings iii.	1 Kings xiii.
ix.	1 Kings x. to *v.* 25.	1 Kings xi. to *v.* 15	,, xi. *v.* 26.	xviii.
x.	xv.	xiii.	,, xvii.	xxi.
xi.	xviii.	xix.	,, xxi.	2 Kings v.
xii.	xxii. to *v.* 41.	2 Kings ii. to *v.* 16	,, 2 Kings iv. *v.* 8 to *v.* 38.	x.
xiii.	2 Kings v.	vi. to *v.* 24	,, vii.	xix.
xiv.	ix.	x. to *v.* 32	,, xiii.	Jer. v.
xv.	xviii.	xix.	,, xxiii. to *v.* 31.	xxxv.
xvi.	2 Chron. xxxvi.	Nehem. i. and ii. to *v.* 9	,, Nehem. viii.	Ezek. ii.
xvii.	Jerem. v.	Jerem. xxii.	,, Jerem. xxxv.	xiv.
xviii.	xxxvi.	Ezekiel ii.	,, Ezekiel xiii. to *v.* 17.	xx.
xix.	Ezekiel xiv.	xviii.	,, xxiv. *v.* 15.	Dan. iii.
xx.	xxxiv.	xxxvii.	,, Daniel i.	Joel ii.
xxi.	Daniel iii.	Daniel iv.	,, v.	Hab. ii.
xxii.	vi.	vii. *v.* 9	,, xii.	Prov. ii.
xxiii.	Hosea xiv.	Joel ii. *v.* 21	,, Joel iii. *v.* 9	xi.
xxiv.	Amos iii.	Amos v.	,, Amos ix.	xiii.
xxv.	Micah iv. and v. to *v.* 8.	Micah vi.	,, Micah vii.	xv.
xxvi.	Habak. ii.	Habak. iii.	,, Zeph. iii.	xvii.
xxvii.	Eccles. xi. and xii.	Haggai ii. to *v.* 10	,, Malachi iii. and iv.	

Exod. xiv.	
Acts ii. *v.* 22.	
Num. xxii.	
xxv.	
Deut. v.	
vii.	
ix.	
xiii.	
Isaiah xi.	
Acts xix. to *v.* 21.	
Gen. xviii.	
1 John v.	
Josh. xxiii.	
Judg. v.	
1 Sam. iii.	
xiii.	
xvii.	
2 Sam. xix.	
xxiv.	
1 Kings xvii.	
xix.	
xxii.	
2 Kings ix.	
xviii.	
xxiii.	
Jer. xxii.	
xxxvi.	
Ezek. xiii.	
xviii.	
xxiv.	
Dan. vi.	
Micah vi.	
Prov. i.	
iii.	
xii.	
xiv.	
xvi.	
xix.	

NOTE.—That the Lessons appointed in the above Table for the Twenty-seventh Sunday after Trinity shall always be read on the Sunday next before Advent.

¶ LESSONS PROPER FOR HOLYDAYS.

	1871.		1661	
	Mattins.	*Evensong.*	*Mattins.*	*Evensong.*
S. Andrew.				
1 Lesson	Isaiah liv.	Isa. lxv. to *v.* 17.	Proverbs xx.	Proverbs xxi.
2 Lesson	John i. *v.* 35 to *v.* [43.	John xii. *v.* 20 to [*v.* 42.		
S. Thomas.				
1 Lesson	Job xlii. to *v.* 7.	Isaiah xxxv.	xxiii.	xxiv.
2 Lesson	John xx. *v.* 19 to [*v.* 24.	John xiv. to *v.* 8.		
Nativity of Christ.		[*v.* 17.		[*v.* 17.
1 Lesson	Isaiah ix. to *v.* 8.	Isaiah vii. *v.* 10 to	Isaiah ix. to *v.* 8.	Isaiah vii. *v.* 10 to
2 Lesson	Luke ii. to *v.* 15.	Tit. iii. *v.* 4 to *v.* 9.	Luke ii. to *v.* 15.	Tit. iii. *v.* 4 to *v.* 9.
S. Stephen.		[15 to *v.* 23.		
1 Lesson	Gen. iv. to *v.* 11.	2 Chron. xxiv. *v.*	Proverbs xxviii.	Eccles. iv. [*v.* 55.
2 Lesson	Acts vi.	Acts viii. to *v.* 9.	Acts vi. *v.* 8 and [vii. to *v.* 30.	Acts vii. *v.* 30 to
S. John Evangelist.				
1 Lesson	Exod. xxxiii. *v.* 9.	Isaiah vi.	Eccles. v	Eccles. vi.
2 Lesson	John xiii. *v.* 23 to [*v.* 36.	Rev. i.	Apoc. i.	Apoc. xxii.
Innocents' Day.		[*v.* 31.		
1 Lesson	Jer. xxxi. to *v.* 18.	Baruch iv. *v.* 21 to	Jer. xxxi. to *v.* 18.	Wisd. i.
Circumcision.				
1 Lesson	Gen. xvii. *v.* 9.	Deut x. *v.* 12.	Gen. xvii.	Deut. x. *v.* 12.
2 Lesson	Rom. ii. *v.* 17.	Col. ii. *v.* 8 to *v.* 18.	Rom. ii.	Coloss. ii.
Epiphany.				
1 Lesson	Isaiah lx.	Isaiah xlix. *v.* 13 [to *v.* 24.	Isaiah lx.	Isaiah xlix.
2 Lesson	Luke iii. *v.* 15 to [*v.* 23.	John ii. to *v.* 12.	Luke iii. to *v.* 23.	John ii. to *v.* 12.
Conversion of S. Paul.	[13.			
1 Lesson	Isaiah xlix. to *v.*	Jerem. i. to *v.* 11.	Wisd. v.	Wisd. vi.
2 Lesson	Gal. i. *v.* 11.	Acts xxvi. to *v.* 21.	Acts xxii. to *v.* 22.	Acts xxvi.
Purification of the Virgin Mary.				
1 Lesson	Exod. xiii. to *v.* 17.	Haggai ii. to *v.* 10.	Wisd. ix.	Wisd. xii.
S. Matthias.	[*v.* 36.			
1 Lesson	1 Sam. ii. *v.* 27 to	Isaiah xxii. *v.* 15.	xix.	Ecclus. i.
Annunciation of our Lady.				
1 Lesson	Gen. iii. to *v.* 16.	Isaiah lii. *v.* 7 to [*v.* 13.	Ecclus. ii.	iii.
Ash Wednesday.	[13.			
1 Lesson	Isaiah lviii. to *v.*	Jonah iii.		
2 Lesson	Mark ii. *v.* 13 to [*v.* 23.	Heb. xii. *v.* 3 to [*v.* 18.		
Monday before Easter.				
1 Lesson	Lament. i. to *v.* 15.	Lament. ii. *v.* 13.		
2 Lesson	John xiv. to *v.* 15.	John xiv. *v.* 15.		
Tuesday before Easter.				
1 Lesson	Lam. iii. to *v.* 34.	Lament. iii. *v.* 34.		
2 Lesson	John xv. to *v.* 14.	John xv. *v.* 14.		
Wednesday before Easter.				
1 Lesson	Lam. iv. to *v.* 21.	Dan. ix. *v.* 20.	Hosea xiii.	Hosea xiv.
2 Lesson	John xvi. to *v.* 16.	John xvi. *v.* 16.	John xi. *v.* 45.	
Thursday before Easter.				
1 Lesson	Hosea xiii. to *v.* 15.	Hosea xiv.	Daniel ix.	Jerem. xxxi.
2 Lesson	John xvii.	John xiii. to *v.* 36.	John xiii.	
Good Friday.		[liii.		
1 Lesson	Gen. xxii. to *v.* 20.	Isaiah lii. *v.* 13 and	Gen. xxii. to *v.* 20.	Isaiah liii.
2 Lesson	John xviii.	1 Peter ii.	John xviii.	1 Peter ii.

¶ LESSONS PROPER FOR HOLYDAYS.

	1871.		1661.	
	Mattins.	*Evensong.*	*Mattins.*	*Evensong.*
Easter Even.				
1 Lesson	Zechariah ix.	Hosea v. *v.* 8 to [vi. *v.* 4.	Zech. ix.	Exodus xiii.
2 Lesson	Luke xxiii. *v.* 50.	Rom. vi. to *v.* 14.	Luke xxiii. *v.* 50.	Hebrews iv.
Monday in Easter Week.				
1 Lesson	Exod. xv. to *v.* 22.	Cant. ii. *v.* 10.	Exodus xvi.	Exodus xvii.
2 Lesson	Luke xxiv. to *v.* 13.	Matt. xxviii. to *v.* [10.	Matt. xxviii.	Acts iii.
Tuesday in Easter Week.				
1 Lesson	2 Kings xiii. *v.* 14 [to *v.* 22.	Ezek. xxxvii. to *v.* [15.	Exodus xx.	Exodus xxxii.
2 Lesson	John xxi. to *v.* 15.	John xxi. *v.* 15.	Luke xxiv. to *v.* 13.	1 Cor. xv.
St. Mark.				
1 Lesson	Isaiah lxii. *v.* 6.	Ezek. i. to *v.* 15.	Ecclus. iv.	Ecclus. v.
SS. Philip and James.				
1 Lesson	Isaiah lxi.	Zech. iv.	vii.	ix.
2 Lesson	John i. *v.* 43.		John i. *v.* 43.	
Ascension Day.	[*v.* 1			
1 Lesson	Dan. vii. *v.* 9. to	2 Kings ii. to *v.* 16.	Deut. x.	2 Kings ii.
2 Lesson	Luke xxiv. *v.* 44.	Hebrews iv.	Luke xxiv. *v.* 44.	Eph. iv. to *v.* 17.
Monday in Whitsun Week.		[*v.* 31.		[*v.* 30.
1 Lesson	Gen. xi. to *v.* 10.	Num. xi. *v.* 16 to	Gen. xi. to *v.* 10.	Num. xi. *v.* 16 to
2 Lesson	1 Cor. xii. to *v.* 14.	1 Cor. xii. *v.* 27 and [xiii.	1 Cor. xii.	1 Cor. xiv. to *v.* 26.
Tuesday in Whitsun Week.				
1 Lesson	Joel ii. *v.* 21.	Micah iv. to *v.* 8.	1 Sam. xix. *v.* 18.	Deut. xxx.
2 Lesson	1 Thess. v. *v.* 12 to [*v.* 24.	1 John iv. to *v.* 14.	1 Thess. v. *v.* 12 [to *v.* 24.	1 John iv. to *v.* 14.
S. Barnabas.				
1 Lesson	Deut. xxxiii. to *v.* [12.	Nahum i.	Ecclus. x.	Ecclus. xii.
2 Lesson	Acts iv. *v.* 31.	Acts xiv. *v.* 8.	Acts xiv.	Acts xv. to *v.* 36.
S. John Baptist.				
1 Lesson	Mal. iii. to *v.* 7.	Malachi iv.	Malachi iii.	Malachi iv.
2 Lesson	Matt. iii.	Matt. xiv. to *v.* 13.	Matt. iii.	Matt. xiv. to *v.* 13.
S. Peter.	[15.			
1 Lesson	Ezek. iii. *v.* 4 to *v.*	Zech. iii.	Ecclus. xv.	Ecclus. xix.
2 Lesson	John xxi. *v* 15 to [*v.* 23.	Acts iv. *v.* 8 to *v.* [23	Acts iii.	Acts iv.
S. James.				
1 Lesson	2 Kings i. to *v.* 16.	Jer. xxvi. *v.* 8 to [*v.* 16.	Ecclus. xxi.	Ecclus. xxii.
2 Lesson	Luke ix. *v.* 51 to [*v.* 57.			
S. Bartholomew.				
1 Lesson	Gen. xxviii. *v.* 10 [to *v.* 18.	Deut. xviii. *v.* 15.	xxiv.	xxix.
S. Matthew.				
1 Lesson	1 Kings xix. *v.* 15.	1 Chron. xxix. to [*v.* 20.	xxxv.	xxxviii.
S. Michael.				
1 Lesson	Gen. xxxii.	Dan. x. *v.* 4.	Gen. xxxii.	Dan. x. *v.* 5.
2 Lesson	Acts xii. *v.* 5 to *v.* [18.	Rev. xiv. *v.* 14.	Acts xii. to *v.* 20.	Jude *v.* 6 to *v.* 16.
S. Luke.				
1 Lesson	Isaiah lv.	Ecclus. xxxviii. to [*v.* 15.	Ecclus. li.	Job i.
SS. Simon and Jude.	[to *v.* 17.			
1 Lesson	Isaiah xxviii. *v.* 9	Jerem. iii. *v.* 12 to [*v.* 19.	Job xxiv. and xxv.	xlii.
All Saints.				
1 Lesson	Wisd. iii. to *v.* 10.	Wisd. v. to *v.* 17.	Wisd. iii. to *v.* 10.	Wisd. v. to *v.* 17.
2 Lesson	Heb. xi. *v.* 33 and [xii. to *v.* 7.	Rev. xix. to *v.* 17.	Heb. xi. *v.* 33 and [xii. to *v.* 7.	Apoc. xix. to *v.* 17.

¶ PROPER PSALMS ON CERTAIN DAYS.

	Mattins.	*Evensong.*		*Mattins.*	*Evensong.*
Christmas Day..	Psalm xix.	Psalm lxxxix.	*Easter Day.....*	Psalm ii.	Psalm cxiii.
.....	xlv.	cx.	.....	lvii.	cxiv.
.....	lxxxv.	cxxxii.	.....	cxi.	cxviii.
Ash-Wednesday.	Psalm vi.	Psalm cii.	*Ascension Day. .*	Psalm viii.	Psalm xxiv.
.....	xxxii.	cxxx.	.....	xv.	xlvii.
.....	xxxviii.	cxliii.	.....	xxi.	cviii.
Good Friday.....	Psalm xxii.	Psalm lxix.	*Whitsunday.....*	Psalm xlviii.	Psalm civ.
.....	xl.	lxxxviii.	.....	lxviii.	cxlv.
.....	liv.				

THE LESSONS.

The old system of the Church of England, in respect to the reading of Holy Scripture in Divine Service, was very similar throughout all the offices in which it was read, to that now retained only in the Communion Service. Short selections were made from different books of the Holy Bible, and these were read successively (sometimes three, and at others nine), "responds," or short anthems (intended to answer in character to the Lessons read), being sung after each. But the whole of the Lessons of the day were rarely taken from Holy Scripture, some being usually extracts from Patristic writings, or the Lives of Saints.

The responsory system of reading Holy Scripture is still retained in its old form in the case of the Ten Commandments when said at the Communion Service: but one of the principal changes made in 1549 was the substitution for it of longer and continuous lessons,—generally whole chapters,—with responsory Canticles, sung at the end only. No doubt this was a return to ancient practice, as it is said to be in the original preface to the Prayer Book.[1] The system in use in the fifteenth century (and we know scarcely anything of what was in use before then) appears to have been the result of attempts to refine the use of Scripture in the Offices of the Church to a degree of pointedness which it never really attained, and which, perhaps, it was almost beyond human skill to give to it. And although such a pointedness is well adapted for educated and devotionally trained minds, it would not produce the effect desired upon mixed congregations, and was better fitted for monastic than for popular use.

Some changes in the direction of our present Lectionary were made in the new and reformed editions of the Salisbury Portiforium, which were printed in 1516 and 1531: and more extensively by Cardinal Quignonez in his Reformed Roman Breviary of 1536. In this latter two Lessons were appointed for ordinary days, one from the Old and another from the New Testament; and a third, generally from a Patristic Homily, for festivals. These were about the length of our Epistles and Gospels, or somewhat longer than most of them.

In the Prayer Book of 1549 a system of daily and Proper Lessons was established, both being indicated in the Calendar, except in the case of the moveable festivals, when the chapter and verse for Mattins were referred to before the Introit (which preceded the Collect, Epistle, and Gospel of the day), and for Evensong after the Gospel. There were no Proper Lessons for Ordinary Sundays, the books of Holy Scripture being read continuously on those as well as on week days: nor were there so many Proper Lessons for festivals as there now are.

When Queen Elizabeth restored the use of the Prayer Book in 1559, the Tables of Proper Lessons were introduced. They were slightly altered in 1661, all the changes being written in the margin of Bishop Cosin's Durham Prayer Book. In 1871 a complete revision was made, as above shewn.

It is scarcely probable that anything more was known of the primitive mode of reading Holy Scripture, by the Reformers of the sixteenth century, than is known by ourselves: yet in the Preface Archbishop Cranmer speaks of the manner in which the "ancient Fathers" ordered the whole Bible to be read over once every year. It has, however, been pointed out that there are some coincidences between our modern customs and those of primitive times, which seem as if they could hardly be accidental. "Thus, during Advent, the lessons for Sundays are selected from the book of Isaiah, and the same book was prescribed to be read during Advent by the Ordo Romanus. From Septuagesima to the Fifth Sunday in Lent, we read the book of Genesis on Sundays. St. John Chrysostom preached his homilies on this book at Antioch during Lent, and he remarks in several places that Genesis was appointed to be read at that season. After Pentecost the books of Samuel and Kings are read; and still later the books of Job, Proverbs, and Ecclesiastes, while Tobit and Judith are read nearer to Advent. The same order may be observed

[1] It would appear from an old rubric that some discretion was left to the officiating clergyman with reference to the length of the Lesson, "Then let the same clerk who pronounces the Benediction, *when enough at his discretion* has been read," &c. [Transl. of Sarum Psalter, p. 48.]

TABLES AND RULES
FOR THE MOVEABLE AND IMMOVEABLE FEASTS,
TOGETHER WITH THE
DAYS OF FASTING AND ABSTINENCE
THROUGH THE WHOLE YEAR.

RULES TO KNOW WHEN THE MOVEABLE FEASTS AND HOLYDAYS BEGIN.

EASTER DAY, on which the rest depend, is always the First *Sunday* after the Full Moon which happens upon, or next after the Twenty-first Day of *March*; and if the Full Moon happens upon a *Sunday*, *Easter Day* is the *Sunday* after.

Advent Sunday is always the nearest *Sunday* to the Feast of *S. Andrew*, whether before or after.

Septuagesima, *Sexagesima*, *Quinquagesima*, *Quadragesima*	*Sunday* is	Nine, Eight, Seven, Six	Weeks before *Easter*.
Rogation Sunday, *Ascension Day*, *Whitsunday*, *Trinity Sunday*	is	Five Weeks, Forty Days, Seven Weeks, Eight Weeks	after *Easter*

in the forms of the Church described by Rupertus Tuitensis [A.D. 1100], and in the Ordo Romanus. Coincidences may also be pointed out between the ancient lessons for particular feasts mentioned in the latter formulary, and our own. Thus at the Nativity, Isaiah, chap. ix., is appointed in both; on the feast of St. Stephen, Acts, chap. vi.; on the feast of St. John, Apocalypse, chap. i.; at the Epiphany, Isaiah, chap. lx. (which was also the custom in the time of Maximus, Bishop of Turin, A.D. 450); on the Feast of St. Peter, Acts, chap. iii." [Palmer's *Origines Liturgicæ*, i. 254.]

The cycle of the Sunday Proper Lessons appears to have been originally formed in illustration of God's dealings with the Church of the Old Testament, though this idea is sometimes subordinated to the season, as in the Lessons for some of the Sundays in Lent. That for the other Holydays (with a few exceptions) is made up out of the didactic books of the Old Testament and the Apocrypha, and is not connected in any way with the Sunday cycle. The accidental combination of the fixed cycle of Proper Lessons with the variable one of the Second Lessons sometimes throws a wonderful flood of light upon both the Old and New Testament Scriptures: and it may be doubted whether any equal advantage would be gained by the substitution of Proper Lessons from the latter for the present system of reading it in order.

TABLE OF PROPER PSALMS.

The only day for which Proper Psalms were appointed previously to 1661, were Christmas Day, Easter Day, Ascension Day, and Whitsunday. Those for Ash-Wednesday and Good Friday were then added: and they appear, with the following other important additions to the Table, in the margin of the Durham Prayer Book of Bishop Cosin.

§ *Additional Proper Psalms proposed by Bishop Cosin.*

	MATTINS.	EVENSONG.
Epiphany,	Psalm ii. lxvii.	Psalm lxxii. xcvii.
Rogation Monday,	—— xii. xiii. cvii.	—— lxxxvi. xc.
Rogation Tuesday,	—— xxviii. xlii.	—— xlvi. lxx.
Rogation Wednesday,	—— viii. xix. xxxiii.	—— [illegible]
St. Michael and All Angels,	—— xxxiv. lxxx. xci.	—— [illegible]
All Saints' Day,	—— i. xv. lxxxiv. xci.	—— [illegible] ix. 1st part, cxlv. cxlix.

THE TABLES AND RULES.

These were nearly all of them new insertions at the last revision of the Prayer Book in 1661, and a large portion of them were taken out of Bishop Cosin's Collection of Private Devotions. Previous editions of the Prayer Book contained "an Almanack for thirty-nine years," which was the same as our "Table of Moveable Feasts;" a "Table to find Easter for ever;" the list of days beginning "Septuagesima," but with-

A TABLE OF ALL THE FEASTS

THAT ARE TO BE OBSERVED IN THE

CHURCH OF ENGLAND THROUGHOUT THE YEAR.

All Sundays in the Year.

The Days of the Feasts of
- The Circumcision of our Lord JESUS CHRIST.
- The Epiphany.
- The Conversion of *S. Paul.*
- The Purification of the Blessed Virgin.
- *S. Matthias* the Apostle.
- The Annunciation of the Blessed Virgin.
- *S. Mark* the Evangelist.
- *S. Philip* and *S. James* the Apostles.
- The Ascension of our Lord JESUS CHRIST.
- *S. Barnabas.*
- The Nativity of *S. John* Baptist.
- *S. Peter* the Apostle.
- *S. James* the Apostle.
- *S. Bartholomew* the Apostle.
- *S. Matthew* the Apostle.
- *S. Michael* and all Angels.
- *S. Luke* the Evangelist.
- *S. Simon* & *S. Jude* the Apostles.
- All Saints.
- *S. Andrew* the Apostle.
- *S. Thomas* the Apostle.
- The Nativity of our Lord.
- *S. Stephen* the Martyr.
- *S. John* the Evangelist.
- The Holy Innocents.

Monday and *Tuesday* in *Easter Week.*
Monday and *Tuesday* in *Whitsun Week.*

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out Ascension Day and without any prefix whatever; and a short list of Holydays. The general title, "Tables and Rules," &c., is in the Durham Book in Bishop Cosin's handwriting: and all the ecclesiastical alterations and insertions appear to have been made by him. The chronological apparatus of the Calendar was, however, revised by Dr. John Pell (a very learned man, and a friend of Vossius[1]), in conjunction with Sancroft as Secretary to the Committee of Revision. Of this chronological apparatus there is no trace whatever in Bishop Cosin's Prayer Book. In 1752 (24 Geo. II.) "an Act for regulating the commencement of the year, and for correcting the Calendar," was passed, and from this the present tables of the Prayer Book are printed, not from the Sealed Books.

§ *Rules to know when the Moveable Feasts and Holydays begin.*

These rules stand exactly as they do in Cosin's Devotions, as published in 1627: except that the day of the month is substituted for the words "Equinoctial of the Spring in March." The rule for finding Easter (founded on a decree of the Council of Nicæa) is not quite exactly stated. Instead of "Full Moon" it ought to say, "the 14th day of the Calendar Moon, whether that day be the actual Full Moon or not." In some years (as in 1818 and 1845) the Full Moon and Easter coincide, and this rule then contradicts the Tables.

There is a curious old rough and ready rule for finding Easter contained in a rhyme found in some old Sarum Missals:—

"In Marche after the first C[((or new moon]
The next prime tell to me.
The thridde sunday ful I wis
Paske dai sikir [surely] hit is."

This seems as correct as it is easy to use, *e.g.*:—

	New Moon in March.	1st Sunday.	2nd Sunday.	Easter Day.
1786	Monday, 27.	April 2.	April 9.	April 16.
1860	Thursday, 22.	March 25.	April 1.	April 8.
1862	Sunday, 30.	April 6.	April 13.	April 20.
1865	Monday, 27.	April 2.	April 9.	April 16.
1874	Wedn'day, 18.	March 22.	March 29.	April 5.

Advent Sunday] To this rule should be added, "or on that feast itself," as Advent Sunday occurs on November 30th about once in every seven years on the average.

§ *The Table of Feasts.*

This Table is not in Cosin's Devotions, though the days are all marked in the Calendar of the volume: but it is in MS. in the margin of his Durham Prayer Book. The remarks made by him in the Notes on the Prayer Book published in the fifth volume of his works shew that he had long wished to see a more complete list of the Holydays of the Church printed in the Calendar; and that he thought the abbreviated list of former Prayer Books was the fault of the printer.

All the Feasts in this table have their own Collects, Epistles, and Gospels, and notices of the days will be found in the footnotes appended to these in their proper places.

[1] It was the strange fate of this learned man to be so poor that he could not get even pens, ink, and paper, and the necessaries of life: and he was buried by the charity of Dr. Busby in the Rector's vault at St. Giles's in the Fields.

Table of the Vigils, Fasts, and Days of Abstinence

A TABLE

OF THE

VIGILS, FASTS, AND DAYS OF ABSTINENCE,

TO BE OBSERVED IN THE YEAR.

The Evens or Vigils before	The Nativity of our LORD.	The Evens or Vigils before	*S. John* Baptist.
	The Purification of the Blessed Virgin *Mary*.		*S. Peter*.
	The Annunciation of the Blessed Virgin.		*S. James*.
	Easter Day.		*S. Bartholomew*.
	Ascension Day.		*S. Matthew*.
	Pentecost.		*S. Simon* and *S. Jude*.
	S. Matthias.		*S. Andrew*.
			S. Thomas.
			All Saints.

Note, that if any of these Feast Days fall upon a *Monday*, then the Vigil or Fast Day shall be kept upon the Saturday, and not upon the *Sunday* next before it.

DAYS OF FASTING, OR ABSTINENCE.

I. The Forty Days of Lent.
II. The Ember Days at the Four Seasons, being the *Wednesday*, *Friday*, and *Saturday* after { The First *Sunday* in Lent. / The Feast of *Pentecost*. / *September* 14. / *December* 13.
III. The Three *Rogation Days*, being the *Monday*, *Tuesday*, and *Wednesday* before *Holy Thursday*, or the *Ascension* of our LORD.
IV. All the *Fridays* in the Year, except *Christmas* Day.

A SOLEMN DAY,

FOR WHICH A PARTICULAR SERVICE IS APPOINTED.

The Twentieth Day of *June*, being the Day on which Her Majesty began her happy Reign.

§ *The Table of Vigils, Fasts, and Days of Abstinence.*

This, together with the "certain Solemn Days" (now reduced to one), originally appeared in Cosin's Devotions, and is also written in the margin of the Durham Prayer Book. At the end of the MS. note is written an addition taken from the Devotions, but not eventually printed in the Prayer Book:

"By the ecclesiastical laws of this Realm, there be some times in the year wherein Marriages are not usually solemnized;[1] viz.

from { Advent / Septuagesima / Rogation } Sunday until { eight days after the Epiphany. / eight days after Easter. / Trinity Sunday."

Cosin also wrote, "All the Fridays in the year except the twelve days of Christmas."

Some notes on the subject of Fasting will be found under the head of Lent: the Ember Days are noticed in connexion with Ordination Services, and the Rogation Days in the Notes to the Fifth Sunday after Easter.

All Festivals have Evens, including Sundays, but only some have Vigils. The Festivals that fall during the seasons of Christmas, Easter, and Whitsuntide have no Vigils, Fridays being the only days of Abstinence in those joyous periods. St. Luke's day is without a Vigil, either because the Evangelist is thought to have died in peace without martyrdom, or because the minor festival of St. Etheldreda occupies the 17th of October. Michaelmas Day is without a Vigil, because the Holy Angels had no day of trial like the Saints before entering into Heaven: and of this the Vigil is a symbolical observance. The use of the words Vigil and Even at the time when the Prayer Book was first translated is illustrated by the following passage from Cranmer's answer to the Devonshire rebels:—"For as *Vigils*, otherwise called Watchings, remained in the calendars upon certain *saints' evens*, because in old times the people watched all those nights . . . . but now these many years those vigils remained in vain in the books, for no man did watch." [Strype's *Cranmer*, ii. 533.]

[1] See notes on the Marriage Service.

A Table to find Easter

A TABLE TO FIND EASTER DAY, FROM THE PRESENT TIME TILL THE YEAR 1899 INCLUSIVE, ACCORDING TO THE FOREGOING CALENDAR.

Golden Number.	Day of the Month.	Sunday Letter.
XIV	March 21	C
III	—— 22	D
	—— 23	E
XI	—— 24	F
	—— 25	G
XIX	—— 26	A
VIII	—— 27	B
	—— 28	C
XVI	—— 29	D
V	—— 30	E
	—— 31	F
XIII	April 1	G
II	—— 2	A
	—— 3	B
X	—— 4	C
	—— 5	D
XVIII	—— 6	E
VII	—— 7	F
	—— 8	G
XV	—— 9	A
IV	—— 10	B
	—— 11	C
XII	—— 12	D
I	—— 13	E
	—— 14	F
IX	—— 15	G
	—— 16	A
XVII	—— 17	B
VI	—— 18	C
	—— 19	D
	—— 20	E
	—— 21	F
	—— 22	G
	—— 23	A
	—— 24	B
	—— 25	C

THIS Table contains so much of the Calendar as is necessary for the determining of *Easter*: To find which, look for the Golden Number of the year in the first Column of the Table, against which stands the Day of the Paschal Full Moon; then look in the third column for the Sunday Letter, next after the day of the Full Moon, and the day of the Month standing against that Sunday Letter is *Easter Day*. If the Full Moon happens upon a Sunday, then (according to the first rule) the next Sunday after is *Easter Day*.

To find the Golden Number, or Prime, add one to the Year of our Lord, and then divide by 19; the remainder, if any, is the Golden Number; but if nothing remaineth, then 19 is the Golden Number.

To find the Dominical or Sunday Letter, according to the Calendar, until the year 1799 inclusive, add to the Year of our Lord its fourth part, omitting fractions; and also the number 1: Divide the sum by 7; and if there is no remainder, then A is the Sunday Letter: But if any number remaineth, then the Letter standing against that number in the small annexed Table is the Sunday Letter.

0	A
1	G
2	F
3	E
4	D
5	C
6	B

For the next Century, that is, from the year 1800 till the year 1899 inclusive, add to the current year only its fourth part, and then divide by 7, and proceed as in the last Rule.

NOTE, That in all Bissextile or Leap Years, the Letter found as above will be the Sunday Letter, from the intercalated day exclusive to the end of the year.

The Vigil was originally that which its name indicates, a night spent in watching and prayer. The scandals which arose out of these nocturnal Services, however, made it necessary to abolish them [Durand. vi. 7]; and a fast on the day before was substituted, which still retains the name of Vigil. The Vigil is not therefore connected with the Evening Service, but is the day before the Festival to which it belongs, and since (according to the accustomed habit of the Church) the Festival itself begins on the evening previous, the Vigil ends before that Evening service (if there is more than one) which is observed as the first Vespers of the feast. That, in mediæval times, the whole of the day before the Festival was observed as the Vigil may be seen by the following Rubric for the first Sunday in Advent: "Non dicatur etiam per totum annum Te Deum laudamus in Vigiliis, nec in quatuor temporibus, nisi in Vigilia Epiphaniæ quando in Dominica contigerit, et præterquam in quatuor temporibus hebdomadæ Pentecostes." The Te Deum was used at Mattins: the use of it here referred to must therefore be at the Mattins of the Vigil. Some remarks on the observance of Vigils may be found in *Tracts for the Times*, No. 66, pp. 11, 12.

The accession of the Sovereign was first observed as a "Solemn Day" in the reign of Queen Elizabeth; but no mention of such a day was made in the Prayer Book until late in the last century. The above notice of the day has not therefore the authority of the Sealed Books, nor of the Act of 1752, but is printed in deference to Royal Proclamations dated June 21st, 1873, and Jan. 17th, 1859.

§ *The Table to find Easter till* 1899.

This Table is an extract from the first three columns of the Calendar during the Paschal limits, or the period during which Easter Day must always fall. It was substituted in 1752 (with the succeeding one) for "a Table to find Easter for ever" which had been printed in previous Prayer Books,

ANOTHER TABLE TO FIND EASTER TILL THE YEAR 1899 INCLUSIVE.

SUNDAY LETTERS.

GOLDEN NUMBER.	A	B	C	D	E	F	G
I	April 16	— 17	— 18	— 19	— 20	— 14	— 15
II	April 9	— 3	— 4	— 5	— 6	— 7	— 8
III	March 26	— 27	— 28	— 29	— 23	— 24	— 25
IV	April 16	— 17	— 11	— 12	— 13	— 14	— 15
V	April 2	— 3	— 4	— 5	— 6	March 31	April 1
VI	April 23	— 24	— 25	— 19	— 20	— 21	— 22
VII	April 9	— 10	— 11	— 12	— 13	— 14	— 8
VIII	April 2	— 3	March 28	— 29	— 30	— 31	April 1
IX	April 16	— 17	— 18	— 19	— 20	— 21	— 22
X	April 9	— 10	— 11	— 5	— 6	— 7	— 8
XI	March 26	— 27	— 28	— 29	— 30	— 31	— 25
XII	April 16	— 17	— 18	— 19	— 13	— 14	— 15
XIII	April 2	— 3	— 4	— 5	— 6	— 7	— 8
XIV	March 26	— 27	— 28	— 22	— 23	— 24	— 25
XV	April 16	— 10	— 11	— 12	— 13	— 14	— 15
XVI	April 2	— 3	— 4	— 5	March 30	— 31	April 1
XVII	April 23	— 24	— 18	— 19	— 20	— 21	— 22
XVIII	April 9	— 10	— 11	— 12	— 13	— 7	— 8
XIX	April 2	March 27	— 28	— 29	— 30	— 31	April 1

To make use of the preceding Table, find the Sunday Letter for the Year in the uppermost Line, and the Golden Number, or Prime, in the Column of Golden Numbers, and against the Prime, in the same Line under the Sunday Letter, you have the Day of the Month on which EASTER falleth that year. But Note, that the Name of the Month is set on the Left Hand, or just with the Figure, and followeth not, as in other Tables, by Descent, but Collateral.

but which had been framed on a mistaken supposition respecting the perpetual application of the cycle of Golden Numbers to fixed days of the months. A change in the application of the cycle will be necessary in the year 1900, (provided for by another Table further on,) when the above will be superseded for all future calculations.

The Golden Numbers and the Sunday Letters are explained in the notes to the General Tables for finding them.

These Tables are a solution of a difficulty about the determination of Easter Day, which caused considerable trouble to the Church when astronomy, and consequently chronology, was imperfectly understood. The Nicene Council [A.D. 325] endeavoured to settle this difficulty and the Quartodeciman controversy [see notes on Easter Day] by the following epistolary decrees :—

1. That the twenty-first day of March is to be taken as the vernal equinox.

2. That the full moon happening upon or next after the twenty-first day of March is to be taken for the full moon of the month Nisan.

3. That the next Lord's Day after that full moon is to be observed as Easter Day.

4. Unless the full moon happens upon a Sunday, when Easter Day is to be the next Sunday.

But to observe these rules it was necessary to ascertain the age of the moon: and although this could be done correctly for a period by means of a cycle of the moon discovered by Meton, an Athenian philosopher, which set forth the change of the moon for nineteen years, and which was supposed to repeat itself *ad infinitum*, yet a more accurate knowledge of astronomy shewed that this rule was subject to error, and that Easter Day was sometimes too early and sometimes too late to commemorate our Lord's Resurrection with the accuracy which was intended by the Nicene Council. This erroneous system was not corrected, however, until the introduction of the "New Style" by Pope Gregory XIII. in 1582; and the New Style was not introduced into England until 1752, when the Act of Parliament was passed from which the present Calendar is printed.

These Tables for finding Easter, together with those which follow, are part of the Act of Parliament referred to [24 Geo. II. c. 23], and have not received the same authority as the Prayer Book itself. Nor does there seem to be any practical necessity for binding them up with every edition of the Prayer Book as is the present custom, since they are of too recondite a character to be of any use except to highly scientific students; and for ordinary use the Table of Moveable Feasts is amply sufficient.

A TABLE OF THE MOVEABLE FEASTS FOR THE REST OF THE NINETEENTH CENTURY,
ACCORDING TO THE FOREGOING CALENDAR.

Year of our Lord.	The Golden Number.	The Epact.	Sunday Letter.	Sundays after Epiphany.	Septuagesima Sunday.	The First Day of Lent.	Easter Day.	Rogation Sunday.	Ascension Day.	Whitsun Day.	Sundays after Trinity.	Advent Sunday.
1874	XIII	12	D	Three	Feb. 1	Feb. 18	Apr. 5	May 10	May 14	May 24	Twenty-five	Nov. 29
1875	XIV	23	C	Two	Jan. 24	—— 10	Mar. 28	—— 2	—— 6	—— 16	Twenty-six	—— 28
1876	XV	4	BA	Five	Feb. 13	Mar. 1	Apr. 16	—— 21	—— 25	June 4	Twenty-four	Dec. 3
1877	XVI	15	G	Three	Jan. 28	Feb. 14	—— 1	—— 6	—— 10	May 20	Twenty-six	—— 2
1878	XVII	26	F	Five	Feb. 17	Mar. 6	—— 21	—— 26	—— 30	June 9	Twenty-three	—— 1
1879	XVIII	7	E	Four	—— 9	Feb. 26	—— 13	—— 18	—— 22	—— 1	Twenty-four	Nov. 30
1880	XIX	18	DC	Two	Jan. 25	—— 11	Mar. 28	—— 2	—— 6	May 16	Twenty-six	—— 23
1881	I	0	B	Five	Feb. 13	Mar. 2	Apr. 17	—— 22	—— 26	June 5	Twenty-three	—— 27
1882	II	11	A	Four	—— 5	Feb. 22	—— 9	—— 14	—— 18	May 28	Twenty-five	Dec. 3
1883	III	22	G	Two	Jan. 21	—— 7	Mar. 25	Apr. 29	—— 3	—— 13	Twenty-seven	—— 2
1884	IV	3	FE	Four	Feb. 10	—— 27	Apr. 13	May 18	—— 22	June 1	Twenty-four	Nov. 30
1885	V	14	D	Three	—— 1	—— 18	—— 5	—— 10	—— 14	May 24	Twenty-five	—— 29
1886	VI	25	C	Six	—— 21	Mar. 10	—— 25	—— 30	June 3	June 13	Twenty-two	—— 28
1887	VII	6	B	Four	—— 6	Feb. 23	—— 10	—— 15	May 19	May 29	Twenty-four	—— 27
1888	VIII	17	AG	Three	Jan. 29	—— 15	—— 1	—— 6	—— 10	—— 20	Twenty-six	Dec. 2
1889	IX	28	F	Five	Feb. 17	Mar. 6	—— 21	—— 26	—— 30	June 9	Twenty-three	—— 1
1890	X	9	E	Three	—— 2	Feb. 19	—— 6	—— 11	—— 15	May 25	Twenty-five	Nov. 30
1891	XI	20	D	Two	Jan. 25	—— 11	Mar. 29	—— 3	—— 7	—— 17	Twenty-six	—— 29
1892	XII	1	CB	Five	Feb. 14	Mar. 2	Apr. 17	—— 22	—— 26	June 5	Twenty-three	—— 27
1893	XIII	12	A	Three	Jan. 29	Feb. 15	—— 2	—— 7	—— 11	May 21	Twenty-six	Dec. 3
1894	XIV	23	G	Two	—— 21	—— 7	Mar. 25	Apr. 29	—— 3	—— 13	Twenty-seven	—— 2
1895	XV	4	F	Four	Feb. 10	—— 27	Apr. 14	May 19	—— 23	June 2	Twenty-four	—— 1
1896	XVI	15	ED	Three	—— 2	—— 19	—— 5	—— 10	—— 14	May 24	Twenty-five	Nov. 29
1897	XVII	26	C	Five	—— 14	Mar. 3	—— 18	—— 23	—— 27	June 6	Twenty-three	—— 28
1898	XVIII	7	B	Four	—— 6	Feb. 23	—— 10	—— 15	—— 19	May 29	Twenty-four	—— 27
1899	XIX	18	A	Three	Jan. 29	—— 15	—— 2	—— 7	—— 11	—— 21	Twenty-six	Dec. 3
1900	I	0	G	Five	Feb. 11	—— 28	—— 15	—— 20	—— 24	June 3	Twenty-four	—— 2

[N.B. This Table is only a representative and not a facsimile of the Table in the Act of Parliament. The latter extends from 1752 to 1804.]

THE EPACT.

The difference between the length of the solar year and that of the lunar year is eleven days; the solar year being made up of 365 days, and the lunar year of twelve months or moons, of twenty-nine and a half days each, or 354 days in all. The last day of the lunar year being the last day of the twelfth moon, and the last day of the solar year being the 31st of December, the difference between these constitutes the Epact.[1] In the first year of the present cycle the lunar year and the solar year both commenced on the 1st of January; the Epact for the second year was therefore 11, for the third 22, for the fourth 33, and so forth in a regular

[1] Ἐπακταὶ ἡμέραι. Intercalary days.

A TABLE OF THE MOVEABLE FEASTS,

ACCORDING TO THE SEVERAL DAYS THAT EASTER CAN POSSIBLY FALL UPON.

Easter Day.	Sundays after Epiphany.	Septuagesima Sunday.	The First Day of Lent.	Rogation Sunday.	Ascension Day.	Whitsun Day.	Sundays after Trinity.	Advent Sunday.
Mar. 22	One	Jan. 18	Feb. 4	Apr. 26	Apr. 30	May 10	Twenty-seven	Nov. 29
—— 23	One	—— 19	—— 5	—— 27	May 1	—— 11	Twenty-seven	—— 30
—— 24	One	—— 20	—— 6	—— 28	—— 2	—— 12	Twenty-seven	Dec. 1
—— 25	Two	—— 21	—— 7	—— 29	—— 3	—— 13	Twenty-seven	—— 2
—— 26	Two	—— 22	—— 8	—— 30	—— 4	—— 14	Twenty-seven	—— 3
—— 27	Two	—— 23	—— 9	May 1	—— 5	—— 15	Twenty-six	Nov. 27
—— 28	Two	—— 24	—— 10	—— 2	—— 6	—— 16	Twenty-six	—— 28
—— 29	Two	—— 25	—— 11	—— 3	—— 7	—— 17	Twenty-six	—— 29
—— 30	Two	—— 26	—— 12	—— 4	—— 8	—— 18	Twenty-six	—— 30
—— 31	Two	—— 27	—— 13	—— 5	—— 9	—— 19	Twenty-six	Dec. 1
Apr. 1	Three	—— 28	—— 14	—— 6	—— 10	—— 20	Twenty-six	—— 2
—— 2	Three	—— 29	—— 15	—— 7	—— 11	—— 21	Twenty-six	—— 3
—— 3	Three	—— 30	—— 16	—— 8	—— 12	—— 22	Twenty-five	Nov. 27
—— 4	Three	—— 31	—— 17	—— 9	—— 13	—— 23	Twenty-five	—— 28
—— 5	Three	Feb. 1	—— 18	—— 10	—— 14	—— 24	Twenty-five	—— 29
—— 6	Three	—— 2	—— 19	—— 11	—— 15	—— 25	Twenty-five	—— 30
—— 7	Three	—— 3	—— 20	—— 12	—— 16	—— 26	Twenty-five	Dec. 1
—— 8	Four	—— 4	—— 21	—— 13	—— 17	—— 27	Twenty-five	—— 2
—— 9	Four	—— 5	—— 22	—— 14	—— 18	—— 28	Twenty-five	—— 3
—— 10	Four	—— 6	—— 23	—— 15	—— 19	—— 29	Twenty-four	Nov. 27
—— 11	Four	—— 7	—— 24	—— 16	—— 20	—— 30	Twenty-four	—— 28
—— 12	Four	—— 8	—— 25	—— 17	—— 21	—— 31	Twenty-four	—— 29
—— 13	Four	—— 9	—— 26	—— 18	—— 22	June 1	Twenty-four	—— 30
—— 14	Four	—— 10	—— 27	—— 19	—— 23	—— 2	Twenty-four	Dec. 1
—— 15	Five	—— 11	—— 28	—— 20	—— 24	—— 3	Twenty-four	—— 2
—— 16	Five	—— 12	Mar. 1	—— 21	—— 25	—— 4	Twenty-four	—— 3
—— 17	Five	—— 13	—— 2	—— 22	—— 26	—— 5	Twenty-three	Nov. 27
—— 18	Five	—— 14	—— 3	—— 23	—— 27	—— 6	Twenty-three	—— 28
—— 19	Five	—— 15	—— 4	—— 24	—— 28	—— 7	Twenty-three	—— 29
—— 20	Five	—— 16	—— 5	—— 25	—— 29	—— 8	Twenty-three	—— 30
—— 21	Five	—— 17	—— 6	—— 26	—— 30	—— 9	Twenty-three	Dec. 1
—— 22	Six	—— 18	—— 7	—— 27	—— 31	—— 10	Twenty-three	—— 2
—— 23	Six	—— 19	—— 8	—— 28	June 1	—— 11	Twenty-three	—— 3
—— 24	Six	—— 20	—— 9	—— 29	—— 2	—— 12	Twenty-two	Nov. 27
—— 25	Six	—— 21	—— 10	—— 30	—— 3	—— 13	Twenty-two	—— 28

NOTE, that in a Bissextile or Leap Year, the Number of Sundays after Epiphany will be the same as if Easter Day had fallen One Day later than it really does. And for the same reason, One Day must, in every Leap Year, be added to the Day of the Month given by the Table for Septuagesima Sunday: And the like must be done for the First Day of Lent (commonly called Ash-Wednesday), unless the Table gives some Day in the Month of March for it; for in that case the Day given by the Table is the right Day.

succession. The *whole* months are not reckoned, however, and instead of 33, the Epact is taken as 3, instead of 36 as 6, and so forth.

A cycle of nineteen Epacts is thus formed which always runs parallel to the nineteen Golden Numbers in the following order:

Golden Numbers	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Epacts	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18

The Epact is used for calculating the age of the Moon on any day in any year. To do this, (1) Add together the day of the month and the Epact: (2) If the month is one later on in the year than March, add also the number of months including March and the one for which the calculation is required. The result will give the moon's age within a fraction of a day. Thus:—

1865. Oct. 10th.
3 The Epact.
—
13
8 months from Mar. to Oct., inclusive.
—
days 21 = approximate age of the Moon.

The true age of the moon on October 10, 1865, at noon, being 20 days and 14 hours.

The use of the Epacts (in connexion with the Sunday letters), for finding out Easter Day, may be thus illustrated for the year 1887. Find out the moon's age for some day on which Easter can fall, say April 1st.

1887. April 1
6 Epact.
2 March and April inclusive.
—
days 9 = age of the Moon on April 1.

The Paschal Full Moon is the 14th day of the Moon's age, and this will be April 6th. (2) Easter Day being the Sunday after the Paschal Full Moon, and B being the Sunday letter for 1887, the first B after April 6th will shew that April 10th is Easter Day in that year.

§ *Table of the Moveable Feasts.*

The order in which this Table follows the others makes its use sufficiently evident. The two first Tables being given for the

TABLE TO FIND EASTER DAY

FROM

THE YEAR 1900 TO THE YEAR 2199 INCLUSIVE.

Golden Number.	Day of the Month.	Sunday Letters
XIV	March 22	D
III	—— 23	E
	—— 24	F
XI	—— 25	G
	—— 26	A
XIX	—— 27	B
VIII	—— 28	C
	—— 29	D
XVI	—— 30	E
V	—— 31	F
	April 1	G
XIII	—— 2	A
II	—— 3	B
	—— 4	C
X	—— 5	D
	—— 6	E
XVIII	—— 7	F
VII	—— 8	G
	—— 9	A
XV	—— 10	B
IV	—— 11	C
	—— 12	D
XII	—— 13	E
I	—— 14	F
	—— 15	G
IX	—— 16	A
XVII	—— 17	B
VI	—— 18	C
	—— 19	D
	—— 20	E
	—— 21	F
	—— 22	G
	—— 23	A
	—— 24	B
	—— 25	C

THE Golden Numbers in the foregoing Calendar will point out the Days of the Paschal Full Moons, till the Year of our Lord 1900; at which Time, in order that the Ecclesiastical Full Moons may fall nearly on the same Days with the real Full Moons, the Golden Numbers must be removed to different Days of the Calendar, as is done in the annexed Table, which contains so much of the Calendar then to be used, as is necessary for finding the Paschal Full Moons, and the Feast of *Easter*, from the Year 1900, to the Year 2199 inclusive. This Table is to be made use of, in all respects, as the first Table before inserted, for finding *Easter* till the Year 1899.

purpose of finding the date of the Festival by which all the moveable Holydays are regulated, and a third added which sets forth all the moveable Holydays for many years to come, this Table is given as a means of finding out for any year, past or future, the respective dates of these days, according to that of Easter. The Note respecting Leap Year must not be overlooked when this Table is used

§ *Table to find Easter.*

This Table is simply for revising the first and third columns of that portion of the Calendar which extends over the Paschal limits, *i.e.* those days in March and April that Easter can possibly fall on. It will not come into use before the year 1900, and is then applicable for three hundred years.

GENERAL TABLES

FOR FINDING THE DOMINICAL OR SUNDAY LETTER,
AND THE PLACES OF THE GOLDEN NUMBERS IN THE CALENDAR.

TABLE I.

6	5	4	3	2	1	0
B	C	D	E	F	G	A
				1600	1700	1800
1900	2100	2200	2300	2500	2600	2700
2000			2400			2800
2900	3000	3100	3300	3400	3500	3700
		3200			3600	
3800	3900	4100	4200	4300	4500	4600
	4000			4400		
4700	4900	5000	5100	5300	5400	5500
4800			5200			5600
5700	5800	5900	6100	6200	6300	6500
		6000			6400	
6600	6700	6900	7000	7100	7300	7400
	6800			7200		
7500	7700	7800	7900	8100	8200	8300
7600			8000			8400
8500	&c.					

To find the Dominical or Sunday Letter for any given Year of our Lord, add to the year its fourth part, omitting fractions, and also the number which in Table I. standeth at the top of the column, wherein the number of hundreds contained in that given year is found: Divide the sum by 7, and if there is no remainder, then A is the Sunday Letter; but if any number remaineth, then the Letter, which standeth under that number at the top of the Table, is the Sunday Letter.

TABLE II.

I.	II. Years of our Lord.	III.	I.	II. Years of our Lord.	III.
B	1600	0	B	5200	15
	1700	1		5300	16
	1800	1		5400	17
	1900	2		5500	17
B	2000	2	B	5600	17
	2100	2		5700	18
	2200	3		5800	18
	2300	4		5900	19
B	2400	3	B	6000	19
	2500	4		6100	19
	2600	5		6200	20
	2700	5		6300	21
B	2800	5	B	6400	20
	2900	6		6500	21
	3000	6		6600	22
	3100	7		6700	23
B	3200	7	B	6800	22
	3300	7		6900	23
	3400	8		7000	24
	3500	9		7100	24
B	3600	8	B	7200	24
	3700	9		7300	25
	3800	10		7400	25
	3900	10		7500	26
B	4000	10	B	7600	26
	4100	11		7700	26
	4200	12		7800	27
	4300	12		7900	28
B	4400	12	B	8000	27
	4500	13		8100	28
	4600	13		8200	29
	4700	14		8300	29
B	4800	14	B	8400	29
	4900	14		8500	0
	5000	15		&c.	
	5100	16			

To find the Month and Days of the Month to which the Golden Numbers ought to be prefixed in the Calendar, in any given Year of our Lord consisting of entire hundred years, and in all the intermediate years betwixt that and the next hundredth year following, look in the second column of Table II. for the given year consisting of entire hundreds, and note the number or cypher which stands against it in the third column: then, in Table III. look for the same number in the column under any given Golden Number, which when you have found, guide your eyes side-ways to the left hand, and in the first column you will find the Month and Day to which the Golden Number ought to be prefixed in the Calendar, during that period of one hundred years.

The letter B prefixed to certain hundredth years in Table II. denotes those years which are still to be accounted Bissextile or Leap Years in the New Calendar; whereas all the other hundredth years are to be accounted only common years.

The second column of the Calendar is alphabet, which are repeated throughout
occupied by the first seven letters of the the year, beginning with A on the first of

TABLE III.

Paschal Full Moon.	Sunday Letter.	THE GOLDEN NUMBERS.																		
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
March 21	C	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26
March 22	D	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27
March 23	E	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28
March 24	F	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29
March 25	G	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0
March 26	A	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1
March 27	B	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2
March 28	C	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3
March 29	D	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4
March 30	E	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5
March 31	F	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6
April 1	G	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7
April 2	A	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8
April 3	B	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9
April 4	C	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10
April 5	D	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11
April 6	E	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12
April 7	F	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13
April 8	G	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14
April 9	A	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15
April 10	B	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16
April 11	C	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17
April 12	D	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18
April 13	E	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19
April 14	F	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20
April 15	G	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21
April 16	A	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22
April 17	B	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23
April 17	B												7	18	29	10	21	2	13	24
April 18	C	6	17	28	9	20	1	12	23	4	15	26								
April 18	C	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25

January. If the first of January is on a Sunday, A is the Sunday Letter for that year; if on a Saturday, B is the Sunday Letter, and so on in a retrograde order; the letter which indicates the first Sunday in the year indicating it throughout, except in Leap Year. In Leap Year the letter which indicates the first Sunday of the year indicates it up to the end of February only; and from March onward to the end of the year the next letter backward is taken, so that if B is the Sunday Letter for January and February in Leap Year, A is that for the succeeding months; and G for the year following. The days of the year recur on the same days of the week throughout only after the lapse of twenty-eight years. The cycle of Sunday Letters extends therefore over this period, as may be seen in "the Table of Moveable Feasts for the remainder of the nineteenth century." It is sometimes, but erroneously, called the "Solar Cycle," the name having doubtless arisen from "Dies Solis," as the cycle has no relation to the course of the Sun.

§ *The Golden Numbers.*

This title was given to the Lunar Cycle invented by Meton the Athenian [B.C. 432], which was called after him the Metonic Cycle, and was anciently written in letters of gold, and hence received its name. It extends over nineteen years, which are numbered respectively from 1 to 19. These were formerly marked throughout the year in the first column of the Calendar; but since 1752 they have been inserted only beside those days which are included within the Paschal full moon limits, *i.e.* between March 21st and April 25th. At the end of the cycle the phases of the moon begin to recur upon the same days of the month, in the same succession, with a difference of one hour and a half. This difference so far disturbs the application of the cycle of Golden Numbers that it will have to be re-adjusted in the year 1900, and one of the foregoing Tables is already provided for the purpose of making the necessary alteration.

The Golden Numbers in the Calendar indicate the day on which the Ecclesiastical Paschal Full Moon occurs; the Sunday Letter next after indicating (as has been already shewn) the Festival of Easter itself.

The three "General Tables" are only of use to those who have to make historical calculations, and all might well be left to the Act of Parliament, and to works on Chronology, but they have been printed here in deference to the custom which has placed them in all our Prayer Books for some time past.

AN INTRODUCTION TO THE CALENDAR

The Ecclesiastical Calendar comprises two things: first, a table of the order of days in the year; and, secondly, a catalogue of the Saints commemorated in the Church. To this, in the Book of Common Prayer, there is also annexed a table of the daily lessons throughout the year.

Calendars are known to have been in use at a very early date in the Church. One was printed by Bouchier in his Commentary on the Paschal Cycle [Antwerp, 1634], which was formed about the middle of the fourth century, or perhaps as early as A.D. 336; and another is given by Mabillon in his *Analecta*, which was drawn up for the Church of Carthage, A.D. 483. Many others are preserved of early times, and a number are printed by Martene in the sixth volume of his Collection of Ancient Writers.

The origin of Christian Calendars is clearly coeval with the commemoration of martyrs, which began at least as early as the martyrdom of Polycarp, A.D. 168. [Euseb. iv. 15.] The names of these, and their acts, were carefully recorded by the Church in Martyrologies; and Diptychs—tablets of wood or ivory—were inscribed with their names, to be read at the time when the memorial of the departed was made at the celebration of the Holy Eucharist. From one or both of these, lists of names would naturally be transcribed for use at other times, and as a memorial in the hands of private Christians, the names being placed against the day on which the martyrs suffered, or that (generally the same) on which they were annually commemorated. To these two columns of the days of the year and the names of the martyrs were afterwards added two others of Golden Numbers and Sunday Letters, the use of which has been explained in the notes to the Tables.

Several very ancient English Calendars exist in our public libraries; but the earliest known is one printed by Martene [*Vet. Script.* vi. 635], under the title "Calendarium Floriacense," and attributed by him (with apparently good reason) to the Venerable Bede, with whose works it was found in a very old MS. at Fleury. Bede died at Jarrow, A.D. 735, so that this Calendar must date from the earlier half of the eighth century. There is a general agreement between this Calendar and the Martyrology of Bede, which seems to shew that it is rightly attributed to him, and we may therefore venture to take it as the earliest extant Calendar of the Church of England, dating it from the latest year of Bede's life.

In the course of ages the number of names recorded in the Martyrologies of the Church increased to a great multitude, as may be seen in the vast folio "Acta Sanctorum," printed for every day of the year by the Bollandists, which was commenced two hundred and twenty years ago, and is not yet nearly complete, though it extends to fifty-eight volumes. The Calendars of the Church also began to be crowded, although there was always a local character about them which did not belong to the Martyrologies. In the twelfth century the original method of recording the names of saints (which was by the Bishop of each Diocese in some cases, and in others by a Diocesan Council) was superseded by a formal rite of Canonization, which was performed only by the Popes; and from this time the names inserted in the Calendar ceased to be those of Martyrs or Confessors only.

The Calendar of the Church of England was always local in its character; and one of the eleventh or twelfth century, which is preserved in the Durham Chapter Library, seems to differ but little from another of the fifteenth century, which is contained in an ancient Missal of that Church, or from that which has been reprinted from a Missal of 1514, belonging to Bishop Cosin's Library, in the following pages. Comparatively few names were added to the English Calendars during the mediæval period, though many were added to the Roman.

Some changes were made in the Calendar by the "Abrogation of certain Holydays" in the reign of Henry VIII., great inconvenience being found to arise from the number of days which were observed with a cessation from labour; and the two days dedicated to St. Thomas of Canterbury being especially obnoxious to the King were altogether expunged, though by very questionable authority.

When the English Prayer Book was set forth in 1549, it was thought expedient to insert only the chief of the names which had been contained in the Calendar of the Salisbury Use. Two of these were taken away (though the erasure of St. Barnabas was probably a printer's error), and four others added in 1552. In the following year, 1553, the old Salisbury Calendar was reprinted (with three or four omissions) in the Primer of Edward VI., and in the "Private Prayers" of Queen Elizabeth's reign, printed in 1584; but not in any Book of Common Prayer. In 1559 the Calendar of 1552 was reprinted with one omission.

It seems now to have been felt by persons in authority, that greater reverence ought to be shewn for the names of those who had glorified God in a special manner by their deaths or their lives, and in the Latin Prayer Book of 1560 nearly every day of the year was marked by the name of a saint, the list being compiled from the old Salisbury Calendar and the Roman. This appears to have led to the appointment of a Commission, which met in 1561, and, with a few changes in the Tables and Rules, made also a revision of the list of Saints, bringing it into its present state, with two exceptions, the names of St. Alban and the Venerable Bede having been added since. These successive changes (as far as is necessary to illustrate the transition from the ancient to the modern Calendar) are represented in the following Table:—

§ *Transition of the English Calendar, from 1549 to 1559.*

Circumcision.	In Calendars of 1549, 1552, 1559.
Epiphany.	
Conversion of St. Paul.	
Purification of the Blessed Virgin Mary.	
St. Matthias.	
Annunciation of the Blessed Virgin Mary.	
St. Mark.	
— Philip and St. James.	
— John Baptist.	
— Peter.	
— James.	
— Bartholomew.	
— Matthew.	
— Michael.	
— Luke.	
— Simon and St. Jude.	
All Saints.	
St. Andrew.	
— Thomas.	
Christmas.	
St. Stephen.	
— John Evangelist.	
Innocents.	
St. Mary Magdalen.	In Calendar of 1549 only.
— Clement.	1552 only.
— Barnabas.	1549 and 1559.
— George.	1552 and 1559.
— Laurence.	
Lammas.	

From the early part of Queen Elizabeth's reign [1561], until the present day, only three additions have been made to the Saints commemorated by the Church of England; those three being the national Saints, St. Alban and the Venerable Bede, previously mentioned, and St. Enurchus. These three names, together with the particular designations by which most of the Saints in the Calendar are now distinguished, are to be found in the Calendar prefixed to Bishop Cosin's Devotions: and, as the first published edition of that work was printed in 1627, we may conclude that they were taken thence into the Book of Common Prayer at the Revision of 1661, as some of the Tables and Rules were.

No records remain to shew what was the principle adopted in the re-formation of the Calendar in Queen Elizabeth's reign: but the list of names in itself elucidates that principle to a certain extent, as the following Table will shew. It seems a singular omission that the names of two of our greatest national Saints, St. Aidan and St. Cuthbert, should have been overlooked, both in 1561 and in 1661. The omission of St. Patrick is almost as extraordinary; and it might have been expected that St. Thomas of Canterbury's name would have

been restored when the bitterness of the Tudor times had passed away. The latter two names were always inserted in ordinary Almanacks, which were not bound up with the Prayer Book, and are also found in some Calendars of Queen Elizabeth's time.

§ *Saints Commemorated by the Church of England.*

The Holy Apostles, &c.	Martyrs in the Age of Persecutions.		Martyrs and other Saints specially connected with England.		French and other Saints not included among the preceding.	
		A.D.		A.D.		A.D.
The Blessed Virgin Mary	St. Nicomede..	90	St. Gregory, M.....	290	St. Silvester.....	335
St. Michael and all Angels.	St. Clement....	100	St. Alban, M.....	303	St. Enurchus.....	340
All Saints.	St. Perpetua...	203	St. Nicolas.....	326	St. Hilary of Poic-	368
St. John the Baptist.	St. Cecilia....	230	St. Benedict.....	543	tiers, Confessor..	
St. Peter.	St. Fabian.....	250	St. David.....	544	St. Ambrose.....	397
St. James the Great.	St. Agatha....	251	St. Machutus.....	560	St. Martin.....	397
St. John the Evangelist.	St. Lawrence..	258	St. Gregory.....	604	St. Jerome.....	420
St. Andrew.	St. Cyprian....	258	St. Augustine of	604	St. Augustine.....	430
St. Philip.	St. Valentine..	270	Canterbury....		St. Britius.....	444
St. Thomas.	St. Denys.....	272	St. Etheldreda.....	670	St. Remigius.....	535
St. Bartholomew.	St. Prisca.....	275	St. Chad.....	673	St. Leonard, Conf...	559
St. Matthew.	St. Margaret..	278	St. Giles.....	725	St. Lambert.....	709
St. James the Less.	St. Lucian.....	290	Venerable Bede.....	735		
St. Simon Zelotes.	St. Faith.....	290	St. Boniface.....	755		
St. Jude.	St. Agnes.....	304	St. Swithin.....	862		
St. Matthias.	St. Vincent....	304	St. Edmund, K. & M.	870		
St. Paul.	St. Lucy.....	305	St. Edward, K. & M.	978		
St. Barnabas.	St. Catharine..	307	St. Dunstan.....	988		
St. Mark.	St. Crispin....	308	St. Alphege, M.....	1012		
St. Luke.	St. Blasius. ...	316	St. Edward, K. & Con.	1163		
St. Stephen.			St. Hugh.....	1200		
The Holy Innocents.			St. Richard.....	1253		
St. Mary Magdalen.						
St. Anne.						

In Calendars of the Church of England not printed in the Prayer Book, but published by the Stationers' Company under the authority of the Archbishop of Canterbury (which authority continued to be given as late as 1832), the following names are also to be found:—St. Patrick, St. Thomas of Canterbury, and All Souls. King Charles the First was likewise included among the Martyrs in all English Calendars until the special Form of Prayer for the 30th of January was given up in 1859.

It will be seen that the whole number of individual Saints commemorated is seventy-three. Of these, twenty-one are especially connected with our Blessed Lord; twenty are Martyrs in the age of persecutions; twenty-one are specially connected with our own Church; and eleven are either great and learned defenders of the Faith, like St. Hilary and St. Augustine, or Saints of France, whose names were probably retained as a memorial of the ancient close connexion between the Churches of France and England.

The Calendar itself was not in any way altered by the Act of Parliament of 1752, for the alteration of the style, the present tables of the months being a fairly exact reprint of those in the Sealed Books. They are here given from the Act, but are inserted after the Tables and Rules as in the Sealed Books. This order was evidently adopted with the object of making a definite Festival and Ferial division of this part of the Prayer Book, instead of confusing the two divisions together as in the Act; and while the improved text of the latter has been adopted, it has been thought better to take the more convenient and more ecclesiastical arrangement (in this respect) of the former.

In the "comparative view" of each of the months, all the names in that of Bede, the Salisbury Use of 1514, and the Modern Roman, are represented: but a selection only has been made from the Oriental Calendar, as the great majority of Eastern Saints are unknown to English readers, and their names would convey no information whatever. Those selected are chosen for the object of illustrating the points of similarity between the Calendars of East and West; and they are taken from the Byzantine Calendar printed in Neale's *Introduction to the History of the Holy Eastern Church*, vol. ii. p. 768. Some remarkable coincidences may be observed between it and the Calendar of Bede, which help to confirm the theory of a direct connexion between England and the Oriental Church.

JANUARY HATH XXXI. DAYS.

				A.D. 1871.				A.D. 1661.			
				Morning Prayer.		Evening Prayer.		Morning Prayer.		Evening Prayer.	
				1 Lesson.	*2 Lesson.*	*1 Lesson.*	*2 Lesson.*	*1 Lesson.*	*2 Lesson.*	*1 Lesson.*	*2 Lesson.*
1	A	Calendæ.	Circumcision of our Lord.	Gen. i. to *v.* 20.	Matt. i. *v.* 18.	Gen. i. *v.* 20 to [ii. *v.* 4.	Acts i.	Gen. i.	Matt. i.	Gen. ii.	Rom. i.
2	b	4 Non.		ii. *v.* 4.	ii.	iii. to *v.* 20.	ii. to *v.* 22.	iii.	ii.	iv.	ii.
3	c	3 Non.		iii. *v.* 20 to iv. [*v.* 16.	iii.	iv. *v.* 16.	ii. *v.* 22.	v.	iii.	vi.	iii.
4	d	Prid. Non.		v. to *v.* 28.	iv. to *v.* 23.	v. *v.* 28 to vi. *v.* [9.	iii.	vii.	iv.	viii.	iv.
5	e	Nonæ.									
6	f	8. Id.	Epiphany of our Lord.	vi. *v.* 9.	iv. *v.* 23 to v. *v.* [13.	vii.	iv. to *v.* 32.	ix.	v.	xii.	v.
7	g	7. Id.		viii.	v. *v.* 13 to *v.* 33.	ix. to *v.* 20.	iv. *v.* 32 to v. *v.*	xiii.	vi.	xiv.	vi.
8	A	6. Id.	Lucian, Priest & M.	xi. to *v.* 10.	v. *v.* 33.	xii.	v. *v.* 17 [17.	xv.	vii.	xvi.	vii.
9	b	5. Id.		xiii.	vi. to *v.* 19.	xiv.	vi.	xvii.	viii.	xviii.	viii.
10	c	4. Id.		xv.	vi. *v.* 19 to vii.	xvi.	vii. to *v.* 35.	xix.	ix.	xx.	ix.
11	d	3. Id.		xvii. to *v.* 23.	vii. *v.* 7. [*v.* 7.	xviii. to *v.* 17. [30	vii. *v.* 35 to viii. [*v.* 5.	xxi.	x.	xxii.	x.
12	e	Pr. Id.									
13	f	Idus.	Hilary, Bish. & Con.	xviii. *v.* 17.	viii. to *v.* 18.	xix. *v.* 12 to *v.*	viii. *v.* 5 to *v.* 26.	xxiii.	xi.	xxiv.	xi.
14	g	19. Cal. Feb.		xx.	viii. *v.* 18.	xxi. to *v.* 22.	viii. *v.* 26.	xxv.	xii.	xxvi.	xii.
15	A	18. Cal.		xxi. *v.* 33 to [xxii. *v.* 20.	ix. to *v.* 18.	xxiii.	ix. to *v.* 23.	xxvii.	xiii.	xxviii.	xiii.
16	b	17. Cal.		xxiv. to *v.* 29.	ix. *v.* 18.	xxiv. *v.* 29 to *v.* [52.	ix. *v.* 23.	xxix.	xiv.	xxx.	xiv.
17	c	16. Cal.	[and Martyr.	xxiv. *v.* 52.	x. to *v.* 24.	xxv. *v.* 5 to *v.* 19.	x. to *v.* 24.	xxxi.	xv.	xxxii.	xv.
18	d	15. Cal.	Prisca, Rom. Virgin	xxv. *v.* 19.	x. *v.* 24.	xxvi. to *v.* 18.	x. *v.* 24.	xxxiii.	xvi.	xxxiv.	xvi.
19	e	14. Cal.		xxvi. *v.* 18.	xi.	xxvii. to *v.* 30.	xi.	xxxv.	xvii.	xxxvii.	1 Cor. i.
20	f	13. Cal.	Fabian, B. of R. & M.	xxvii. *v.* 30.	xii. to *v.* 22.	xxviii.	xii.	xxxviii.	xviii.	xxxix.	ii.
21	g	12. Cal.	Agnes, Rom. V. & M.	xxix. to *v.* 21.	xii. *v.* 23.	xxxi. to *v.* 25.	xiii. to *v.* 26.	xl.	xix.	xli.	iii.
22	A	11. Cal.	Vincent, Span. D.	xxxi. *v.* 36.	xiii. to *v.* 24.	xxxii. to *v.* 22.	xiii. *v.* 26.	xlii.	xx.	xliii	iv.
23	b	10. Cal.	[and Martyr.	xxxii. *v.* 22.	xiii. *v.* 24 to *v.* [53.	xxxiii.	xiv.	xliv.	xxi.	xlv.	v.
24	c	9. Cal.		xxxv. to *v.* 21.	xiii. *v.* 53 to xiv. [*v.* 13.	xxxvii. to *v.* 12.	xv. to *v.* 30.	xlvi.	xxii.	xlvii.	vi.
25	d	8. Cal.	Conversion of S. Paul.								
26	e	7. Cal.		xxxvii. *v.* 12.	xiv. *v.* 13.	xxxix.	xv. *v.* 30 to xvi. [*v.* 16.	xlviii.	xxiii.	xlix.	vii.
27	f	6. Cal.		xl.	xv. to *v.* 21.	xli. to *v.* 17.	xvi. *v.* 16.	l.	xxiv.	Exod. i.	viii.
28	g	5. Cal.		xli. *v.* 17 to *v.* 53.	xv. *v.* 21.	xli. *v.* 53 to xlii. [*v.* 25.	xvii. to *v.* 16.	Exod. ii.	xxv.	iii.	ix.
29	A	4. Cal.		xlii. *v.* 25.	xvi. to *v.* 24.	xliii. to *v.* 25.	xvii. *v.* 16.	iv.	xxvi.	v.	x.
30	b	3. Cal.	King Charles' M.	xliii. *v.* 25 to [xliv. *v.* 14.	xvi. *v.* 24 to xvii. [*v.* 14.	xliv. *v.* 14.	xviii. to *v.* 24.	* vi.	xxvii.	vii.	xi.
31	c	Pr. Cal.		xlv. to *v.* 25.	xvii. *v.* 14.	xlv. *v.* 25 to [xlvi. *v.* 8.	xviii. *v.* 24 to [xix. *v.* 21.	viii.	xxviii.	ix.	xii.

* Note, *that Exod. 6 is to be read only to verse 14.*

The Calendar with the Table of Lessons

COMPARATIVE VIEW OF THE CALENDAR FOR JANUARY.

	BEDE, A.D. 735.	SALISBURY USE, A.D. 1514.	MODERN ROMAN.	EASTERN.
1	Circumcision.	Circumcision.	Circumcision.	Circumcision. St. Basil.
2				St. Silvester.
3				Malachi, Prophet.
4				
5		St. Edward.	St. Telesphorus.	
6	Epiphany.	Epiphany.	Epiphany.	Theophany of our Lord.
7				St. John Baptist.
8		St. Lucian and his Companions.		
9				
10	St. Paul the first Hermit.			St. Gregory of Nyssa.
11			St. Hyginus.	
12				
13	St. Hilary of Poictiers.	St. Hilary.		
14	St. Felix.	St. Felix.	SS. Hilary and Felix.	
15		St. Maurus.	St. Paul the first Hermit.	SS. Paul and John.
16	St. Marcellus.	St. Marcellus.	St. Marcellus.	St. Peter's Chains.
17	St. Anthony.	SS. Sulpicius and Anthony.	St. Anthony.	St. Anthony.
18	St. Prisca.	St. Prisca.	St. Peter's Chair at Rome and St. Prisca.	SS. Athanasius and Cyril.
19		St. Wolstan.	SS. Wolstan, Marius, Martha, Audifax, and Abachum.	
20	St. Sebastian.	SS. Fabian and Sebastian.	SS. Fabian and Sebastian.	
21	St. Agnes.	St. Agnes.	St. Agnes.	
22	St. Vincent.	St. Vincent.	SS. Vincent and Anastasius.	St. Timothy, Apostle.
23			Espousals of B. V. Mary. St. Emerentiana.	
24			St. Timothy.	
25		Conversion of St. Paul.	Conversion of St. Paul.	St. Greg. Nazianzen.
26			St. Polycarp.	
27		St. Julian.	St. John Chrysostom.	Translation of St. Chrysostom.
28	St. Agnes.	St. Agnes.	SS. Ramond and Agnes.	
29			St. Francis of Sales.	Translation of St. Ignatius.
30		St. Bathilda.	St. Martina.	
31			St. Peter Nolasco.	

8] ST. LUCIAN is commemorated (like several other Saints of the Calendar) as a member of the early French or Gallican Church, between which and the early Church of England, with which the existing Calendar originated, there was a very close spiritual bond. He was originally a Roman nobleman, but being ordained priest, he became one of a devoted band of missionaries who were sent from Rome into France with St. Denys and St. Quintin, about A.D. 245. St. Denys went to the city of Paris, St. Quintin to Amiens, and St. Lucian to Beauvais, of which cities respectively they probably became the bishops, St. Lucian having the episcopal title assigned to him in a martyrology of the ninth century. After a bold missionary career of many years, St. Lucian was added to the noble army of martyrs, A.D. 290. He is often called St. Lucian of Beauvais, to distinguish him from another Lucian who was a learned predecessor of St. Jerome in Biblical criticism.

13] ST. HILARY was another French bishop. He was born at Poictiers, of heathen parents; and was converted and baptized in mature years: after which, in A.D. 350, he became Bishop of his native city. St. Hilary entered the lists against Arianism, endeavouring to persuade the Emperor Constantius to give up his patronage of it. Several French Bishops became Arians, and held a Synod at Languedoc, where Hilary withstood them, and maintained the Nicene faith. His opposition was for the time ineffectual; and he was thrust out of his see, being also banished to Phrygia by the Emperor, in A.D. 356. The great majority of the Gallican bishops remained stedfast, and it is observable that the British bishops are also commended by St. Hilary for continuing so in his History of Synods. He returned to France about A.D. 360, contending as earnestly as before for that true doctrine of our Lord's Divinity and the Holy Trinity for which he had suffered, and about which he had written a learned treatise during his exile. After a journey to Italy, St. Hilary departed to his rest on Jan. 13, A.D. 368.

This saint is usually represented in Christian art as treading on serpents, in reference to his contest with the venomous heresy of Arius; and Numbers xxi. 7, the petition of the Israelites to Moses that he would pray for the serpents to be taken from them, is annexed as a significant legend.

"Hilary term" in the law courts used to begin on this festival, Advent and Christmastide being observed as a vacation of peace; but it now begins on Jan. 11th, extending to Jan. 31st.

18] ST. PRISCA was a young Roman lady of the third century, who "came out of great tribulation" by the sword at a very early age. Some true tale of Christian faith, fortitude, and suffering underlies the uncertain history which tells us that St. Prisca was thrown to the lions in the amphitheatre, that they knelt at her feet refusing to harm her, that she was then beheaded, and that an eagle watched over her lifeless form until it was laid in the grave. In accordance with this legend, St. Prisca is represented with a palm branch, or a sword in her hand, a lion couching at her feet, and an eagle hovering above her head. [Sar. Ep. and Gosp.: Ecclus. li. 9—12. St. Matt. xiii. 44—52.]

20] ST. FABIAN was one of that long series of martyred Bishops of Rome by which the church of St. Peter and St. Paul was distinguished above all others in the first three centuries. Eusebius [vi. 29] says that he was elected in consequence of a dove alighting on his head while the election was going on, and also of an irresistible unanimity pointing the thoughts of all to Fabian. This was in the year 236, when his predecessor had died a martyr after a single month's occupation of the see. A similar story to this of the dove is told respecting others; and it probably represents in a materializing allegory the idea that the promise of the presiding Comforter was fully realized in the assembly. St. Cyprian's ninth Epistle is written to the Roman Church respecting the martyrdom of St. Fabian, which occurred under the Emperor Decius, A.D. 250. It is also mentioned by St. Jerome; and the name is found in very ancient martyrologies. In the Eastern Church it is commemorated on Aug. 5th. Christian art represents him with the triple crown, holding the sword of martyrdom in his hand, and having a dove hovering above him. [Sar. Ep. and Gosp.: Heb. xi. 33—39. St. Luke vi. 17—23.]

21] ST. AGNES left a name behind her which was very much cherished by the early Church. She was a young Roman lady of patrician birth, who was sought—not, probably, in honourable marriage—by the son of the Prefect of the city, A.D. 304. Her refusal to accede to his desires brought upon her the full force of the brutal heathenism which characterized the age of martyrdoms. Before the Prefect she made an open confession that she was a Christian, making the sign of the Cross, instead of offering incense to Vesta as she was required to do for the renunciation of Christianity. The Holy maiden was then vilely disrobed and tortured on the rack; and after vain endeavours to bring about her apostasy, was at last beheaded. The circumstances of her death made a great impression upon the Christian world, for St. Jerome says that the tongues and pens of all nations were employed in praise of her constancy; and her memory has ever since his time been greatly venerated. It was recorded that while her parents were praying at her tomb (probably in the catacombs) she appeared to them in vision, and spoke words of comfort to them respecting her rest and peace with her

Saviour. St. Augustine speaks touchingly of her name: "Blessed is the holy Agnes, whose passion we this day celebrate: for the maiden was indeed what she was called; for in Latin Agnes signifies *a lamb*; and in Greek it means *pure*. She was what she was called; and she was found worthy of her crown." This shews the antiquity of the Holyday.

The symbolical form of her name is used by Christian art in representations of St. Agnes, a lamb standing by her side, while she bears a palm-branch or a sword in her hand.

Several churches are dedicated in the name of St. Agnes in England. One, built over her resting-place near Rome, has attained a kind of historical importance, from the Pope going there annually to bless the lambs whose fleeces are ultimately to form the palls with which he claims to invest all Archbishops. Such a pall is seen in the arms of the Archbishop of Canterbury. [Sar. Ep. and Gosp.: Ecclus. li. 1—8. St. Matt. xiii. 44—52.]

22] St. Vincent was a martyr of Spain in that most terrible persecution under the Emperor Diocletian, which he commemorated by a coin with the inscription "*Nomine Christianorum deleto*," but which only caused the name of Christ to shine more brightly in Spain and elsewhere. St. Vincent was a deacon to Valerius, Bishop of Saragossa. Both were brought before Datian, the Prefect of Spain, and endured much suffering at his hands, being nearly starved to death, that they might afterwards be added to the number of those who "shall hunger no more, neither thirst any more; . . . . for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living waters." The Bishop was sent into exile, afterwards to die a martyr. Vincent was first tortured on the rack; and being still immovable in his faith, was then laid on a bed of sharp iron bars under which a fire had been lighted. Being removed from this before death had ended his sufferings, he departed in peace, surrounded by his Christian brethren, Jan. 22, A.D. 304.

The account of St. Vincent's martyrdom, or his "Acts," has come down to us in an authentic form and with much detail. St. Augustine and St. Leo both refer to them; and this holyday was probably established very shortly after it occurred.

St. Vincent is represented with the bed or gridiron on which he was tortured; and also with a raven hovering near him, significant of the fact that his body was cast to the beasts of the field and the fowls of the air by heathen vengeance. [Sar. Ep. and Gosp.: Ecclus. xiv. 20, and xv. 4—6. St. John xii. 24—26.]

30] This holyday was originally established by a Royal Proclamation of Charles II. The Service for the day was, however, prepared and authorized by Convocation in the same manner as the Prayer Book itself. There were three separate editions of this Service or "Form of Prayer;" one issued in 1660, another in 1661, and a third in 1662, the latter being inserted in the Prayer Book in conformity with an order written at the end of the Sealed Books, in which it was not printed. The commemoration of King Charles the First's martyr-like death was abolished by a Royal Proclamation, dated Jan. 17, 1859, and since that date the Service has not been printed in the Prayer Book.

FEBRUARY HATH XXVIII. DAYS. AND IN EVERY LEAP YEAR XXIX DAYS.

				A.D. 1871.				A.D. 1661.			
				Morning Prayer.		Evening Prayer.		Morning Prayer.		Evening Prayer.	
				1 Lesson.	*2 Lesson.*	*1 Lesson.*	*2 Lesson.*	*1 Lesson.*	*2 Lesson.*	*1 Lesson.*	*2 Lesson.*
1	d	Calendæ.	Fast.	Gen. xlvi. *v.* 26 [to xlvii. *v* 13.	Matt. xviii. to *v.* [21.	Gen. xlvii. *v.* 13.	Acts xix. *v.* 21.	Exod. x.	Mark i.	Exod. xi.	1 Cor. xiii.
2	e	4. Non.	Purification of Mary.		xviii. *v.* 21 to [xix. *v* 3.		xx. to *v.* 17.		ii.		xiv.
3	f	3 Non.	Blasius, Bishop and	xlviii.	xix. *v.* 3 to *v* 27	xlix.	xx *v.* 17.	xii.	iii.	xiii.	xv.
4	g	Pr Non.	Martyr.	l.	xix *v.* 27 to xx. [*v.* 17	Exodus i.	xxi. to *v.* 17.	xiv.	iv.	xv.	xvi.
5	A	Nonæ.			xx *v* 17	iii.	xxi. *v.* 17 to *v.* 37.	xvi.	v.	xvii.	2 Cor. i.
6	b	8. Id.	Agatha, Sicilian Virgin and Martyr.	Exodus ii iv. to *v.* 24	xxi. to *v* 23	iv. *v.* 27 to *v.* *v.* [15.	xxi *v.* 37 to xxii. [*v.* 23.	xviii.	vi.	xix.	ii.
7	c	7. Id.		*v.* *v.* 15 to vi. *v.* [14.	xxi. *v.* 23.	vi. *v* 28 to vii. [*v.* 14.	xxii. *v.* 23 to [xxiii *v* 12.	xx.	vii.	xxi.	iii.
8	d	6. Id.		vii. *v* 14.	xxii. to *v.* 15.	viii to *v* 20.	xxiii. *v.* 12.	xxii.	viii.	xxiii.	iv.
9	e	5. Id.		viii. *v.* 20 to ix. [*v.* 13.	xxii. *v.* 15 to *v.* [41	ix. *v.* 13.	xxiv.	xxiv.	ix.	xxxii.	v.
10	f	4. Id.		x. to *v.* 21.	xxii. *v.* 41 to [xxiii. *v.* 13	x. *v.* 21 and 11	xxv.	xxxiii.	x.	xxxiv.	vi.
11	g	3. Id.		xii to *v.* 21.	xxiii. *v* 13.	xii. *v* 21 to *v* 43	xxvi	Levit. xviii.	xi.	Levit xix.	vii.
12	A	Pr. Id.		xii. *v.* 43 to xiii. [*v.* 17.	xxiv to *v.* 29.	xiii. *v.* 17 to xiv. [*v* 10.	xxvii. to *v.* 18.	xx.	xii.	xxvi.	viii.
13	b	Idus.		xiv. *v.* 10.	xxiv. *v.* 29.	xv. to *v.* 22.	xxvii. *v.* 18.	Num. xi.	xiii.	Num. xii.	ix.
14	c	16. Cal. Mar.	Valentine, Bishop and Martyr.	xv. *v.* 22 to xvi. [*v.* 11.	xxv. to *v.* 31.	xvi. *v.* 11.	xxviii. to *v.* 17	xiii.	xiv	xiv.	x.
15	d	15. Cal.		xvii.	xxv. *v.* 31.	xviii.	xxviii. *v.* 17	xvi.	xv.	xvii.	xi.
16	e	14. Cal.		xix.	xxvi. to *v.* 31.	xx to *v* 22	Romans i.	xx	xvi.	xxi.	xii.
17	f	13. Cal.		xxi. to *v* 18.	xxvi *v.* 31 to *v.* [57.	xxii. *v.* 21 to [xxiii. *v.* 10.	ii to *v* 17.	xxii.	Luke i. to *v.* [39	xxiii.	xiii.
18	g	12. Cal.		xxiii. *v.* 14	xxvi. *v.* 57.	xxiv.	ii. *v.* 17.	xxiv	i. *v* 39.	xxv.	Galat. i.
19	A	11. Cal.		xxv. to *v.* 23.	xxvii. to *v.* 27.	xxviii. to *v.* 13.	iii.	xxvii.	ii.	xxx.	ii.
20	b	10. Cal.		xxviii. *v.* 29 to [*v* 42	xxvii. *v.* 27 to [*v.* 57.	xxix. *v.* 35 to [xxx. *v.* 11	iv.	xxxi.	iii.	xxxii.	iii.
21	c	9. Cal.		xxxi.	xxvii. *v.* 57.	xxxii. to *v.* 15.	v.	xxxv.	iv.	xxxvi.	iv.
22	d	8. Cal.		xxxii. *v.* 15.	xxviii.	xxxiii. to *v* 12.	vi.	Deut. i.	v.	Deut. ii.	v.
23	e	7. Cal.	Fast.	xxxiii. *v* 12 to [xxxiv. *v.* 10.	Mark i. to *v.* 21.	xxxiv. *v.* 10 to [*v.* 27.	vii	iii.	vi.	iv.	vi.
24	f	6. Cal.	S. Matthias,		i *v.* 21.		viii. to *v.* 18.		vii.		Ephes. i.
25	g	5. Cal.	Apos. and Mar.	xxxiv. *v.* 27.	ii. to *v.* 23. [*v.* 13.	xxxv. *v.* 29 to [xxxvi. *v.* 8.	viii *v* 18.	v.	viii.	vi.	ii.
26	A	4. Cal.		xxxix. *v.* 30.	ii. *v.* 23 to iii.	xl. to *v* 17.	ix. to *v* 19.	vii.	ix.	viii.	iii.
27	b	3. Cal.		xl. *v.* 17.	iii. *v.* 13.	Levit. ix. *v.* 22 [to x. *v.* 12.	ix *v.* 19.	ix.	x.	x.	iv.
28	c	Pr. Cal.		Lev. xiv. to *v.* 23	iv. to *v.* 35.	xvi. to *v.* 23.	x.	xi.	xi.	xii.	v.
29				xix. to *v.* 19.	Matt. vii.	xix. *v.* 30 to xx. [*v.* 9.	xii.	xiii.	Matt. vii.	xiv.	Rom. xii.

The Calendar with the Table of Lessons

COMPARATIVE VIEW OF THE CALENDAR FOR FEBRUARY.

	BEDE, A.D. 735.	SALISBURY USE, A.D. 1514.	MODERN ROMAN.	EASTERN.
1		St. Bridget.	St. Ignatius.	
2	Purification of B. V. M.	Purification of B. V. M.	Purification of Blessed Virgin Mary	Hypapante of our Lord.
3		St. Blasius.	St. Blase.	
4			St. Andrew Corsini.	
5	St. Agatha.	St. Agatha.	St. Agatha.	St. Agatha.
6		SS. Vedast and Amandus.	St. Dorothy.	
7			St. Romuald.	
8			St. John of Matha.	Zachariah the Prophet.
9			St. Apollonia.	
10		St. Scholastica.	St. Scholastica.	
11		Translation of St. Frideswide.		St. Blasius.
12				
13				
14	St. Valentine	St. Valentine	St. Valentine.	
15			SS. Faustinus and Jovita	St. Onesimus, Apostle.
16	St. Juliana.	St. Juliana.		Pamphilus and his Companions.
17				
18			St. Simeon.	St. Leo.
19				St. Archippus, Apostle.
20				
21				
22		St. Peter's Chair.	St. Peter's Chair at Antioch	SS. Andronicus and Junia.
23			St. Peter Damian.	St. Polycarp.
24	St. Matthias.	} St. Matthias.	} St. Matthias.	
25				
26				
27				
28				
29				

3] St. Blasius was Bishop of Sebaste, now Szivas, of which city he is considered to be the tutelar Saint. He is said to have been a zealous supporter of the Christians in the Diocletian persecution, and himself to have suffered martyrdom [A.D. 316] under Licinius, by command of Agricolaus, the local governor. After having had his flesh cruelly torn by scourges and an iron wool-comb, he was beheaded. He has for ages been esteemed by the woolcombers as their patron saint, and they had guilds dedicated in his name at Norwich and in several places in Yorkshire and elsewhere. There are still some ancient traditional observances in the seats of the woollen manufacture, though the primitive occupation of hand-combing has almost died out. It is not uncommon there to see "Bishop Blaze" in full episcopal vestments as the sign of an inn. There are only three or four churches dedicated to him in England. His distinguishing emblem is an iron wool-comb; occasionally some or other of the legends connected with him are represented. [Sar. Ep. and Gosp.: Heb. v. 1—6. St. Matt. x. 26—32.]

5] St. Agatha was a native of Sicily, of noble birth, and was dedicated to God from her earliest years. She received the crown of martyrdom at Catania, triumphing over the most infamous assaults upon her fortitude and chastity, made at the instigation of Quintianus the consul, who availed himself of the edict of Decius against the Christians to seize upon both her person and her estate. As she was being brought to trial, she wept, and prayed for courage and strength on the way, saying, "O Jesu Christ, Lord of all, Thou seest my heart, Thou knowest my desire, do Thou alone possess all that I am. I am Thy sheep, make me worthy to overcome the Evil One." After long endurance of the most horrible tortures, she fell asleep in Jesus about A.D. 251, commending her soul to the Divine keeping. Only three churches are dedicated in her name in England. Her distinguishing emblem is a breast held in a pair of pincers, or transfixed by a sword, and she is also represented with a clasped book and a palm-branch. Her name is one of those inserted in the canon of the old English Liturgies, and in that of Rome. It is also in the most ancient calendars both Eastern and Western. [Sar. Ep. and Gosp.: Ecclus. li. 1—8. St. Matt. xiii. 44—52.]

14] St. Valentine was a priest who assisted the martyrs at Rome in the persecution under Claudius II. He was beaten with clubs, and beheaded after a year's imprisonment, on the 14th of February, about A.D. 270. His name occurs in the Sacramentary of St. Gregory and other ancient formularies. The custom of "choosing Valentines" seems to have had its origin in a heathen practice connected with the worship of Juno on or about this day; and the association of the popular absurdities with the day appears to be wholly accidental. [Sar. Ep. and Gosp.: Ecclus. xxxi. 8—11. St. Matt. xvi. 24—28.]

MARCH HATH XXXI. DAYS.

[Golden Numbers.]					A.D. 1871. Morning Prayer. 1 Lesson.	A.D. 1871. Morning Prayer. 2 Lesson.	A.D. 1871. Evening Prayer. 1 Lesson.	A.D. 1871. Evening Prayer. 2 Lesson.	A.D. 1661. Morning Prayer. 1 Lesson.	A.D. 1661. Morning Prayer. 2 Lesson.	A.D. 1661. Evening Prayer. 1 Lesson.	A.D. 1661. Evening Prayer. 2 Lesson.
	1	d	Calendæ.	David, Abp. Menev.	Lev. xxv. to v. [18.	Mark iv. v. 35 to [v. v. 21.	Lev. xxv. v. 18 [to v. 44.	Romans xi. to v. [25.	Deut. xv.	Luke xii.	Deut. xvi.	Ephes. vi.
	2	e	6. Non.	Cedde or Chad, B.	xxvi. to v. 21.	v. v. 21.	xxvi. v. 21.	xi. v. 25.	xvii.	xiii.	xviii.	Phil. i.
	3	f	5. Non.	[of Lichfield.	Numbers vi.	vi. to v. 14.	Num. ix. v. 15 to [x. v. 11.	xii.	xix.	xiv.	xx.	ii.
	4	g	4. Non.		x. v. 11.	vi. v. 14 to v. 30.	xi. to v. 24	xiii.	xxi.	xv.	xxii.	iii.
	5	A	3. Non.		xi. v. 24.	vi. v. 30.	xii.	xiv. and xv. to [v. 8.	xxiv.	xvi.	xxv.	iv.
	6	b	Pr. Non.		xiii. v. 17.	vii. to v. 24.	xiv. to v. 26.	xv. v. 8.	xxvi.	xvii.	xxvii.	Col. i.
	7	c	Nonæ.	Perpetua, Maurit. [Martyr.	xiv. v. 26.	vii. v. 24 to viii. [v. 10.	xvi. to v. 23.	xvi.	xxviii.	xviii.	xxix.	ii.
	8	d	8. Id.		xvi. v. 23.	viii. v. 10 to ix. [v. 2.	xvii.	1 Cor. i. to v. 26.	xxx.	xix.	xxxi.	iii.
	9	e	7. Id.		xx. to v. 14.	ix. v. 2 to v. 30.	xx. v. 14.	i. v. 26 and ii.	xxxii.	xx.	xxxiii.	iv.
	10	f	6. Id.		xxi. to v. 10.	ix. v. 30.	xxi. v. 10 to v. [32.	iii.	xxxiv.	xxi.	Josh. i.	1 Thess. i.
	11	g	5. Id.		xxii. to v. 22.	x. to v. 32.	xxii. v. 22.	iv. to v. 18.	Josh. ii.	xxii.	ii.	ii.
	12	A	4. Id.	Gregory, M. B. of	xxiii.	x. v. 32.	xxiv.	iv. v. 18 and v.	iv.	xxiii.	v.	iii.
	13	b	3. Id.	[Ro. and C.	xxv.	xi. to v. 27.	xxvii. v. 12.	vi.	vi.	xxiv.	vii.	iv.
	14	c	Pr. Id.		Deut. i. to v. 19.	xi. v. 27 to xii. [v. 13.	Deut. i. v. 19.	vii. to v. 25.	viii.	John i.	ix.	v.
	15	d	Idus.		ii. to v. 26.	xii. v. 13 to v. 35.	ii. v. 26 to iii. v. [18.	vii. v. 25.	x.	ii.	xxiii.	2 Thess. i.
	16	e	17. Cal. Apr.		iii. v. 18.	xii. v. 35 to xiii. [v. 14.	iv. to v. 25.	viii.	xxiv.	iii.	Judg. i.	ii.
	17	f	16. Cal.		iv. v. 25 to v. 41.	xiii. v. 14.	v. to v. 22.	ix.	Judg. ii.	iv.	iii.	iii.
	18	g	15. Cal.	Edward, King of	v. v. 22.	xiv. to v. 27.	vi.	x. and xi. v. 1.	iv.	v.	v.	1 Tim. i.
	19	A	14. Cal.	[West Saxons.	vii. to v. 12.	xiv. v. 27 to v. 53	vii. v. 12.	xi. v. 2 to v. 17.	vi.	vi.	vii.	ii. iii.
	20	b	13. Cal.		viii.	xiv. v. 53.	x. v. 8.	xi. v. 17.	viii.	vii.	ix.	iv.
14	21	c	12. Cal.	Benedict, Abbot.	xi. to v. 18.	xv. to v. 42.	xi. v. 18.	xii. to v. 28.	x.	viii.	xi.	v.
3	22	d	11. Cal.		xv. to v. 16.	xv. v. 42 & xvi.	xvii. v. 8.	xii. v. 28 & xiii.	xii.	ix.	xiii.	vi.
	23	e	10. Cal.		xviii. v. 9.	Luke i. to v. 26.	xxiv. v. 5.	xiv. to v. 20.	xiv.	x.	xv.	2 Tim. i.
11	24	f	9. Cal.	Fast.	xxvi.	i. v. 26 to v. 46.	xxvii.	xiv. v. 20.	xvi.	xi.	xvii.	ii.
	25	g	8. Cal.	Annunciation of		i. v. 46.	[v. 47.	xv. to v. 35.		xii.		iii.
19	26	A	7. Cal.	B. V. Mary.	xxviii. to v. 15.	ii. to v. 21.	xxviii. v. 15 to	xv. v. 35.	xviii.	xiii.	xix.	iv.
8	27	b	6. Cal.		xxviii. v. 47.	ii. v. 21.	xxix. v. 9.	xvi.	xx.	xiv.	xxi.	Titus i.
	28	c	5. Cal.		xxx.	iii. to v. 23.	xxxi. to v. 14.	2 Cor. i. to v. 23.	Ruth i.	xv.	Ruth ii.	ii. iii.
16	29	d	4. Cal.		xxxi. v. 14 to v. [30.	iv. to v. 16.	xxxi. v. 30 to [xxxii. v. 44.	i. v. 23 to ii. v. [14.	iii.	xvi.	iv.	Philem.
5	30	e	3. Cal.		xxxii. v. 44.	iv. v. 16.	xxxiii.	ii. v. 14 and iii.	1 Sam. i.	xvii.	1 Sam. ii.	Heb. i.
	31	f	Pr. Cal.		xxxiv.	v. to v. 17.	Joshua i.	iv.	iii.	xviii.	iv.	ii.

The Numbers here prefixed to the several Days between the twenty-first day of March and the eighteenth day of April, both inclusive, denote the Days upon which those full Moons do fall, which happen upon or next after the twenty-first day of March, in those years of which they are respectively the Golden Numbers: And the Sunday Letter next following any such full Moon, points out Easter Day for that year. All which holds until the Year of our Lord 1899 inclusive, after which Year the places of these Golden Numbers will be to be changed, as is hereafter expressed.

COMPARATIVE VIEW OF THE CALENDAR FOR MARCH.

	BEDE, A.D. 735.	SALISBURY USE, A.D. 1514.	MODERN ROMAN.	EASTERN.
1		St. David.	St. David.	St. Eudocia.
2		St. Chad.	St. Chad.	
3				
4			St. Casimir.	
5				
6				
7		SS. Perpetua and Felicitas.	SS. Thomas Aquinas, Perpetua, and Felicitas.	
8			St. Felix.	St. Theophylact.
9	The Forty holy Martyrs.		St. Francis.	The Forty Martyrs of Sebaste.
10			The Forty Martyrs.	St. Quadratus and his Com-
11			St. John of God.	panions.
12	St. Gregory.	St. Gregory.	St. Gregory the Great.	
13				
14				St. Benedict.
15				
16				
17		St. Patrick.	St. Patrick.	
18		St. Edward the Martyr	St. Gabriel, Archangel.	St. Cyril of Jerusalem.
19			St. Joseph.	
20	St. Cuthbert.	St. Cuthbert.	St. Cuthbert.	The Martyrs of Sabbas.
21	St. Benedict.	St. Benedict.	St. Benedict.	
22				
23				
24				
25	Annunciation of B. V. M.	Annunciation of B. V. M.	Annunciation of B. Virgin Mary.	Annunciation of B. V. M.
26				St. Gabriel, Archangel.
27				
28				
29				
30				
31				

The Minor Holydays of March

1] St. DAVID was the son of Xantus, prince of Ceretica, now Cardiganshire. He was religiously educated, and after his ordination to the priesthood embraced the ascetic life through the influence of Paulinus, a pupil of St. Germanus of Auxerre. After a long period of retirement in the isle of Vecta (? Wight) he set out, like St. Paul from Arabia, and preached the Gospel in Britain. He founded a monastery in the vale of Ross, which was celebrated for the austerity of its rule. In A.D. 519 he attended a synod of Welsh clergy, which met to condemn the then prevalent heresy of Pelagius. Here he so ably defended the truth that Dubritius, the aged archbishop of Caerleon, constrained him to become his successor: but he removed the see to Menevia, now called St. David's, after him. He is considered to be the patron saint of Wales, and he died about A.D. 544, in his eighty-third year. He is represented preaching on a hill, with a dove on his shoulder. [Sar. Ep. and Gosp.: Ecclus. xliv. 17, 20, 21—23; xlv. 6, 7, 15, 16. St. Matt. xxv. 14—23.]

2] St. CHAD, together with his three brothers, Cedd, Bishop of London, and the priests, Alin and Cymbel, was trained under St. Aidan at Lindisfarne. He also studied in Ireland, whence he came to preside over a religious house, founded by his brother Cedd, in the Yorkshire wolds. He was consecrated to the see of York A.D. 666, by two British bishops, but soon resigned it in favour of Wilfrid, the two having, in consequence of a misunderstanding, been both consecrated to the same see. In A.D. 670, he was appointed Bishop of Lichfield, where he died of a plague in 673. Lichfield Cathedral, and thirty-one churches in the Midland counties, are dedicated in his honour. [Sar. Ep. and Gosp.: Ecclus. xlv. 1—5. St. Mark xiii. 33—37.]

7] ST. PERPETUA, ST. FELICITAS, and their three companions, suffered in the persecution by Severus about A.D. 203, in Africa. St. Perpetua was the wife of a man of rank, and was herself of good family. At the time of her martyrdom she had an infant at her breast. The "Acts of St. Perpetua" are supposed to have been partly written by herself before her death, and afterwards completed by Tertullian. They contain a very remarkable and detailed account of her sufferings. She was first tossed by a wild cow, which is often represented with her, and then slowly butchered by a timorous or unskilful executioner. The day occurs in a Roman calendar of the year 354, and the names are commemorated in the canon of the Roman Liturgy. [Sar. Ep. and Gosp.: 1 Cor. vii. 25—34. St. Matt. xxv. 1—13.]

12] St. GREGORY, surnamed the Great, was born at Rome, of noble and wealthy parents, about A.D. 540. His education was of the highest class, and included civil and canon law. At the age of thirty-four he was made chief magistrate of Rome, and was obliged to live in great pomp and state. But all his sympathies were with the religious life, and after the death of his father he founded and endowed six monasteries in Sicily, out of the family estates in that island. He also founded a seventh, dedicated to St. Andrew, in his own house in Rome, in which he himself assumed the Benedictine habit at the age of thirty-five. Here he impaired his constitution by the rigour with which he fasted while he was studying. It is to this period of his life that the well-known story about the British slaves refers. He actually set off on a mission to England, but was recalled by Pope Benedict I., the whole city being in an uproar at his departure. Gregory was soon after this made a Cardinal-Deacon, and took a prominent part in public affairs. He was then chosen Abbot of the monastery he had founded, and in A.D. 590 was elected Pope, and after having manifested the utmost reluctance was consecrated on the 13th of September. It was during the monastic period of his life that he wrote the celebrated "Morals on the Book of Job." In the fifth year of his Pontificate occurred the controversy regarding the title of Universal Bishop, which he regarded as Antichristian. In July, A.D. 596, he again took up his scheme for the conversion of England, and sent hither St. Augustine with forty companions, to whom, under God, we owe the revival of Christianity in the southern parts of our land. During the rest of his life St. Gregory gave himself much to study, and revised the Divine offices, paying much attention to their ancient music, which from this circumstance has acquired the popular designation of *Gregorian*. He departed in peace, March 12th, A.D. 604, and was buried in St. Peter's. St. Gregory is esteemed as one of the Four Doctors of the Western Church, and is represented with the triple crown as a Pope, and with a book in his hand, and a dove on his shoulder, as a Doctor aided by the Holy Spirit. His festival is kept in the Greek Church on the 11th of March, but its observance in England on the 12th was enjoined on the monasteries as early as A.D. 747, at the Synod of Cloveshoo, and on the kingdom generally at the Council of Oxford, A.D. 1222. [Sar. Ep. and Gosp.: Ecclus. xlvii. 8—11. St. Matt. xxiv. 42—47.]

18] ST. EDWARD THE KING succeeded his father King Edgar, at the age of thirteen, in A.D. 975. He was celebrated for his piety and the amiability of his disposition, which greatly endeared him to his subjects. After a reign of three years and a half, he was treacherously stabbed, while drinking the stirrup-cup, by order of his step-mother Elfrida, her object being to obtain the crown for her own son Ethelred. He had gone out of his way from hunting to pay her a visit, and to see his brother, whom he had always treated with affectionate kindness. He was buried deep in a

marsh, after which his body was twice re-interred. [See June 20.] He is usually represented as a youthful king, with a cup in one hand and a dagger or a sceptre in the other, and often with a falcon, in allusion to his last hunt. [Sar. Ep. and Gosp.: Ecclus. xxxi. 8—11. St. Luke xiv. 26—33.]

21] ST. BENEDICT, the founder of the great Benedictine order of monks, was born of a good family resident at Norsia, in the Italian province of Umbria, about A.D. 480. He was educated in the great public schools at Rome, but was there so shocked at the licentiousness prevailing among the Roman youth, that he secretly quitted the city at the age of fifteen, and betook himself to a cavern at Subiaco, where he lived as a hermit for three years. He had before met with Romanus, a monk, who during his retreat supplied him with food. It was at this time that, when distracted by temptations, he used to roll himself in the briars, a circumstance familiar to many through its being mentioned in Bishop Taylor's *Holy Living*. He gained such influence over the shepherds of the wild region round about, that some were persuaded by him to become monks. After much solicitation he consented to become Abbot of Vicobarro, near Subiaco, where he diligently endeavoured to reform the abuses that he found existing. This rendered him so unpopular with some of the inmates that they attempted to poison him; and, after praying God to forgive them, he returned to his cave. Here he had many disciples, and organized twelve religious houses, each containing a superior and twelve monks. These were eventually united in the Monastery of St. Scholastica, the most ancient of the order, as is supposed. Having still many enemies, and being a man of peace, he again sought retirement, and repaired to Mount Cassino, where some of the ancient idolatrous rites still prevailed, and where stood an old temple of Apollo and a grove. Here he was the means of converting many to the faith of Christ. He overthrew the temple and cut down the grove, and upon the site founded two oratories. This was the origin of the celebrated Monastery of Mount Cassino, whence proceeded the "Benedictine Rule," and where the present monastic system of Western Europe was definitely organized. Towards the close of Benedict's life, his sister Scholastica came to reside near him, with a small community of religious women; where he used to visit her once a year. He died of a fever caught in visiting the poor. Feeling that his end was drawing near, he ordered his grave to be dug, and, supported by the brethren, contemplated it in silence for some time: and then being carried into the chapel, there expired on the eve of Passion Sunday, A.D. 543. He is represented in various monastic habits, according to circumstances, and often carries an open book with the first words of his Rule:—AVSCVLTA FILI VERBA MAGISTRI. Others of his distinguishing emblems are, the thorn-bush; a wine cup, or loaf, with a serpent crawling out of it (in allusion to attempts made to poison him); and a broken sieve. [Sar. Ep. and Gosp.: Ecclus. xxxix. 5—9. St. Luke xi. 33—36.]

APRIL HATH XXX DAYS.

Golden Number.					A.D. 1871. Morning Prayer. 1 Lesson.	A.D. 1871. Morning Prayer. 2 Lesson.	A.D. 1871. Evening Prayer. 1 Lesson.	A.D. 1871. Evening Prayer. 2 Lesson.	A.D. 1661. Morning Prayer. 1 Lesson.	A.D. 1661. Morning Prayer. 2 Lesson.	A.D. 1661. Evening Prayer. 1 Lesson.	A.D. 1661. Evening Prayer. 2 Lesson.
13	1	g	Calendæ.		Joshua ii.	Luke v. *v.* 17.	Joshua iii.	2 Cor. v.	1 Sam. v.	John xix.	1 Sam. vi.	Heb. iii.
2	2	A	4. Non.	[Chichester.	iv.	vi. to *v.* 20.	v.	vi. and vii. *v.* 1.	vii.	xx.	viii.	iv.
	3	b	3. Non.	Richard, Bishop of	vi.	vi. *v.* 20.	vii.	vii. *v.* 2.	ix.	xxi.	x.	v.
10	4	c	Prid. Non.	S Ambrose, Bishop	ix. *v.* 3.	vii. to *v.* 24.	x. to *v.* 16.	viii.	xi.	Acts i.	xii.	vi.
	5	d	Nonæ.	[of Milan.	xxi. *v.* 43 to [xxii. *v.* 11	vii. *v.* 24.	xxii. *v.* 11.	ix.	xiii.	ii.	xiv.	vii.
18	6	e	8. Id.		xxiii.	viii. to *v.* 26.	xxiv.	x.	xv.	iii.	xvi.	viii.
7	7	f	7. Id.		Judges ii.	viii. *v.* 26.	Judges iv.	xi. to *v.* 30.	xvii.	iv.	xviii.	ix.
	8	g	6. Id.		v.	ix. to *v.* 28.	vi. to *v.* 24.	xi. *v.* 30 to xii. [*v.* 14.	xix.	v.	xx.	x.
15	9	A	5. Id.		vi. *v.* 24.	ix. *v.* 28 to *v.* [51.	vii.	xii. *v.* 14 and [xiii.	xxi.	vi.	xxii.	xi.
4	10	b	4. Id.		viii. *v.* 32 to ix. [*v.* 25.	ix. *v.* 51 to x. [*v.* 17.	x.	Gal. i.	xxiii.	vii.	xxiv.	xii.
	11	c	3. Id.		xi. to *v.* 29.	x. *v.* 17.	xi. *v.* 29.	ii.	xxv.	viii.	xxvi.	xiii.
12	12	d	Pr. Id.		xiii.	xi. to *v.* 29.	xiv.	iii.	xxvii.	ix.	xxviii.	James i.
1	13	e	Idus.		xv.	xi. *v.* 29.	xvi.	iv. to *v.* 21.	xxix.	x.	xxx.	ii.
	14	f	18. Cal. Maij		Ruth i.	xii. to *v.* 35.	Ruth ii.	iv. *v.* 21 to v. *v.* [13.	xxxi.	xi.	2 Sam. i.	iii.
9	15	g	17. Cal.		iii.	xii. *v.* 35.	iv.	v. *v.* 13.	2 Sam. ii.	xii	iii.	iv.
	16	A	16. Cal.		1 Samuel i.	xiii. to *v.* 18.	1 Sam. ii. to *v* 21.	vi.	iv.	xiii.	iv.	v.
17	17	b	15. Cal.		ii. *v.* 21.	xiii. *v.* 18.	iii.	Eph. i.	vi.	xiv.	vii.	1 Peter i.
6	18	c	14. Cal.		iv.	xiv. to *v.* 25.	v.	ii.	viii.	xv.	ix.	ii.
	19	d	13. Cal.	Alphege, Archbish.	vi.	xiv. *v.* 25 to xv. [*v.* 11.	vii.	iii.	x.	xvi.	xi.	iii.
	20	e	12. Cal.	[of Canterbury.	viii.	xv. *v.* 11.	ix.	iv. to *v.* 25.	xii.	xvii.	xiii.	iv.
	21	f	11. Cal.		x.	xvi.	xi.	iv. *v.* 25 to v. *v.* [22.	xiv.	xviii.	xv.	v.
	22	g	10. Cal.		xii.	xvii. to *v.* 20.	xiii.	v. *v.* 22 to vi. *v.* [10.	xvi.	xix.	xvii.	2 Peter i.
	23	A	9. Cal.	S. George Martyr.	xiv. to *v.* 24.	xvii. *v.* 20.	xiv. *v.* 24 to *v.* [47.	vi. *v.* 10.	xviii.	xx.	xix.	ii.
	24	b	8. Cal.		xv.	xviii. to *v.* 31.	xvi.	Phil. i.	xx.	xxi.	xxi.	iii.
	25	c	7. Cal.	S. Mark, Evan.		xviii. *v.* 31 to [xix. *v.* 11.		ii.		xxii.		1 John i.
	26	d	6. Cal.	and Martyr.	xvii. to *v.* 31.	xix. *v.* 11 to *v.* [28.	xvii. *v.* 31 to *v.* [55.	iii.	xxii	xxiii.	xxiii.	ii.
	27	e	5. Cal.		xvii. *v.* 55 to [xviii. *v.* 17.	xix. *v.* 28.	xix.	iv.	xxiv.	xxiv.	1 Kings i.	iii.
	28	f	4. Cal.		xx. to *v.* 18.	xx. to *v.* 27.	xx. *v.* 18.	Col. i. to *v.* 21.	1 Kings ii.	xxv.	iii.	iv.
	29	g	3. Cal.		xxi.	xx. *v.* 27 to xxi. [*v.* 5.	xxii.	i. *v.* 21 to ii. *v.* [8.	iv.	xxvi.	v.	v.
	30	A	Pr. Cal.		xxiii.	xxi. *v.* 5.	xxiv. and xxv.	[*v.* 1. ii. *v.* 8.	vi.	xxvii.	vii.	2, 3 John.

The Calendar with the Table of Lessons

COMPARATIVE VIEW OF THE CALENDAR FOR APRIL.

	BEDE, A.D. 735.	SALISBURY USE, A.D. 1514.	MODERN ROMAN.	EASTERN.
1				St. Mary of Egypt.
2			St. Francis of Paula.	
3		St. Richard.	St. Richard.	
4		St. Ambrose.	St. Isidore.	
5			St. Vincent Ferrer.	
6				St. Eutychius of Constantinople.
7				
8				
9	The Seven Virgins.			SS. Herodion, Agabus, Rufus, [Asyncritus, Phlegon, and [Hermas.
10				
11			St. Leo the Great.	St. Antipas of Pergamus.
12				
13			St. Hermenegild.	
14	SS. Tiburtius, Valerian, and	SS. Tibertius, Valerian, and	SS. Tiburtius, Valerian, and Maximus.	
15	[Maximus.	[Maximus.		St. Crescens.
16				
17			St. Anicetus.	
18				
19		St. Alphege.		
20				
21			St. Anselm.	St. Januarius and his Com-
22			SS. Soter and Caius.	[panions.
23	St. George.	St. George.	St. George.	St. George.
24			St. Fidelis.	
25	St. Mark.	St. Mark.	St. Mark.	St. Mark.
26			SS. Cletus and Marcellinus.	
27				St. Symeon, the Lord's kinsman.
28	St. Vitalis.	St. Vitalis.		
29			St. Peter.	SS. Jason & Sosipater, Apostles.
30		St. Erkenwald.		St. James, the brother of John, [Apostle.

3] ST. RICHARD was Bishop of Chichester about the middle of the thirteenth century. His parents, Richard and Alice de Wiche, resided on an estate near Worcester, to which he was heir. But from his earliest years he shewed a strong inclination for study and devotion, and studied successively at Oxford, Paris, and Bologna. After having held the Professorship of Civil Law at Bologna for a short time, he returned to Oxford, and was made Chancellor of the University, and subsequently of the diocese of Canterbury, under St. Edmund, with whom he went into exile in France. Here he studied for a while in a Dominican convent, and it was not till this period of his life that he was ordained priest. Returning again to England, he served as a parish priest in the diocese of Canterbury, and resumed the office of Chancellor under Archbishop Boniface. The see of Chichester falling vacant, A.D. 1244, one of those disputes between King and Pope, which were then so common, arose about the appointment. The chapter elected one Robert Passelaw, Archdeacon of Chichester; but the Archbishop declined to confirm the election, as being that of an unfit person. He declared the nomination void, and appointed Richard de Wiche to the vacant see. The King then confiscated the revenues, and a strong party of courtiers and others set themselves against the new Bishop. He however appealed to Rome, and got a Papal decision in his favour, which naturally incensed the King all the more. The Bishop however applied himself diligently to the duties of his office, and in his case was fulfilled the text, "When a man's ways please the Lord, He maketh even his enemies to be at peace with him;" for, after two years, the King relented, and restored his lands. In A.D. 1253, he was preaching a crusade in the south of England, and when at Dover consecrated a church there, on Mid-Lent Sunday, in honour of his former patron, St. Edmund of Canterbury. While thus engaged he was seized with his last illness, and departed during the week following. Simon of Tarring, a Sussex gentleman, who had protected him during the displeasure of the King, and other friends, were present with him during his last hours. After lying in state for some days, his body was buried before the altar of St. Edmund, in Chichester Cathedral, and some years afterwards removed to a place of greater honour in the same church. He is represented as a Bishop, usually with a chalice at his feet; in allusion to a tradition that, in his old age, falling with the chalice, its contents were not spilled. [Sar. Ep. and Gosp.: Ecclus. xliv. 17, 20—23, and xlv. 6, 7, 15, 16. St. John xv. 1—7.]

4] ST. AMBROSE is commemorated on this, the day of his death, in accordance with English usage; but in the Latin and Greek Churches his feast is kept on the 7th of December, the day of his ordination. He was born about A.D. 340, in Gaul, where his father held the office of Prætorian Prefect. Paulinus affirms that while he was in his cradle a swarm of bees settled on his lips, and that this, as in the case of Plato, was thought to predict his future eloquence. After the death of his father he was educated at Rome, where he attained to great proficiency in Greek and Civil Law, which led to his appointment to the Governorship of Liguria. He also practised as an advocate, and displayed so much wisdom and judgment in this capacity during a severe contest between the orthodox and the Arians, relative to an appointment to the see of Milan, that he was, although as yet unbaptized, strongly pressed to accept the office himself—the whole multitude taking up the cry, "Ambrose is Bishop"—first uttered, it is said, by a child. He reluctantly consented, and, after baptism, was ordained and consecrated, Dec. 7, A.D. 374. Having made over to the church of Milan all his estates, he devoted himself to his duties. He had constant difficulties in consequence of the prevalence of the Arian and Apollinarian heresies, and wrote many theological works, both controversial and devotional. St. Ambrose is spoken of with the most affectionate reverence by St. Augustine in his Confessions, as having been greatly instrumental in the work of his conversion. The saying, "When I am at Rome, I do as they do at Rome," is attributed to St. Ambrose, who replied to St. Augustine, when he consulted him about the different modes of observing Saturday at Rome and Milan: "When I come to Rome I fast on the Saturdays, as they do at Rome; when I am here I do not fast. So likewise you, to whatsoever Church you come, observe the custom of that place, if you mean not either to give or take offence."

But in matters which involved principle, St. Ambrose did not shrink from his duty. It is well known how he excommunicated the Emperor Theodosius, for a cruel abuse of power during an insurrection at Thessalonica; and how he shut the gates of the church of Milan against him, exhorting him with such effect that he became a true penitent. He is said to have introduced metrical hymns into the Offices of the Church, and, like St. Gregory, to have paid great attention both to the construction of these Offices, and to the music used in them, the "Ambrosian rite" having, like the English, a very distinct character of its own. He is also reckoned as one of the four great doctors of the Western Church. He died, A.D. 397, on the 4th of April, and his body still lies under the high altar of the basilica dedicated to him at Milan. [Sar. Ep. and Gosp.: Ecclus. xlvii. 8—11. St. Matt. xxiv. 42—47.]

19] ST. ALPHEGE was an English saint. He was born of a noble family, about A.D.

954, and while very young retired to a monastery, and afterwards became abbot of a house at Bath. In 984 he was made Bishop of Winchester, and in 1006 translated to Canterbury. In 1011 the Danes broke in upon the city, and imprisoned the Archbishop, offering to set him free for the treasures of the church. He refused to give them up, and after having held out for several months, was stoned, and finally slain with a battle-axe, calling upon God, like St. Stephen, to receive his soul, and, like Christ, for the forgiveness of his murderers. This took place on the site of the present parish church of Greenwich, which is dedicated to him. His body was buried first in the Cathedral of St. Paul in London, but afterwards translated to Canterbury. He is represented as an Archbishop with stones in his vestment, and sometimes with the battle-axe. [Sar. Ep. and Gosp.: Heb. xiii. 9—16. St. John xv. 1—7.]

23] The history of St. George of Cappadocia, the Patron of England, has been from time to time mixed up with that of George, the Arian bishop of Alexandria, and is so obscure that some have doubted his existence. But churches were dedicated to him under the first Christian Emperors, and his office is found in the Sacramentary of St. Gregory. The Greek Church calls him the Great Martyr, and keeps his festival as a holyday of obligation. He was born in Cappadocia in the latter half of the third century, of noble Christian parents, entered the army, and was rapidly advanced by the Emperor Diocletian. He was himself imprisoned, tortured, and beheaded: being, apparently, the same young man who tore down the edicts for persecution, as related by Lactantius and Eusebius. He was first acknowledged as the Patron of England at the Synod of Oxford, A.D. 1220, and has been regarded as the patron of military men, partly on account of his own profession, and partly because of his alleged appearance to Richard Cœur de Lion in his expedition against the Saracens. Hence, no doubt, the old battle-cry, "St. George for England!" Under his name King Edward the Third [A.D. 1330] instituted the Order of the Garter, the most ancient and most noble order of knighthood in Europe. The stalls and insignia of these knights are at St. George's Chapel, Windsor, where special prayers are offered for them in the Daily Service, as well as a special service on "Obit Sunday." St. George is usually represented in conflict with a dragon, in allusion to the legend of his having fought with a dragon to save the daughter of a king, though it may be better understood of the conflict of the Christian soldier with Satan on behalf of the Church. He is represented as a young warrior, fully armed, and bearing a red cross on his shield or on a banner. This is the famous cross of St. George, and is incorporated with that of St. Andrew, the patron saint of Scotland, in the national flag called the "Union Jack." There are more than 162 churches of ancient foundation dedicated to St. George, and his name was retained in the Calendar in the time of Queen Elizabeth, when almost all the other "black-letter" saints had been struck out. [Sar. Ep. and Gosp.: St. James i. 2—12. St. John xv. 1—7.]

MAY HATH XXXI. DAYS.

				A.D. 1871.				A.D. 1661.			
				Morning Prayer.		Evening Prayer.		Morning Prayer.		Evening Prayer.	
				1 Lesson.	*2 Lesson.*	*1 Lesson.*	*2 Lesson.*	*1 Lesson.*	*2 Lesson.*	*1 Lesson.*	*2 Lesson.*
1	b	Calendæ.	S. Philip and S. James, A. & M.				Col. iii. to *v.* 18.				Jude.
2	c	6. Non.		1 Samuel xxvi.	Luke xxii. to *v.* [31.	1 Samuel xxviii. [*v.* 3.	iii. *v.* 18 to iv. [*v.* 7.	1 Kings viii.	Acts xxviii.	1 Kings ix.	Rom. i.
3	d	5. Non.	Invention of the [Cross.	xxxi.	xxii. *v.* 31 to *v.* [54.	2 Samuel i.	iv. *v.* 7.	x.	Matt. i.	xi.	ii.
4	e	4. Non.		2 Sam. iii. *v.* 17.	xxii. *v.* 54.	iv.	1 Thess. i.	xii.	ii.	xiii.	iii.
5	f	3. Non.		vi.	xxiii. to *v.* 26.	vii. to *v.* 18.	ii.	xiv.	iii.	xv.	iv.
6	g	Pr. Non.	S. John Evangelist, [ante Port. Lat.	vii. *v.* 18.	xxiii. *v.* 26 to *v.* [50.	ix.	iii.	xvi.	iv.	xvii.	v.
7	A	Nonæ.		xi.	xxiii. *v.* 50 to [xxiv. *v.* 13.	xii. to *v.* 24.	iv.	xviii.	v.	xix.	vi.
8	b	8. Id.		xiii. *v.* 38 to xiv. [*v.* 26.	xxiv. *v.* 13.	xv. to *v.* 16.	v.	xx.	vi.	xxi.	vii.
9	c	7. Id.		xv. *v.* 16.	John i. to *v.* 29.	xvi. to *v.* 15.	2 Thess. i.	xxii.	vii.	2 Kings i.	viii.
10	d	6. Id.		xvi. *v.* 15 to xvii. [*v.* 24.	i. *v.* 29.	xvii. *v.* 24 to [xviii. *v.* 13.	ii.	2 Kings ii.	viii.	iii.	ix.
11	e	5. Id.		xviii. *v.* 18.	ii.	xix. to *v.* 24.	iii.	iv.	ix.	v.	x.
12	f	4. Id.		xix. *v.* 24.	iii. to *v.* 22.	xxi. to *v.* 15.	1 Tim. i. to *v.* 18.	vi.	x.	vii.	xi.
13	g	3. Id.		xxiii. to *v.* 24.	iii. *v.* 22.	xxiv.	i. *v.* 18 and ii.	viii.	xi.	ix.	xii.
14	A	Pr. Id.		1 Kings i. to *v.* [28.	iv. to *v.* 31.	1 Kings i. *v.* 28 [to *v.* 49.	iii.	x.	xii.	xi.	xiii.
15	b	Idus.		1 Chron. xxix. *v.* [10.	iv. *v.* 31.	iii.	iv.	xii.	xiii.	xiii.	xiv.
16	c	17. Cal. Jun.		1 Kings iv. *v.* 20.	v. to *v.* 24.	v.	v.	xiv.	xiv.	xv.	xv.
17	d	16. Cal.		vi. to *v.* 15.	v. *v.* 24.	viii. to *v.* 22.	vi.	xvi.	xv.	xvii.	xvi.
18	e	15. Cal.		viii. *v.* 22 to *v.* [54.	vi. to *v.* 22.	viii. *v.* 54 to ix. [*v.* 10.	2 Tim. i.	xviii.	xvi.	xix.	1 Cor. i.
19	f	14. Cal.	Dunstan, Archbp. of	x.	vi. *v.* 22 to *v.* 41.	xi. to *v.* 26.	ii.	xx.	xvii.	xxi.	ii.
20	g	13. Cal.	[Canterbury.	xi. *v.* 26.	vi. *v.* 41.	xii. to *v.* 25.	iii.	xxii.	xviii.	xxiii	iii.
21	A	12. Cal.		xii. *v.* 25 to xiii. [*v.* 11.	vii. to *v.* 25.	xiii. *v.* 11.	iv.	xxiv.	xix.	xxv.	iv.
22	b	11. Cal.		xiv. to *v.* 21.	vii. *v.* 25.	xv. *v.* 25 to xvi. [*v.* 8.	Titus i.	Ezra i.	xx.	Ezra iii	v.
23	c	10. Cal.		xvi. *v.* 8.	viii. to *v.* 31.	xvii.	ii.	iv.	xxi.	v.	vi.
24	d	9. Cal.		xviii. to *v.* 17.	viii. *v.* 31.	xviii. *v.* 17.	iii.	vi.	xxii.	vii.	vii.
25	e	8. Cal.		xix.	ix. to *v.* 39.	xxi.	Philemon.	ix.	xxiii.	Neh. i.	viii.
26	f	7. Cal.	Augustine, first Abp. [of Canterbury.	xxii. to *v.* 41.	ix. *v.* 39 to x. *v.* [22.	2 Kings i.	Hebrews i.	Neh. ii.	xxiv.	iv.	ix.
27	g	6. Cal.	Ven. Bede, Pr.	2 Kings ii.	x. *v.* 22.	iv. *v.* 8.	ii. and iii. to *v.* 7.	v.	xxv.	vi.	x.
28	A	5. Cal.		v.	xi. to *v.* 17.	vi. to *v.* 24.	iii. *v.* 7 to iv. *v.* [14.	viii.	xxvi.	ix.	xi.
29	b	4. Cal.	King Charles II.	vi. *v.* 24.	xi. *v.* 17 to *v.* 47.	vii.	iv. *v.* 14 and v.	x.	xxvii.	xiii.	xii.
30	c	3. Cal.	[Nat. and Rest.	viii. to *v.* 16.	xi. *v.* 47 to xii. [*v.* 20.	ix.	vi.	Esther i.	xxviii.	Esther ii.	xiii.
31	d	Pr. Cal.		x. to *v.* 18.	xii. *v.* 20.	x. *v.* 18.	vii.	iii.	Mark i.	iv.	xiv.

The Calendar with the Table of Lessons

COMPARATIVE VIEW OF THE CALENDAR FOR MAY.

	BEDE, A.D. 735.	SALISBURY USE, A.D. 1514.	MODERN ROMAN.	EASTERN.
1	St. Philip.	SS. Philip and James.	SS. Philip and James.	Jeremiah the Prophet.
2			St. Athanasius.	St. Athanasius.
3		Invention of the Cross. SS. [Alexander and Eventius.	Finding of the Holy Cross. SS. Alexander, [Eventius, Theodulus, Juvenal.	
4			St. Monica.	
5			St. Catharine of Sienna.	
6		St. John, ante Port. Lat.	St. John at the Latin Gate.	Job the Just (Patriarch).
7	Invention of the Cross. St.	St. John of Beverley.	St. Stanislaus.	The Sign of the Cross.
8	St. Victor. [Alexander and		Apparition of St. Michael, Arch.	St. John the Divine, Apostle
9	[his Companions.	Translation of St. Nicolas.	St. Gregory Nazianzen.	Isaiah the Prophet. [and Ev.
10	St. Gordian.	SS. Gordian and Epimachus.	SS. Antoninus, Gordian, and Epimachus.	St. Simon Zelotes, Apostle.
11			St. Pius V.	The birthday of Constantinople.
12	St. Pancras.	SS. Nereus, Achilleus, and	SS. Nereus, Achilleus, Domitilla, and Pancratius.	
13		[Pancras.		
14	St. Isidore.		St. Boniface.	
15				
16			St. John Nepomucen.	
17			St. Paschal Baylon.	SS. Andronicus and Junia.
18			St. Venantius.	
19	St. Pudentiana.	SS. Dunstan, Pudentiana.	SS. Dunstan, Pudentiana.	
20	St. Basil.		St. Bernardine.	
21			St. Peter Celestine.	
22			St. Ubaldus.	SS. Constantine and Helena.
23				
24		Feast of the Holy Saviour.	Our Blessed Lady, the Help of Christians.	
25	St. Urban.	SS. Aldhelm, Urban.	SS. Aldhelm, Bishop of Salisbury, and Urban.	
26		St. Augustine, Apostle of the	St. Augustine.	St. Carpus, Apostle.
27		[English.	St. Philip Neri.	
28		St. Germanus.	St. Gregory VII.	
29				
30	St. Felix.			
31	St. Petronilla.	St. Petronilla.		

3] INVENTION OF THE CROSS.—This festival commemorates the finding the Cross on which our Lord suffered by the Empress Helena, about A.D. 326. At this time the Jews and Pagans together had effaced nearly every trace of the scenes of our Lord's Passion and Resurrection, the Holy Sepulchre had been paved over, and heathen temples built on the spot. It was supposed that the crosses of our Lord and of the two thieves were buried near the place where they suffered, and after a long and difficult search they were found. Macarius, Bishop of Jerusalem, in order to distinguish that of our Lord, suggested that the three crosses should be carried to a sick lady, and after much prayer applied them singly to her. By the touch of one of them the sick lady recovered, as those did to whom were brought handkerchiefs and aprons from St. Paul's body. The Empress, full of joy at the discovery, enclosed the precious relic in a silver shrine, and built on the spot a church in which it might be preserved. She also carried a large piece to Rome, and deposited it in a church which she had built there in honour of the Holy Cross. [See Sept. 14.] This account has not been disproved. [Sar. Ep. and Gosp.: Gal. v. 10—12, and vi. 12—14. St. John iii. 1—15.]

6] ST. JOHN ANTE PORTAM LATINAM.—This festival was instituted in memory of the miraculous deliverance of St. John from death, when he was cast into a cauldron of boiling oil before the Latin Gate of Rome, by order and perhaps in the presence of Domitian. Our Lord had promised that deadly things should not hurt those who believed in Him, and thus His word was fulfilled, as it had been before when St. Paul took up the serpent at Melita; and as it had been by anticipation when the form of the Son of God was seen walking with the three young men in the fiery furnace at Babylon. The Emperor attributed the Apostle's deliverance to the power of magic, and banished him to Patmos, where he received and recorded the Apocalypse. There has been a church at Rome on the spot where the event above mentioned occurred ever since the time of the first Christian Emperors. The day is kept as a great festival at St. John's College, Cambridge, and at the more recent foundation of St. John's Hurstpeirpoint. [Sar. Ep. and Gosp.: Eccl. xv. 1—6. St. John xxi. 19—24.]

19] ST. DUNSTAN.—This Saxon Saint was born about A.D. 924, at Glastonbury, of Christian parents holding a high position in society. He was educated in his native town, under a society of Irish monks there resident, and lived for some time with Athelmus, Archbishop of Canterbury, his uncle, who introduced him to the notice of King Athelstan. At court he for a time enjoyed the highest favours, but some who envied him maligned him to the King, and he was banished from the royal presence. He was then urged to take monastic vows, and after a time became a monk, and was also ordained priest. He served the church at Glastonbury, dwelling in a small cell attached thereto. Here he fasted and prayed, and worked at copying and illumination, and at the fabrication of vestments, censers, and other church furniture. Athelstan was succeeded by his brother Edmund, who recalled Dunstan; but he soon again fell into disgrace at court, and retired to the Benedictine monastery of Fleury in France. After a few years he was recalled, and made Superior of the house at Glastonbury. Here he refounded the church and convent on a larger scale, established a rule based on that of St. Benedict, and became himself the first Abbot on the new foundation. King Edmund after a reign of six years and a half was murdered, and his sons, Edwy and Edgar, being too young for the throne, his brother Edred succeeded him, and followed the advice of St. Dunstan in all things. He dying in 955, was succeeded by Edwy, a profligate youth, whose vices St. Dunstan was obliged to reprove even on the day of his coronation. In revenge he banished the Abbot, persecuted the Monks everywhere, and devastated all the abbeys that had been spared by the Danes except Glastonbury and Abingdon. After a year's exile in Flanders, Dunstan was recalled by Edgar, who had been placed on the throne instead of Edwy, deposed by the Mercians. This young King made Dunstan his principal counsellor, and in A.D. 957 he was made Bishop of Worcester, and shortly afterwards of London. Edwy still reigned over the southern provinces for three years longer; but on his death Edgar became monarch of all England, and Dunstan was raised to the see of Canterbury, being also appointed Papal legate by Pope John XII. He exerted himself greatly in the restoration of discipline, and in conjunction with Ethelwold, Bishop of Winchester, and Oswald, Archbishop of York, re-established most of the chief monasteries. He exercised a rigid control over the secular clergy, ejecting many who were married, and enforcing celibacy on others. At one time King Edgar having fallen into a scandalous crime, he boldly reproved him, and brought him to repentance. His last sickness came upon him at Canterbury, where, after preaching thrice on Ascension Day, A.D. 988, he died on the Saturday following, and was buried in his own cathedral. Some of his bones were said to have been translated to Glastonbury in 1012, but the greater part of them were found under his tomb in 1508. His distinguishing emblems are a pair of pincers and a harp. Six churches in Kent, six in Middlesex, and six elsewhere, are dedicated to him, including the well-known city churches of St. Dunstan near Temple Bar, and St. Dunstan in the East. [Sar. Ep. and Gosp.: Eccl. xliv. 47, 20, 21—23.

xlv. 6, 7, 15, 16. St. Matt. xxv. 14—23. During Easter-tide, St. John xv. 1—7.]

26] St. Augustine, the first Archbishop of Canterbury, has been called the Apostle of England, from the great work which he accomplished in restoring the Church in the south-east part of the country, after the old Clergy had been entirely rooted out by the Saxons. Nothing is known of his history until the time when he was sent on his mission by Gregory the Great. He was then Prior of St. Andrew's Monastery at Rome. [See March 12.] He landed in Kent A.D. 596, and went through the Isle of Thanet towards Canterbury, by invitation of King Ethelbert. The manner in which St. Augustine and his missionary brethren came towards the heathen King is thus recorded by the Venerable Bede: "He came chanting Litanies, and beseeching the Lord for the everlasting weal, as well of themselves, as of those for whose sake he had come. . . . . And when they drew near that city, they chanted the Litany with one accord in these words:—'That it may please Thee to turn away the fury of Thy wrath from all Thy people, and chiefly from this city, we sinners beseech Thee to hear us, O Lord.' Then being admitted into the royal presence, they proclaimed their mission before the King: and he, having already some acquaintance with Christianity (through his wife Bertha, and her chaplain, Luidhard, Bishop of Senlis), received them kindly, and bade them welcome to his city." Kent had returned almost entirely to heathenism, and the coming of these missionaries was a great blessing to it. They restored to its proper use the old Church of St. Martin, and thus made Christian worship familiar again to the eyes of the people. They converted large numbers of the Saxon conquerors, and eventually the King himself, who afterwards laboured earnestly for the perfect establishment of the Church among his people, during the twenty remaining years of his life.

But when the new missionaries extended their work into a wider circle, they came into contact with the ancient Church of England, of which in the conquered part of the island they had found only dormant remains. To men of polished education and exact ritual habits the ancient Church of the land presented features which were distasteful to them: and in their own fervent zeal and high prosperity, they seem to have appreciated at too low a value the energies of a depressed and persecuted Clergy. Augustine endeavoured to enforce a Roman ritual and jurisdiction upon the native Bishops; and this they resisted, claiming to possess independent Episcopal jurisdiction, and to have a ritual as Apostolic in its origin as that of Rome itself. These heart-burnings lasted until long after the death of St. Augustine, which happened A.D. 604; and tended in some degree to mar the good work which he had so well begun. Yet it cannot be doubted that England owes a debt of gratitude to him as a second founder of her Church, and the great see of Canterbury is an enduring monument of his missionary zeal. Dying on May 26th, 604, St. Augustine was at first buried abroad: but after the completion of the Cathedral at Canterbury his remains were translated thither, having first reposed for a while in the Church of SS. Peter and Paul in that city. [Sar. Ep. and Gosp.: Ecclus. xlvii. 8—11. St. Luke x. 1—7. During Easter-tide, St. John xv. 1—7.]

27] The Venerable Bede was born A.D. 673 at Jarrow, a village in Durham, not far from the mouth of the Tyne. About the same time the sister monasteries of St. Peter at Wearmouth, and St. Paul at Jarrow, had been founded by Benedict Biscop. At seven years of age, Bede was committed to the care of Ceolfrid, Abbot of Jarrow, who built a church there, of which the dedication stone at least, and possibly the whole of the chancel, still remain. Here the child made great progress in learning and piety, under various able masters; and at the unusually early age of nineteen was ordained deacon by St. John of Beverley, then Bishop of Hexham. At thirty he was ordained priest by the same prelate. From this time he began to compose and compile books principally, but not exclusively, on theological subjects; and he had also a great school, similar to that in which he had been himself instructed. A very interesting letter from Cuthbert, one of his scholars, to Cuthwin, a monk who had been his fellow-student, gives an affecting account of the last days of their old master. He died on the Eve of the Ascension, May 26, A.D. 735, and was buried in St. Paul's Church at Jarrow. In 1020 his remains were conveyed to Durham Cathedral, and in 1155 were enclosed in a rich shrine. At the Reformation they were buried, and now rest, under a plain tomb in the Galilee, with this inscription:—

HAC SVNT IN FOSSA
BEDÆ VENERABILIS OSSA.

There is a story told about his shrine, which illustrates the wide-spread reputation possessed by Bede in the middle ages. It is that a French Bishop on his way to or from Scotland offered a very small coin at St. Cuthbert's shrine, saying "Sancte Cuthberte, *si sanctus sis*, ora pro me." But on coming to Bede's shrine, he offered a French crown, saying, "Sancte Beda, *quia sanctus es*, ora pro me." His writings are still day by day instructing the whole of the Western Church. The title of "Venerable" seems to have been first given him about the ninth century, and he has often been styled the English Doctor. [No Epistle or Gospel is appointed for this day in the later Salisbury Missals, if in any.]

JUNE HATH XXX. DAYS.

				A.D. 1871.				A.D. 1661.			
				Morning Prayer.		Evening Prayer.		Morning Prayer.		Evening Prayer.	
				1 Lesson.	*2 Lesson.*	*1 Lesson.*	*2 Lesson.*	*1 Lesson.*	*2 Lesson.*	*1 Lesson.*	*2 Lesson.*
1	c	Calendæ.	Nicomede, Rom. Pr. [and M.	2 Kings xiii.	John xiii. to *v.* [21.	2 Kings xvii. to [*v.* 24.	Hebrews i.	Esther v.	Mark ii.	Esther vi.	1 Cor. xv.
2	f	4. Non.		xvii. *v.* 24.	xiii. *v.* 21.	2 Chron. xii.	ix.	vii.	iii.	viii.	xvi.
3	g	3. Non.		2 Chron. xiii.	xiv.	xiv.	x. to *v.* 19.	ix.	iv.	Job i.	2 Cor. i.
4	A	Prid. Non.		xv.	xv.	xvi. and xvii. to [*v.* 14.	x. *v.* 19.	Job ii.	v.	iii.	ii.
5	b	Nonæ.	Boniface, Bishop of	xix.	xvi. to *v.* 16.	xx. to *v.* 31.	xi. to *v.* 17.	iv.	vi.	v.	iii.
6	c	8. Id.	[Mentz and M.	xx. *v.* 31 and [xxi.	xvi. *v.* 16.	xxii.	xi. *v.* 17.	vi.	vii.	vii.	iv.
7	d	7. Id.		xxiii.	xvii.	xxiv.	xii.	viii.	viii.	ix.	v.
8	e	6. Id.		xxv.	xviii. to *v.* 28.	xxvi. and xxvii.	xiii.	x.	ix.	xi.	vi.
9	f	5. Id.		xxviii.	xviii. *v.* 28.	2 Kings xviii. to [*v.* 9.	James i.	xi.	x.	xiii.	vii.
10	g	4. Id.		xxix. *v.* 3 to *v.*	xix. to *v.* 25.	2 Chron. xxx. &	ii.	xiv.	xi.	xv.	viii.
11	A	3. Id.	S. Barnabas, A.	[21.		[xxxi. *v.* 1.					
12	b	Pr. Id.	and M.	2 Kings xviii. *v.* [13.	xix. *v.* 25	2 Chron. xix. to [*v.* 20.	iii.	xvi.	xii.	xvii. xviii.	ix.
13	c	Idus.		xix. *v.* 20.	xx. to *v.* 19.	xx.	iv.	xix.	xiii.	xx.	x.
14	d	18. Cal. Julii.		Isaiah xxxviii. *v.* [9 to *v.* 21.	xx. *v.* 19.	2 Chron. xxxiii.	v.	xxi.	xiv.	xxii.	xi.
15	e	17. Cal.		2 Kings xxii.	xxi.	2 Kings xxiii. to [*v.* 21.	1 Peter i. to *v.* [22.	xxiii.	xv.	xxiv. xxv.	xii.
16	f	16. Cal.		xxiii. *v.* 21 to [xxiv. *v.* 8.	Acts i.	xxiv. *v.* 8 to [xxv. *v.* 8.	i. *v.* 22 to ii. *v.* [11.	xxvi. xxvii.	xvi	xxviii.	xiii.
17	g	15. Cal.	S. Alban, Martyr.	xxv. *v.* 8.	ii. to *v.* 22.	Ezra i. and iii.	ii. *v.* 11 to iii. *v.* 8.	xxix.	Luke i.	xxx.	Galat. i
18	A	14. Cal.		Ezra iv.	ii. *v.* 22.	v.	iii. *v.* 8 to iv. *v.* 7.	xxxi.	ii.	xxxii.	ii.
19	b	13. Cal.		vii.	iii.	viii. *v.* 15.	iv. *v.* 7.	xxxiii.	iii.	xxxiv.	iii.
20	c	12. Cal.	Trans. of Edward,	ix.	iv. to *v.* 32.	x. to *v.* 20.	v.	xxxv.	iv.	xxxvi.	iv.
21	d	11. Cal.	[K. of W. Sax.	Nehemiah i.	iv. *v.* 32 to v. *v.* [17.	Nehemiah ii.	2 Peter i.	xxxvii.	v.	xxxviii.	v.
22	e	10. Cal.		iv.	v. *v.* 17.	v.	ii.	xxxix.	vi.	xl.	vi.
23	f	9. Cal.	Fast.	vi. and vii. to	vi.	vii. *v.* 73 and	iii.	xli.	vii.	xlii.	Ephes. i.
24	g	8. Cal.	Nativity of S.	[*v.* 5.		[viii.					
25	A	7. Cal.	John Baptist.	xiii. to *v.* 15.	vii. to *v.* 35.	xiii. *v.* 15.	1 John i.	Prov. i.	viii.	Prov. ii.	ii.
26	b	6. Cal.		Esther i.	vii. *v* 35 to viii. [*v.* 5.	Esther ii. *v.* 15 [and iii.	ii. to *v.* 15.	iii.	ix.	iv.	iii.
27	c	5. Cal.		iv.	viii. *v.* 5 to *v.* 26.	v.	ii. *v.* 15.	v.	x.	vi.	iv.
28	d	4. Cal.	Fast.	vi.	viii. *v.* 26.	vii.	iii. to *v.* 16.	vii.	xi.	viii.	v.
29	e	3. Cal.									
30	f	Pr. Cal.	S. Peter, Apostle and Martyr.	Job i.	ix. to *v.* 23.	Job ii.	iii. *v.* 16 to iv. [*v.* 7.	ix.	xii.	x.	vi.

The Calendar with the Table of Lessons

COMPARATIVE VIEW OF THE CALENDAR FOR JUNE.

	BEDE, A.D. 735.	SALISBURY USE, A.D. 1514.	MODERN ROMAN.	EASTERN.
1		St. Nicomede.		St. Justin Martyr and his Com-
2		SS. Marcellinus and Peter the		[panions.
3		[Martyr.	St. Mary Magdalen of Pazzi.	
4			St. Francis Caracciolo.	
5		St. Boniface and his fellow-		
6		[Martyrs.	St. Norbert.	
7				
8	St. Medard.	SS. Medardus and Gildardus.	St. William of York.	
9	SS. Primus and Felicianus.	Transl. of St. Ed. the Martyr.	SS. Primus and Felicianus.	St. Cyril of Alexandria.
10	St. Barnabas.	[SS. Primus and Felician.	St. Margaret, Queen of Scots.	
11		St. Barnabas.	St. Barnabas.	SS. Bartholomew and Barna-
12		SS. Basilides, Cyrinus, and	SS. John a Facundo, Basilides, Cyrinus, Nabor,	[bas, Apostles.
13		[Nabor.	[and Nazarius.	
14	St. Vitus.	St. Basil. [Crescentia.	St. Anthony of Padua.	
15		SS. Vitus, Modestus, and	St. Basil.	Elisha the Prophet.
16		Translation of St. Richard.	SS. Vitus, Modestus, and Crescentia.	Amos the Prophet.
17	SS. Diogenes and Blastus.			
18	SS. Marcellian and Mark.	SS. Mark and Marcellian.	SS. Mark and Marcellian.	
19	SS. Gervase and Prothase.	SS. Gervase and Prothase.	SS. Juliana, Falconeri, Gervase, and Protase.	St. Jude, Apostle.
20		Transl. of St. Edward, K. & M.	St. Silverius.	
21			St. Aloysius Gonzaga.	
22	St. James the Apostle.	St. Alban.	SS. Alban and Paulinus.	
23		St. Etheldreda.		
24	St. John Baptist.	Nativity of St. John Baptist.	Nativity of St. John Baptist.	Nativity of St. John Baptist.
25			St. William.	
26	SS. John and Paul.	SS. John and Paul, Martyrs.	SS. John and Paul.	
27				
28	St. Leo.	St. Leo.	St. Leo.	SS. Cyrus and John.
29	SS. Peter and Paul.	SS. Peter and Paul.	SS. Peter and Paul.	SS. Peter and Paul.
30		Commemoration of St. Paul.	Commemoration of St. Paul.	

1] ST. NICOMEDE is supposed to have been a disciple and fellow-labourer of St. Peter. During the persecution of Domitian he buried Felicula, a virgin martyr, with Christian rites. Thus incurring the displeasure of the heathen authorities, he himself was put to the test of being asked to sacrifice to idols. He refused to do so, and was accordingly beaten to death with whips loaded with lead, or, as some say, with a spiked club. His body was thrown into the Tiber, but was recovered by the Christians, and buried. The day of his martyrdom was Sept. 15th, and is then commemorated in the Sacramentary of St. Gregory. He is represented with the instruments of his martyrdom. [Sar. Ep. and Gosp.: Ecclus. xiv. 20, and xv. 3—6. St. Matt. xvi. 24—28. During Easter-tide, St. John xv. 1—7.]

5] ST. BONIFACE, originally named Winfrid, was an English clergyman, but by his missionary labours on the Continent earned for himself the title of Apostle of Germany. He was born at Crediton, in Devonshire, about A.D. 680, and was educated in the monastery of Exeter, where also he made his profession as a monk: he afterwards studied at that of Nutcell, in the diocese of Winchester. Here he made such progress that he was appointed by the Abbot to teach others, and at thirty years of age was ordained priest. Having long had a desire to preach the Gospel to the heathen, in the year 716 he crossed over into Friesland for that purpose. This part of Germany, now known as Holland, had already been a field for English missionaries, Bishops Wilfrid [A.D. 677] and Willebrord [A.D. 692—741] having laboured among the Frieslanders for many years, at a time when other English and Irish missionaries were evangelizing Southern Germany. But at first Boniface met with the same opposition from the sovereign which had thwarted the work of his predecessors, and he was obliged to return to England. There he was elected, much against his will, to the abbacy of the monastery to which he belonged, that of Nutcell. His heart was still, however, in his mission work, and after two years he succeeded in obtaining a release from his duties as abbot, and returned finally to Friesland in the year 715. In 719 Boniface visited Rome, and received a formal appointment to missionary work in Friesland and other parts of Germany, where he baptized great numbers of converts, and established the Church system. The great success with which Boniface now met made it necessary that he should have episcopal authority among his converts, and on another visit to Rome in the year 723 he was consecrated Vicar Apostolic and Bishop of Germany, without any particular part being named as his diocese. Returning to his mission, he boldly cut down an oak consecrated to Jupiter, and built a chapel with the timber. He also founded many churches, and a monastery, and procured many missionaries from England. Having long laboured with great zeal and success, he was, in 738, appointed Archbishop of Mentz and Primate of all Germany. At the close of his life, finding that the Frieslanders were relapsing into paganism, he left Mentz on his last missionary journey in the year 754; and, notwithstanding the welcome which he received from many, a violent Pagan opposition was aroused, in the midst of which Boniface was martyred near Utrecht at the age of seventy-four. He is represented as an Archbishop, hewing down the oak, or with it prostrate at his feet, and sometimes with a scourge, or a book pierced through with a sword. [Sar. Ep. and Gosp.: 1 Cor. iv. 9—14. St. Matt. x. 23—26. During Easter-tide, St. John xv. 5—7.]

17] ST. ALBAN, MARTYR.—Our Calendar differs from the ancient English Calendar and the Modern Roman, which dedicate the 22nd to his memory, in placing St. Alban's day on the 17th of June. St. Alban is the first recorded British martyr, and was born at Verulam, near the present town of St. Alban's, an important Anglo-Roman city. It is thought from his name that he was born of Roman parents. It is recorded that they were of high rank, and sent him to Rome for his education. On his return he was one of the chief citizens of Verulam, and, though as yet a heathen, was known for his humane and charitable disposition. He sheltered a certain priest who was fleeing from persecution, and by his example and instructions was won over to the Christian faith. The Roman governor, hearing that he was harbouring the priest, sent soldiers to seek him, but his host had enabled him to escape and continue his work by exchanging clothes with him, and then confessed himself a Christian. Refusing to sacrifice to idols, he was first scourged, and then beheaded. On the way to martyrdom, the executioner was converted, it is said, by the miracles of the river drying up for them to pass, and a fountain springing forth. Both suffered together, and many of the spectators being converted also, were put to death, about A.D. 303. Upon the spot where they suffered, the great Benedictine Abbey, and the present town of St. Alban's, sprang up. The Abbot of St. Alban's held precedence over all the rest because of the patron being the first canonized Saint and Martyr of Britain. He is represented as a young layman, having a sword and long cross or crucifix: sometimes he bears the martyr's palm, or is in armour and coronet, with a sceptre. The priest whom he had sheltered, whose name was Amphibalus, fled into Wales, and after making many converts, at last received the

rown of martyrdom himself. [Sar. Ep. nd Gosp. : Wisd. iv. 7—11, 13—15. St. Matt. xvi. 24—28.]

20] It is mentioned above (March 18) that fter the barbarous murder of Edward, King of the West Saxons, at Corfe Castle, is body was buried without any solemnity. Three years afterwards, however, it was translated by Elferius, Duke of Mercia, to Shaftesbury, and there solemnly interred, as being that of a king and martyr ; and this event is commemorated on the 20th of June. [Sar. Ep. and Gosp. : Ecclus. xxxi. 8—11. St. Luke xiv. 26—33.]

JULY HATH XXXI. DAYS.

				A.D. 1871.				A.D. 1661.			
				Morning Prayer.		Evening Prayer.		Morning Prayer.		Evening Prayer.	
				1 Lesson.	*2 Lesson.*	*1 Lesson.*	*2 Lesson.*	*1 Lesson.*	*2 Lesson.*	*1 Lesson.*	*2 Lesson.*
1	g	Calendæ.	[Virgin Mary.	Job iii.	Acts ix. *v.* 23.	Job iv.	1 John iv. *v.* 7.	Prov. xi.	Luke xiii.	Prov. xii.	Phil. i.
2	A	6. Non.	Visit. of the Blessed	v.	x. to *v.* 24.	vi.	v.	xiii.	xiv.	xiv.	ii.
3	b	5. Non.		vii.	x. *v.* 24.	ix.	2 John.	xv.	xv.	xvi.	iii.
4	c	4. Non.	Translation of S.	x.	xi.	xi.	3 John.	xvii.	xvi.	xviii.	iv.
5	d	3. Non.	[Martin, B. and C.	xii.	xii.	xiii.	Jude.	xix.	xvii.	xx.	Colos. i.
6	e	Pr. Non.		xiv.	xiii. to *v.* 26.	xvi.	Matt. i. *v.* 18.	xxi.	xviii.	xxii.	ii.
7	f	Nonæ.		xvii.	xiii. *v.* 26.	xix.	ii.	xxiii.	xix.	xxiv.	iii.
8	g	8. Id.		xxi.	xiv.	xxii. *v.* 12 to *v.* [29.	iii.	xxv.	xx.	xxvi.	iv.
9	A	7. Id.		xxiii.	xv. to *v.* 30.	xxiv.	iv. to *v.* 23.	xxvii.	xxi.	xxviii.	1 Thes. i.
10	b	6. Id.		xxv. xxvi.	xv. *v.* 30 to xvi. [*v.* 16.	xxvii.	iv. *v.* 23 to v. *v.* [13.	xxix.	xxii.	xxxi.	ii.
11	c	5. Id.		xxviii.	xvi. *v.* 16.	xxix. and xxx. [*v.* 1.	v. *v.* 13 to *v.* 33.	Eccles. i.	xxiii.	Eccles. ii.	iii.
12	d	4. Id.		xxx. *v.* 12 to *v.* [27.	xvii. to *v.* 16.	xxxi. *v.* 13.	v. *v.* 33.	iii.	xxiv.	iv.	iv.
13	e	3. Id.		xxxii.	xvii. *v.* 16.	xxxviii. to *v.* 39.	vi. to *v.* 19.	v.	John i.	vi.	v.
14	f	Pr. Id.		xxxviii. *v.* 39 [and xxxix.	xviii. to *v.* 24.	xl.	vi. *v.* 19 to vii. [*v.* 7.	vii.	ii.	viii.	2 Thes. i.
15	g	Idus.	Swithun, Bishop of [Winch. Transl.	xli.	xviii. *v.* 24 to [xix. *v.* 21.	xlii.	vii. *v.* 7.	ix.	iii.	x.	ii.
16	A	17. Cal. Aug.		Prov. i. to *v.* 20.	xix. *v.* 21.	Prov. i. *v.* 20.	viii. to *v.* 18.	xi.	iv.	xii.	iii.
17	b	16. Cal.		ii.	xx. to *v.* 17.	iii. to *v.* 27.	viii. *v.* 18.	Jer. i.	v.	Jer. ii.	1 Tim. i.
18	c	15. Cal.		iii. *v.* 27 to iv. [*v.* 20.	xx. *v.* 17.	iv. *v.* 20 to v. *v.* [15.	ix. to *v.* 18.	iii.	vi.	iv.	ii. iii.
19	d	14. Cal.		v. *v.* 15.	xxi. to *v.* 17.	vi. to *v.* 20.	ix. *v.* 18.	v.	vii.	vi.	iv.
20	e	13. Cal.	Margaret, V. and M. [Antioch.	vii.	xxi. *v.* 17 to *v.* [37.	viii.	x. to *v.* 24.	vii.	viii.	viii.	v.
21	f	12. Cal.		ix.	xxi. *v.* 37 to [xxii. *v.* 23.	x. *v.* 16.	x. *v.* 24.	ix.	ix.	x.	vi.
22	g	11. Cal.	S. Mary Magdalen.	xi. to *v.* 15.	xxii. *v.* 23 to [xxiii. *v.* 12.	xi. *v.* 15.	xi.	xi.	x.	xii.	2 Tim. i.
23	A	10. Cal.		xii. *v.* 10.	xxiii. *v.* 12.	xiii.	xii. to *v.* 22.	xiii.	xi.	xiv.	ii.
24	b	9. Cal.	Fast.	xiv. *v.* 9 to *v.* [28.	xxiv.	xiv. *v.* 28 to xv. [*v.* 18.	xii. *v.* 22.	xv.	xii.	xvi.	iii.
25	c	8. Cal.	S. James, A. & M.				xiii. to *v.* 24.		xiii.		iv.
26	d	7. Cal.	S. Anne, Mother to [B. Virgin Mary.	xv. *v.* 18.	xxv.	xvi. to *v.* 20.	xiii. *v.* 24 to *v.* [53.	xvii.	xiv.	xviii.	Titus i.
27	e	6. Cal.		xvi. *v.* 31 to [xvii. *v.* 18.	xxvi	xviii. *v.* 10.	xiii. *v.* 53 to xiv. [*v.* 13.	xix.	xv.	xx.	ii. iii.
28	f	5. Cal.		xix. *v.* 13.	xxvii.	xx. to *v.* 23.	xiv. *v.* 13.	xxi.	xvi.	xxii.	Philem.
29	g	4. Cal.		xxi. to *v.* 17.	xxviii. to *v.* 17.	xxii. to *v.* 17.	xv. to *v.* 21.	xxiii.	xvii.	xxiv.	Heb. i.

COMPARATIVE VIEW OF THE CALENDAR FOR JULY.

	BEDE, A.D. 735.	SALISBURY USE, A.D. 1514.	MODERN ROMAN.	EASTERN.
1				SS. Cosmas and Damian.
2	SS. Processus and Martinianus.	Visitation of B. V. Mary.	Visitation of B. V. Mary. SS. Processus and [Martinianus.	Vestment of B. V. Mary.
3				
4		Transl. and Ordination of St. [Martin.		
5				
6				
7		Transl. of St. Thomas the [Martyr.	Translation of St. Thomas.	
8			St. Elizabeth of Portugal.	
9				St. Pancratius.
10	The Seven Brethren.	The Seven holy Brethren.	Seven Brethren, and SS. Rufina and Secunda.	
11		Transl. of St. Benedict.	St. Pius.	
12			SS. John Gualbert, Nabor, and Felix.	
13			St. Anacletus.	St. Gabriel the Archangel.
14			St. Bonaventure.	St. Aquila, Apostle.
15	St. Cyricus.	Transl. of St. Swithun.	St. Swithin.	
16		Transl. of St. Osmund.	B. Virgin Mary of Mount Carmel.	
17		St. Kenelm.	St. Osmund.	St. Marina. [Margaret.]
18		St. Arnulph.	SS. Camillus de Lellis and Symphorosa, and her [seven sons.	
19			St. Vincent of Paul.	St. Jude, Apostle.
20		St. Margaret.	SS. Jerome Emilian and Margaret.	Elijah the Prophet.
21		St. Praxedes.	SS. Henry, Emp., and Praxedes.	
22		St. Mary Magdalen.	St. Mary Magdalen.	St. Mary Magdalen, the Oint-
23		St. Apollinaris.	SS. Apollinaris and Liborius.	[ment-bearer.
24		St. Christina.	SS. Alexius and Christina.	
25	St. James, brother of John.	St. James.	SS. James, Ap., and Christopher.	St. Anne.
26		St. Anne.	St. Anne, Mother of the B. V. Mary.	
27		The Seven Sleepers.	St. Pantaleon.	
28		St. Sampson.	SS. Nazarius, Celsus, Victor, and Innocent.	SS. Prochorus, Nicanor, Timon,
29	SS. Felix, Simplex, Faustinus, [and Beatrice.	SS. Felix and Faustus.	SS. Martha, Felix, Simplicius, Faustinus, and [Beatrice.	[and Parmenas, App.
30	SS. Abdon and Sennes.	SS. Abdon and Sennes.	SS. Abdon and Sennes.	SS. Silas, Silvanus, and their
31		St. Germanus.	St. Ignatius of Loyola.	[companions, App.

2] Visitation of the Blessed Virgin Mary.—This minor festival of the Blessed Virgin was instituted A.D. 1389, by Pope Urban VI., and confirmed at the Council of Basle, A.D. 1431, that "she being honoured with this solemnity, might reconcile her Son, Who is now angry for the sins of men, by her intercession, and that she might grant peace and amity among the faithful." The event which it commemorates is the visit of the Blessed Virgin to her cousin Elisabeth recorded in the Gospel for the day. [Sar. Ep. and Gosp.: Cant. ii. 1—4 and 10—14. St. Luke i. 39—47.]

4] Translation of St. Martin, Bp. and Conf.—This festival commemorates the translation of the relics of St. Martin from the place of his burial at Cande, in the diocese of Tours, to a basilica dedicated in his honour, immediately adjacent to the city of Tours, A.D. 473. The Sarum Calendar also commemorates his ordination. The keeping of his relics was committed to a fraternity which developed into the famous chapter of St. Martin, of which the King of France was *ex officio* head, under the title of Abbat. The Huguenots tore down the feretory, and burnt the relics, with the exception of some portions which were recovered and still exist. [Sar. Ep. and Gosp.: Ecclus. xliv. 17, 20, 21—23; xlv. 6, 7, 15, 16. St. Luke xii. 32—34.]

15] St. Swithun, Bp. of Winchester.—St. Swithun, or Swithin, was born in the kingdom of the West Saxons, was educated in the monastery attached to Winchester Cathedral, and was ordained priest early in the ninth century by Helmstan, Bishop of that see, whom he succeeded A.D. 838, having been consecrated by Cealnoth, Archbishop of Canterbury. He devoted himself with great zeal to the work of his diocese, and was celebrated for his humility, as well as his austerity, and works of charity. He died July 2, A.D. 862, and was buried at his own request outside the church, where men might walk over him, and the rain water his grave. In A.D. 971 the relics were translated to a rich shrine within the cathedral: but it is recorded that a most violent rain fell on the destined day, and continued for thirty-nine days, whence arose the popular notion that if it rain on St. Swithin's Day, it will for thirty-nine following. The festival is kept on the 15th in honour of this translation; and Winchester Cathedral, which before had been dedicated to St. Peter, was now dedicated also to St. Swithin. When the cathedral was rebuilt by Bishop Walkelyn, the relics were placed in a more costly shrine, A.D. 1093. More than fifty churches in England are dedicated to this saint. [Sar. Ep. and Gosp.: Heb. vii. 23—27. St. Luke xii. 35—40.]

20] St. Margaret, V. and M. of Antioch.—Little is known respecting this saint except that she suffered martyrdom at Antioch in Pisidia about A.D. 278, probably in the tenth general persecution. The so-called "Acts of St. Margaret" are not at all to be depended on, though it is probable, from the great popularity of the saint, that they were generally accepted in mediæval times. In the Greek Church she is called St. Marina, and commemorated on the 17th; and it is curious that on an old bell at Pittington, near Durham, are the words Sancta Marineta, as if the two forms of the name had been amalgamated. No less than 238 churches are dedicated to St. Margaret; but it is probable that some of these, especially in the North of England, may belong to St. Margaret, Queen of Scotland. She is represented with the martyr's crown and palm: sometimes she stands piercing a dragon with a long cross, or emerges from its rent body, while her robe is yet passing through its mouth. She was esteemed as the patron of women in childbirth. [Sar. Ep. and Gosp.: Ecclus. li. 9—12. St. Matt. xiii. 44—52.]

22] St. Mary Magdalen.—The Western Church anciently recognised Mary Magdalen, the sister of Lazarus, and "the woman that was a sinner," as one and the same person, while the Eastern Church has held them to be distinct. The latter opinion having been to a great extent received in England since the Reformation, the special office has been removed from the First Book of Edward VI., and the festival has ceased to be a "red-letter day." In the Greek Church she is esteemed as the equal of the Apostles, as having been the first witness of the Resurrection. She is supposed to have retired to Ephesus with the Blessed Virgin and St. John, and to have been buried there. Her relics were translated to Constantinople by the Emperor Leo the Philosopher, and placed in a church dedicated to St. Lazarus, as if under the supposition that she was his sister. In Western art she is represented with long golden hair, and always having near her the alabaster box of ointment. She is often pictured as a penitent, in a cave, with a simple cross and a skull, and sometimes she is being carried by angels to heaven. The Collect in the First Book of Edward VI. was as follows:—"Merciful Father, give us grace that we never presume to sin through the example of any creature; but if it shall chance us at any time to offend Thy Divine Majesty, that then we may truly repent and lament the same, after the example of Mary Magdalen, and by a lively faith obtain remission of all our sins, through the only merits of Thy Son our Saviour Christ. Amen." The Epistle and Gospel were from the Salisbury Missal, as here given. [Sar. Ep. and Gosp.: Prov. xxxi. 10—31. St. Luke vii. 36—50.]

26] St. Anne, Mother of the B. V. M.—We have no information whatever in Holy Scripture respecting the genealogy of

the Blessed Virgin, except that she was of the "house and lineage of David." But St. John Damascene extols the virtue of St. Joachim and St. Anna, speaking of them as her parents; and St. Anne is frequently represented in the catacombs at Rome, with her name in connexion with the figure. She was doubtless honoured in the Primitive Church as the parent of the Mother of God, and as such retains her place in our Calendar. The Emperor Justinian I. built a church at Constantinople in honour of St. Anne, cir. A.D. 550. In the Catacombs and in other early representations she has her hands stretched out as in prayer, and has near her a dove, with a ring or crown in its beak. In Mediæval times she is figured with a book in her hand, teaching the Blessed Virgin to read, and sometimes pointing to the words "*Radix Jesse floruit.*" [Sar. Ep. and Gosp.: Prov. xxxi. 10—31. St. Matt. i. 1—16.]

AUGUST HATH XXXI. DAYS.

				A.D. 1871.				A.D. 1661.			
				Morning Prayer.		Evening Prayer.		Morning Prayer.		Evening Prayer.	
				1 Lesson.	*2 Lesson.*	*1 Lesson.*	*2 Lesson.*	*1 Lesson.*	*2 Lesson.*	*1 Lesson.*	*2 Lesson.*
1	c	Calendæ.	Lammas Day.	Prov. xxvii. to [*v.* 23.	Rom. ii. to *v.* 17.	Prov. xxviii. to [*v.* 15.	Matt. xvi. *v.* 24 [to xvii. *v.* 14.	Jer. xxix.	John xx.	Jer. xxx.	Heb. iv.
2	d	4. Non.		xxx. to *v.* 18.	ii. *v.* 17.	xxxi. *v.* 10.	xvii. *v.* 14.	xxxi.	xxi.	xxxii.	v.
3	e	3. Non.		Eccles. i.	iii.	Eccles. ii. to *v.* [12.	xviii. to *v.* 21.	xxxiii.	Acts i.	xxxiv.	vi.
4	f	Pr. Non.		iii.	iv.	iv.	xviii. *v.* 21 to [xix. *v.* 3.	xxxv.	ii.	xxxvi.	vii.
5	g	Nonæ.		v.	v.	vi.	xix. *v.* 3 to *v.* 27.	xxxvii.	iii.	xxxviii.	viii.
6	A	8. Id.	Transfiguration of [our Lord.	vii.	vi.	viii.	xix. *v.* 27 to xx. [*v.* 17.	xxxix.	iv.	xl.	ix.
7	b	7. Id.	Name of Jesus.	ix.	vii.	xi.	xx. *v.* 17.	xli.	v.	xlii.	x.
8	c	6. Id.		xii.	viii. to *v.* 18.	Jeremiah i.	xxi. to *v.* 23.	xliii.	vi.	xliv.	xi.
9	d	5. Id.		Jer. ii. to *v.* 14.	viii. *v.* 18.	v. to *v.* 19.	xxi. *v.* 23.	xlv. xlvi.	vii.	xlvii.	xii.
10	e	4. Id.	S. Laurence, Achd.	v. *v.* 19.	ix. to *v.* 19.	vi. to *v.* 22.	xxii. to *v.* 15.	xlviii.	viii.	xlix.	xiii.
11	f	3. Id.	[of Rome and M.	vii. to *v.* 17.	ix. *v.* 19.	viii. *v.* 4.	xxii. *v.* 15 to *v.* [41.	l.	ix.	li.	James i.
12	g	Pr. Id.		ix. to *v.* 17.	x.	xiii. *v.* 8 to *v.* [24.	xxii. *v.* 41 to [xxiii. *v.* 13.	lii.	x.	Lam. i.	ii.
13	A	Idus.		xv.	xi. to *v.* 25.	xvii. to *v.* 19.	xxiii. *v.* 13.	Lam. ii.	xi.	iii.	iii.
14	b	19. Cal. Sept.		xviii. to *v.* 18.	xi. *v.* 25.	xix.	xxiv. to *v.* 29.	iv.	xii.	v.	iv.
15	c	18. Cal.		xxi.	xii.	xxii. to *v.* 13.	xxiv. *v.* 29.	Ezek. ii.	xiii.	Ezek. iii.	v.
16	d	17. Cal.		xxii. *v.* 13.	xiii.	xxiii. to *v.* 16.	xxv. to *v.* 31.	vi.	xiv.	vii.	1 Pet. i.
17	e	16. Cal.		xxiv.	xiv. and xv. to [*v.* 8.	xxv. to *v.* 15.	xxv. *v.* 31.	xiii.	xv.	xiv.	ii.
18	f	15. Cal.		xxvi.	xv. *v.* 8.	xxviii.	xxvi. to *v.* 31.	xviii.	xvi.	xxxiii.	iii.
19	g	14. Cal.		xxix. *v.* 4 to *v.* [20.	xvi.	xxx.	xxvi. *v.* 31 to *v.* [57.	xxxiv.	xvii.	Dan. i.	iv.
20	A	13. Cal.		xxxi. to *v.* 15.	1 Cor. i. to *v.* 26.	xxxi. *v.* 15 to [*v.* 38.	xxvi. *v.* 57.	Dan. ii.	xviii.	iii.	v.
21	b	12. Cal.		xxxiii. to *v.* 14.	i. *v.* 26 and ii.	xxxiii. *v.* 14.	xxvii. to *v.* 27.	iv.	xix.	v.	2 Pet. i.
22	c	11. Cal.		xxxv.	iii.	xxxvi. to *v.* 14.	xxvii. *v.* 27 to [*v.* 57	vi.	xx.	vii.	ii.
23	d	10. Cal.	Fast.	xxxvi. *v.* 14.	iv. to *v.* 18.	xxxviii. to *v.* 14.	xxvii. *v.* 57.	viii.	xxi.	ix.	iii.
24	e	9. Cal.	S. Bartholomew,		iv. *v.* 18 and v.		xxviii.		xxii.		1 John i.
25	f	8. Cal.	A. and M.	xxxviii. *v.* 14.	vi.	xxxix.	Mark i. to *v.* 21.	x.	xxiii.	xi.	ii.
26	g	7. Cal.		l. to *v.* 21.	vii. to *v.* 25.	li. *v.* 54.	i. *v.* 21.	xii.	xxiv.	Hosea i.	iii.
27	A	6. Cal.		Ezek. i. to *v.* 15.	vii. *v.* 25.	Ezek. i. *v.* 15.	ii. to *v.* 23.	Hos. ii. iii.	xxv.	iv.	iv.
28	b	5. Cal.	S. Augustine, Bish.	ii.	viii.	iii. to *v.* 15.	ii. *v.* 23 to iii. *v.* [13.	v. vi.	xxvi.	vii.	v.
			[of Hippo, C.D.								
29	c	4. Cal.	Beheading of S.	iii. *v.* 15.	ix.	viii.	iii. *v.* 13.	viii.	xxvii.	ix.	2, 3 John.
30	d	3. Cal.	[John Baptist.	ix.	x. and xi. *v.* 1.	xi. *v.* 14	iv. to *v.* 35.	x.	xxviii.	xi.	Jude.
31	e	Pr. Cal.		xii. *v.* 17.	xi. *v.* 2 to *v.* 17.	xiii. to *v.* 17.	iv. *v.* 35 to v. *v.* [21.	xii.	Matt. i.	xiii.	Rom. i.

The Calendar with the Table of Lessons.

COMPARATIVE VIEW OF THE CALENDAR FOR AUGUST.

	BEDE, A.D. 735.	SALISBURY USE, A.D. 1514.	MODERN ROMAN.	EASTERN.
1	The Maccabees.	St. Peter's Chains.	St. Peter's Chains, the Holy Machabees.	
2	St. Stephen, Pontiff.	St. Stephen, Pope and Mart.	SS. Alphonsus Liguori and Stephen.	Translation of St. Stephen, Pro-
3		Invention of St. Stephen, Pro-	Finding of St. Stephen, Proto-martyr.	[to-martyr.
4		[to-martyr.	St. Dominic.	The Seven holy Children at
5		St. Oswald.	Dedication of the Church of the B. V. M. ad Nives.	[Ephesus.
6	SS. Xystus, Felicissimus, and	Transfiguration.	Transfiguration of our Lord, SS. Xystus, Felicis-	Transfiguration.
	[Agapetus.		[simus, and Agapitus.	
7		Name of Jesus, St. Donatus.	St. Cajetan.	
8		St. Cyriacus and his fellow-	SS. Cyriacus, Largus, and Smaragdus.	
9		St. Romanus. [martyrs.	St. Romanus.	
10	St. Laurence.	St. Laurence.	St. Laurence.	St. Matthias, Apostle.
11	St. Tiburtius.	St. Tiburtius.	SS. Tiburtius and Susanna.	St. Laurence.
12		[martyrs.	St. Clare.	
13		St. Hippolytus and his fellow-	SS. Hippolytus and Cassian.	
14		St. Eusebius.	St. Eusebius.	
15	Assumption of St. Mary	Assumption of B. V. Mary.	Assumption of the B. V. Mary.	The "falling asleep" of the B.
16			St. Hyacinth.	[V. Mary.
17				
18	St. Agapetus.	St. Agapetus.		
19		St. Magnus.		
20				
21			St. Bernard.	St. Thaddeus, Apostle.
22	St. Timothy.		St. Jane Francis.	Samuel the Prophet.
23		SS. Timothy and Apollinaris.	SS. Timothy, Hippolytus, and Symphorian.	
24		St. Bartholomew.	St. Philip Benitius.	
25	St. Bartholomew		St. Bartholomew.	St. Eutyches.
26			St. Louis, King.	Translation of St. Bartholomew.
27		St. Rufus.	St. Zephyrinus.	
28	St. Augustine.	St. Augustine of Hippo.	St. Joseph Calasanctius.	
29	Passion of St. John Baptist.	Behead. of St. John Baptist.	SS. Augustin and Hermes.	
30		SS. Felix and Adauctus.	Decollation of St. John Baptist, St. Sabina,	Behead. of St. John Baptist.
31		St. Cuthburga.	SS. Rose of Lima, Felix, and Adauctus.	SS. Alexander, John, and Paul
			St. Aidan, Bishop of Lindisfarne.	[the younger. Patriarchs of
				[Constantinople.

1] LAMMAS DAY.—The observation of this day as a feast of thanksgiving for the first-fruits of the corn dates from Saxon times, in which it was called *Hlaf-mæsse*, or Loaf-mass, from the offering, at the Mass, of bread made of the new corn. Other explanations, *e.g.* Lamb-mass, Ad Vincu*la mass*, &c., have been given, but the above is certainly the true one, as appears from the Saxon Menology, &c. This is one of the four *Cross-quarter* days, at which rents were formerly due.

6] TRANSFIGURATION.—This festival was instituted in the Greek Church as early as A.D. 700, and appears to have been observed at Rome in the time of St. Leo (cir. 450). Pope Calixtus the Third issued a bull for its general observance, A.D. 1457, in remembrance of the deliverance of Belgrade from Mahomet the Second. The glorious mystery of the Transfiguration is related by the three former Evangelists; but the festival has never ranked with the other festivals of our Lord, probably because its theological significance, though great, has appeared to be less evident than that of the rest. [Sar. Ep. and Gosp. : 2 St. Pet. i. 16—19. St. Matt. xvii. 1—9.]

7] NAME OF JESUS.—This commemoration was removed at the Reformation from the Second Sunday after the Epiphany, but in Saxon times it was observed on the Feast of the Circumcision. The special point which it sets before us is the peculiar sanctity of that Name at which every knee should bow, and in the power of which countless miracles have been wrought; a sanctity in some respects analogous to that of the Sacred Name Jehovah, but representing to us the Love of the Saviour as well as the Majesty of His Godhead. The acknowledged symbol of this name in our Church for many centuries has been ihc or ihs; Anglicized forms of I.H.C., the first three letters in the Greek form of the name IHCOYC. But I.H.S. is a modern alteration originating with the Jesuits, whose symbol it is, and representing "Jesus Hominum Salvator." [Sar. Ep. and Gosp. : Acts iv. 8—12. St. Matt. i. 20—23.]

10] ST. LAURENCE, the Deacon and Martyr, is said to have been of Spanish extraction, but nothing is certainly known respecting his early years. He was ordained Deacon by St. Sixtus II., and soon afterwards appointed chief of the Seven Deacons of Rome. The Christians were at this time suffering under the eighth general persecution, and the Bishop of Rome was led forth to martyrdom in A.D. 258. Laurence, the Deacon, made a most affecting appeal to be allowed to suffer with his "father," whom he had so often assisted in offering the Holy Sacrifice. This did not come to pass; but within a week he drew upon himself the fury of the persecutors by refusing to deliver up the property of the Church, and shewing instead the poor Christians as the real treasures of Christ. He was instantly seized, and put to the torture, but could not be compelled to deny Christ. He was then laid on an iron frame with bars like a gridiron, and slowly burnt to death over live coals. He suffered with marvellous patience and tranquillity, praying for the conversion of Rome. Prudentius, in a beautiful hymn, ascribes the final conversion of the city to this martyr's intercession. He is named in the earliest Roman Calendar, A.D. 354, and his name has always been in the Canon of the Roman mass. No less than 250 churches are dedicated to him in England, and he was honoured by a vigil and octave in this country as well as at Rome. He is one of the three "Minor" Saints in the Calendar of Queen Elizabeth's reign. His distinguishing emblem is the gridiron, and he is represented as a young man in alb and dalmatic, carrying a clasped book, or a bag, the latter in allusion to the treasure he refused to deliver up. The Palace of the Escurial, about fifteen miles from Madrid, was built by Philip the Second, A.D. 1563, in place of a monastery dedicated to St. Laurence, which he had been obliged to demolish in some military operations. It is built on the plan of a gridiron, which form is also carried into all the details. [Sar. Ep. and Gosp. : 2 Cor. ix. 6—10. St. John xii. 24—26.]

28] ST. AUGUSTINE, or Austin, was one of the most illustrious of the Fathers, and is honoured as one of the Four Doctors of the Western Church. He was born of a good family, A.D. 354, at Togaste, in Numidia. His mother Monica was a Christian; his father Patricius, a Pagan. Both paid great attention to the education of their son, the mother to his spiritual training, the father to that secular education which was the foundation of his subsequent fame as a scholar. After being taught at home for a while, he was sent to Madaura to be perfected in grammar and rhetoric. Returning home at the age of fifteen, he spent a year in idleness, and, to the great sorrow of his holy mother, acquired dissolute habits. After this he was sent to complete his education at Carthage, and here he plunged still deeper into vice and dissipation. He did, however, devote some portion of his time to study, and began to read the Holy Scriptures, which, of course, he could not at this period of his life appreciate. He then fell into the Manichæan heresy, which appears to have accorded but too well with his pride of intellect and profligacy of life. St. Monica was deeply grieved at the errors of her son, and would not even eat with him; but being assured by a holy Bishop that the son of so many prayers and tears could not be lost, she became reconciled to him again. About this time he began to distrust Manichæism, and took to scepticism. Being rhetoric professor at Milan in A.D. 384, he was

attracted by the Sermons of St. Ambrose, through whose influence he was gradually converted to the Catholic faith, and was baptized A.D. 387. The *Te Deum* is sometimes called the Hymn of St. Ambrose and St. Augustine, from a tradition that it was composed and sung by them on this occasion. [See p. 154.] After a diligent study of St. Paul's Epistles and of theology generally under the direction of St. Ambrose, he returned to Togaste, where he formed a small society of brethren who devoted themselves to a religious life. In A.D. 391 he was admitted to Holy Orders by Valerius, Bishop of Hippo, whose coadjutor in the episcopate he became in 395, having spent the previous four years in retirement. He began to write against the Donatists in 394. In 396 he succeeded Valerius, and was obliged to occupy the Bishop's residence, but here he also established a community of clergy living by rule, which afterwards developed into the Order of Augustinian Canons. After an episcopate of thirty-five years he lived to see Hippo besieged by the Vandals. Augustine and his clergy earnestly prayed for deliverance from the Church's foes; but in the third month of the siege he died of a fever, on August 28th, A.D. 430, in his seventy-seventh year, and was buried in the Church of St. Stephen. He had been summoned to the third general council, but the Emperor's messenger arrived just too late to find him alive. Nearly fifty years afterwards the African Bishops carried the body with them to Sardinia, whither they were banished by Huneric, and about A.D. 710 it was purchased from the Saracens by the Lombards, and solemnly translated to the Church of St. Peter at Pavia, where it now rests. His festival was observed at Carthage, a century after his death, and is a holiday of obligation in the Spanish dominions. The distinguishing emblem of St. Augustine is a child with a shell, in allusion to his vision of the Infant Jesus pouring water into a hole in the sand of the shore, to show him the impossibility of understanding the mystery of the Trinity. Sometimes a heart, or an eagle, are represented with him. [Sar. Ep. and Gosp.: Ecclus. xlvii. 8—11. St. Matt. v. 13—19.]

29] This minor festival of ST. JOHN the Baptist commemorates his being beheaded at the instigation of Herodias, as related in Matt. xiv. 1—12. It is probable that the event took place shortly before the Passover, A.D. 32; and that it is celebrated on the 29th of August as the day on which some translation of his relics took place. Portions of his head are said to be still kept at Amiens and at Rome. He was held in great honour in this country, upwards of 390 churches being dedicated to him, and his decollation, and the circumstances connected with it, were favourite subjects in mediæval representations. The Nativity of St. John the Baptist (June 24th) is observed as his greater festival, probably because of his miraculous birth, and its connexion with that of our Blessed Lord. The *Agnus Dei* is his distinguishing emblem, and he is represented clad in skins, carrying a vexillum or pennon with the words *Ecce, agnus Dei*. [Prov. x. 28—32, and xi. 3, 6, 8—11. St. Mark vi. 17—29.]

				A.D. 1871. Morning Prayer. 1 Lesson.	A.D. 1871. Morning Prayer. 2 Lesson.	A.D. 1871. Evening Prayer. 1 Lesson.	A.D. 1871. Evening Prayer. 2 Lesson.	A.D. 1661. Morning Prayer. 1 Lesson.	A.D. 1661. Morning Prayer. 2 Lesson.	A.D. 1661. Evening Prayer. 1 Lesson.	A.D. 1661. Evening Prayer. 2 Lesson.
1	f	Calendæ.	Giles, Abbot and Confessor.	Ezekiel xiii. *v.* [17.	1 Cor. xi. *v.* 17.	Ezekiel xiv. to [*v.* 12.	Mark v. *v.* 21.	Hosea xiv.	Matt. ii.	Joel i.	Rom. ii.
2	g	4. Non.		xiv. *v.* 12.	xii. to *v.* 28.	xvi. *v.* 44.	vi. to *v.* 14.	Joel ii.	iii.	iii.	iii.
3	A	3. Non.		xviii. to *v.* 19.	xii. *v.* 28 and [xiii.	xviii. *v.* 19.	vi. *v.* 14 to *v.* [30.	Amos i.	iv.	Amos ii.	iv.
4	b	Pr. Non.		xx. to *v.* 18.	xiv. to *v.* 20.	xx. *v.* 18 to *v.* 33.	vi. *v.* 30.	iii.	v.	iv.	v.
5	c	Nonæ.		xx. *v.* 33 to *v.* 44.	xiv. *v.* 20.	xxii. *v.* 23.	vii. to *v.* 24.	v.	vi.	vi.	vi.
6	d	8. Id.		xxiv. *v.* 15.	xv. to *v.* 35.	xxvi.	vii. *v.* 24 to viii. [*v.* 10.	vii.	vii.	viii.	vii.
7	e	7. Id.	Eunurchus, Bishop of Orleans.	xxvii. to *v.* 26.	xv. *v.* 35.	xxvii. *v.* 26.	viii. *v.* 10 to ix. [*v.* 2.	ix.	viii.	Obadiah iii.	viii.
8	f	6. Id.	Nativity of the B.	xxviii. to *v.* 20.	xvi.	xxxi.	ix. *v.* 2 to *v.* 30.	Jonah i.	ix.	Jonah ii.	ix.
9	g	5. Id.	[Virgin Mary.	xxxii. to *v.* 17.	2 Cor. i. to *v.* 23.	xxxiii. to *v.* 21.	ix. *v.* 30.	iv.	x.	Micah i.	x.
10	A	4. Id.		xxxiii. *v.* 21.	i. *v.* 23 to ii. *v.* [14.	xxxiv. to *v.* 17.	x. to *v.* 32.	Micah ii.	xi.	iii.	xi.
11	b	3. Id.		xxxiv. *v.* 17.	ii. *v.* 14 and iii.	xxxvi. *v.* 16 to [*v.* 33.	x. *v.* 32.	iv.	xii.	v.	xii.
12	c	Pr. Id.		xxxvii. to *v.* 15.	iv.	xxxvii. *v.* 15.	xi. to *v.* 27.	vi.	xiii.	vii.	xiii.
13	d	Idus.		xlvii. to *v.* 13.	v.	Daniel i.	xi. *v.* 27 to xii. [*v.* 13.	Nahum i.	xiv.	Nahum ii.	xiv.
14	e	18. Cal. Oct.	Holy Cross Day.	Daniel ii. to *v.*	vi. and vii. *v.* 1.	ii. *v.* 24.	xii. *v.* 13 to *v.* 35.	iii.	xv.	Hab. i.	xv.
15	f	17. Cal.		iii. [24.	vii. *v.* 2.	iv. to *v.* 19.	xii. *v.* 35 to xiii. [*v.* 14.	Hab. ii.	xvi.	iii.	xvi.
16	g	16. Cal.		iv. *v.* 19.	viii.	v. to *v.* 17.	xiii. *v.* 14.	Zeph. i.	xvii.	Zeph. ii.	1 Cor. i.
17	A	15. Cal.		v. *v.* 17.	ix.	vi.	xiv. to *v.* 27.	iii.	xviii.	Haggai i.	ii.
18	b	14. Cal.	Lambert, Bishop [and Martyr.	vii. to *v.* 15.	x.	vii. *v.* 15.	xiv. *v.* 27 to *v.* [53.	Haggai ii.	xix.	Zech. i.	iii.
19	c	13. Cal.		ix. to *v.* 20.	xi. to *v.* 30.	ix. *v.* 20.	xiv. *v.* 53.	Zech. ii. iii.	xx.	iv. v.	iv.
20	d	12. Cal.	Fast.	x. to *v.* 20.	xi. *v.* 30 to xii. [*v.* 14.	xii.	xv. to *v.* 42.	vi.	xxi.	vii.	v.
21	e	11. Cal.	S. Matthew, Ap., Evan., and Mart.		xii. *v.* 14 and [xiii.		xv. *v.* 42 and [xvi.		xxii.		vi.
22	f	10. Cal.		Hosea ii. *v.* 14.	Gal. i.	Hosea iv. to *v.*	Luke i. to *v.* 26.	viii.	xxiii.	ix.	vii.
23	g	9. Cal.		v. *v.* 8 to vi. *v.* 7.	ii.	vii. *v.* 8. [13.	i. *v.* 26 to *v.* 57.	x.	xxiv.	xi.	viii.
24	A	8. Cal.		viii.	iii.	ix.	i. *v.* 57.	xii.	xxv.	xiii.	ix.
25	b	7. Cal.		x.	iv. to *v.* 21.	xi. and xii. to	ii. to *v.* 21.	xiv.	xxvi.	Malachi i.	x.
26	c	6. Cal.	S. Cyprian, Archb. [of Carthage and M.	xiii. to *v.* 15.	iv. *v.* 21 to *v.* [13.	xiv. [*v.* 7.	ii. *v.* 21.	Malachi ii.	xxvii.	iii.	xi.
27	d	5. Cal.		Joel i.	v. *v.* 13.	Joel ii. to *v.* 15.	iii. to *v.* 23.	iv.	xxviii.	Tobit i.	xii.
28	e	4. Cal.		ii. *v.* 15 to *v.* 28.	vi.	ii. *v.* 28 to iii. [*v.* 9.	iv. to *v.* 16.	Tobit ii.	Mark i.	iii.	xiii.
29	f	3. Cal.	S. Michael, and all Angels.						*ii.		*xiv.
30	g	Pr. Cal.	S. Jerome, Pr. Conf. [and Doct.	iii. *v.* 9.	Eph. i.	Amos i. and ii. [to *v.* 4.	iv. *v.* 16.	iv.	iii.	vi.	xv.

* There are proper Second Lessons for both Morning and Evening Prayer, and the ordinary ones were doubtless left in by mistake.

The Calendar with the Table of Lessons

COMPARATIVE VIEW OF THE CALENDAR FOR SEPTEMBER.

	BEDE, A.D. 735.	SALISBURY USE, A.D. 1514.	MODERN ROMAN.	EASTERN.
1		SS. Giles and Priscus.	SS. Raymond Nonnatus, Giles, and the Twelve	New Year's Day. Joshua.
2			St. Stephen, King. [Brethren,	
3				
4		Transl. of St. Cuthbert.		Moses the Prophet.
5		St. Bertinus.	St. Laurence Justinian.	Zacharias, Father of St. John
6				[Baptist.
7				
8	Nativity of St. Mary.	Nativity of B. V. Mary.	Nativity of B. V. Mary. St. Adrian.	Nativity of B. V. Mary.
9		St. Gorgonius.	St. Gorgonius.	SS. Joachim and Anna.
10			St. Nicolas of Tolentinum.	
11	SS. Prothus and Jacinthu	SS. Prothus and Jacinthus.	SS. Protus and Hyacinth.	
12				
13				
14	SS. Cornelius and Cyprian.	Holy Cross Day. SS. Corne-	Exaltation of the Holy Cross.	Exaltation of the Holy Cross.
15		[lius and Cyprian.	St. Nicomedes.	
16		St. Edith.	SS. Cornelius and Cyprian, Euphemia, Lucy and	St. Euphemia.
17		St. Lambert.	[Gemmianus.	
18			Impression of the S. wounds of St. Francis.	
19			St. Joseph of Cupertinum.	
20			St. Januarius and his Companions.	
21	St. Matthew.	SS. Matthew and Laudus.	St. Eustachius and his Companions.	
22	St. Maurice and his fellow-	St. Maurice and his fellow-	St. Matthew.	St. Quadratus, Apostle.
23	[Martyrs.	[Martyrs.	SS. Thomas of Villanova, Maurice and his Com-	
24		St. Thecla.	[panions.	
25	Conception of St. John B.		SS. Linus and Thecla.	Conception of St. John B.
26		St. Firmin.	Blessed Virgin Mary of Mercy.	St. Thecla.
27		SS. Cyprian and Justina.	SS. Cyprian and Justina.	
28	SS. Cosmas and Damian.	SS. Cosmas and Damian.	SS. Cosmas and Damian.	
29			St. Wenceslaus.	
30	St. Michael.	St. Michael.	St. Michael.	
	St. Jerome.	St. Jerome.	St. Jerome.	

1] The accounts of the life of ST. GILES, or Ægidius, are rather confused, on account of there having been an Abbot of Arles of the same name in the preceding century. The saint commemorated on this day was born at Athens, about the middle of the seventh century, and was of noble parentage. When a young man he sold all that he had, and retired into a forest in the diocese of Nismes, where he lived in seclusion with one companion named Veredemus. Here they lived on such food as the forest afforded, and were nourished also by the milk of a tame hind. The creature having been scented by the King's dogs, was driven to her masters for protection, and thus the King discovered St. Giles in his retreat. Here he gave him land for a monastery of Benedictine monks, where he ruled as abbot for upwards of fifty years, and the spot was called Vallis Flaviana, from the name of its founder, Flavius Wamba. In A.D. 720 he had to take refuge from the Saracens at Orleans. He was, however, enabled to return to his abbey, where he died, A.D. 725. From his being said to have refused to be cured of a lameness, he is esteemed as the patron of cripples, and the churches dedicated to him, which are numerous both in this country and on the Continent, have generally been in the suburbs of cities, in order to afford poor and lame travellers a ready opportunity of resorting to them, on their entering from the country. [Sar. Ep. and Gosp.: Ecclus. xxxix. 5—9. St. Luke xi. 33—36.]

7] ST. EUNURCHUS, or Evortius, Bishop of Orleans, was famous in the ancient Western Martyrologies, and hence probably has found a place in our Calendar. There are various stories relating to him, but no important information of a reliable nature, further than that he flourished about the middle of the fourth century. He is said to have been pointed out as a fit person for the office of a bishop by a dove alighting on his head; but the story is told of others, and is plainly symbolical of his designation for that office by the Holy Ghost.

8] The institution of the Feast of the NATIVITY OF THE BLESSED VIRGIN has been ascribed to Pope Sergius, cir. A.D. 695, and was universally celebrated in Mediæval times, with octave and vigil. We have no other particulars respecting the parentage of the Blessed Virgin, than that she was "of the house and lineage" of David. Tradition names her father Joachim, and her mother St. Anne [see July 26]. [Sar. Ep. and Gosp.: Ecclus. xxiv. 17—22, and Wisd. iv. 1—7. Alternate days during the Octave, St. Matt. i. 1—16. The Octave, St. Luke xi. 27, 28.]

14] HOLY CROSS DAY.—This is also called the Feast of the Exaltation of the Holy Cross, and though it is not in Bede's Calendar, it, as well as the 3rd of May, was called "Roodmasday" by our Saxon ancestors. It is kept in honour of the public exposition of a portion of the Cross, in the basilica erected at Jerusalem by the Empress Helena [see May 3]. This church was solemnly consecrated on Sept. 13, A.D. 335, and on the next day, being Sunday, the precious relic was exposed from a lofty place within the building. The custom was continued annually, and so the festival has been observed on this day ever since, both in the East and in the West. This festival also commemorates that famous appearance of the "sign of the Son of Man in the heavens" which is said to have decided the conversion of the Emperor Constantine; and another event connected with it is the recovery by Heraclius [A.D. 629] of that portion of the Cross which had been carried away from Jerusalem, by Chosroes, King of the Persians, A.D. 614. There are no less than 106 churches in England under the designation either of Holy Rood or of St. Cross.

The Ember Days in September are the Wednesday, Friday, and Saturday after Holy Cross Day. [Sar. Ep. and Gosp.: Gal. v. 10—12, and vi. 12—14. St. John xii. 31—36.]

17] ST. LAMBERT, or Landebert, was born of Christian parents of rank and wealth, at Maestricht, where, after a careful education, he was committed to the care of St. Theodard, the Bishop, at whose death he succeeded to the see. When Childeric, King of France, was dethroned and murdered, in A.D. 673, Lambert, who was known to be his friend, was driven into exile. Being afterwards restored, he laboured much for the conversion of the heathen. In the fortieth year of his episcopate he was murdered, on the 17th of September, A.D. 709, having incurred the anger of the King's officer, Pepin, Lord of Herstal, by boldly rebuking vice: and thus he came to be considered a martyr. Through the translation of his relics thither, the village of Liège became a city: but the Cathedral of St. Lambert was destroyed at the Revolution. [Sar. Ep. and Gosp.: Heb. v. 1—6. St. Matt. ix. 35—38, and x. 7, 8, 16.]

26] ST. CYPRIAN, ARCHBISHOP OF CARTHAGE, AND MARTYR.—This festival was originally kept, together with that of St. Cornelius, Bishop of Rome, on the 14th of September, but on account of Holy Cross Day, was transferred to the 16th, on which day the Eastern and Roman Churches still keep it, as did the Mediæval English Church. In the Sarum and Roman Calendars the 26th was devoted to another St. Cyprian, a converted magician of Antioch. The famous St. Cyprian, of Carthage, was born in that city to the rank of a senator, and for many years he was celebrated for his eloquence, and as a teacher of rhetoric. When past middle age he was converted, and having been prepared for baptism by a priest named Cæcilius, he took from him his Christian

name. Being ordained priest, he soon after this succeeded Donatus in the see of Carthage, A.D. 248. He is described as having been a model of what a bishop ought to be. But the Decian persecution soon disturbed the Church, and the decree reached Carthage, A.D. 250. The heathen furiously raged together, crying, "*Cyprianus ad leones: Cyprianus ad bestias,*" and also calling him *Coprianus* in contempt, thus fulfilling literally the words of St. Paul [1 Cor. iv. 13]. He used the liberty which our Lord had given [St. Matt. x. 23] to flee from persecution for the sake of his flock, and after the death of the tyrant was enabled to return. Great difficulty was now felt respecting the restoration of those who had lapsed, and St. Cyprian assembled a synod, at which a wise and moderate conclusion was arrived at. About A.D. 255 arose that famous controversy with St. Stephen, Bishop of Rome, on the subject of heretical baptism, which shows so conclusively that the African Church did not consider that the word of the Bishops of Rome at once settled any such matter. St. Cyprian held, contrary to the opinion which has generally prevailed since, that such baptism, even if administered with the right words and the right matter, was invalid. He was at last beheaded by the Emperor Galerius, Sept. 14, A.D. 258. His works have great value. [Sar. Ep. and Gosp.: Wisd. v. 15—19. St. Matt. x. 23—25.]

30] St. Jerome, Priest, Confessor, and Doctor.—This celebrated Father was born at Stridonium (now Sdrigni), in Italy, near Aquileia, about A.D. 342. He was educated in his native town for some years, and then was sent to Rome to study under Donatus and Victorinus, two famous Grammarians. Here he made great progress, being stimulated by the feeling that the Christians were despised as too illiterate to worthily explain their tenets. He then travelled through Thrace and the provinces of Asia Minor, after which, in disgust at the half-pagan manners of the Christians, he retired, at the age of thirty-one, to a desert in Syria, where he led a very austere and studious life. Here he studied Hebrew with a converted Jew; and after visiting Jerusalem and Bethlehem was ordained priest at Antioch, A.D. 378. After this he led a very wandering life, studying at all the great seats of learning, and living in constant mortification. The latter part of his life was mainly occupied in writing against heretics. He peacefully departed, Sept. 30, A.D. 420, and was buried in a monastery he had founded at Bethlehem, whence his body was afterwards translated to the Church of St. Maria Maggiore at Rome. His greatest work was the translation of the Scriptures into Latin, and he was well fitted for it by his knowledge of Eastern languages, localities, manners, and customs. This formed the basis of the Latin Vulgate, from which were taken most of the portions of Scripture used in the Western Offices, and which has been universally received in the Latin Church.

St. Jerome is represented as an old man engaged in study, with a skull near him. He has generally a lion by his side, and wears or has near him a broad hat, having cords ending in plain tassels, similar to that of a cardinal, but the cords of the latter end in a sort of network terminating in tassels. [Sar. Ep. and Gosp.: Ecclus. xlvii. 8—11. St. Matt. v. 13—19.]

OCTOBER HATH XXXI DAYS.

				A.D. 1871. Morning Prayer. 1 Lesson.	A.D. 1871. Morning Prayer. 2 Lesson.	A.D. 1871. Evening Prayer. 1 Lesson.	A.D. 1871. Evening Prayer. 2 Lesson.	A.D. 1661. Morning Prayer. 1 Lesson.	A.D. 1661. Morning Prayer. 2 Lesson.	A.D. 1661. Evening Prayer. 1 Lesson.	A.D. 1661. Evening Prayer. 2 Lesson.
1	A	Calendæ.	Remigius, Bishop of [Rhemes.	Amos ii. *v.* 4 to [iii. *v.* 9.	Eph. ii.	Amos iv. *v.* 4.	Luke v. to *v.* 17.	Tobit vii.	Mark iv.	Tobit viii.	1 Cor. xvi.
2	b	6. Non.		v. to *v.* 18.	iii.	v. *v.* 18 to vi.	v. *v.* 17.	ix.	v.	x.	2 Cor. i.
3	c	5. Non.		vii.	iv. to *v.* 25.	viii. [*v.* 9,	vi. to *v.* 20.	xi.	vi.	xii.	ii.
4	d	4. Non.		xi.	iv. *v.* 25 to v. *v.* [22.	Obadiah	vi. *v.* 20.	xiii.	vii.	xiv.	iii.
5	e	3. Non.		Jonah i.	v. *v.* 22 to vi. [*v.* 10.	Jonah ii.	vii. to *v.* 24.	Judith i.	viii.	Judith ii.	iv.
6	f	Pr. Non.	Faith, Virgin and [Martyr.	iii.	vi. *v.* 10.	iv.	vii. *v.* 24.	iii.	ix.	iv.	v.
7	g	Nonæ.		Micah i. to *v.* 10.	Phil. i.	Micah ii.	viii. to *v.* 26.	v.	x.	vi.	vi.
8	A	8. Id.		iii.	ii.	iv.	viii. *v.* 26.	vii.	xi.	viii.	vii.
9	b	7. Id.	S. Denys, Areop.	v.	iii.	vi.	ix. to *v.* 28.	ix.	xii.	x.	viii.
10	c	6. Id.	[B. and M.	vii.	iv.	Nahum i.	ix. *v.* 28 to *v.* 51.	xi.	xiii.	xii.	ix.
11	d	5. Id.		Nahum ii.	Col. i. to *v.* 21.	iii.	ix. *v.* 51 to x. [*v.* 17.	xiii.	xiv.	xiv.	x.
12	e	4. Id.		Habakkuk i.	i. *v.* 21 to ii. *v.* 8.	Habakkuk ii.	x. *v.* 17.	xv.	xv.	xvi.	xi.
13	f	3. Id.	Translation of King	iii.	ii. *v.* 8.	Zeph. i. to *v.* 14.	xi. to *v.* 29.	Wisdom i.	xvi.	Wisdom ii.	xii.
14	g	Pr. Id.	[Edward Confessor.	Zeph. i. *v.* 14 to [ii. *v.* 4.	iii. to *v.* 18.	ii. *v.* 4.	xi. *v.* 29.	iii.	Lu. i. to *v.* [39.	iv.	xiii.
15	A	Idus.		iii.	iii. *v.* 18 and iv.	Haggai i.	xii. to *v.* 35.	v.	i. *v.* 39.	vi.	Galat. i.
16	b	17. Cal. Nov.		Hag. ii. to *v.* 10.	1 Thess. i.	ii. *v.* 10.	xii. *v.* 35.	vii.	ii.	viii.	ii.
17	c	16. Cal.	Etheldreda, Virg.	Zech. i. to *v.* 18.	ii.	Zech. i. *v.* 18 [and ii.	xiii. to *v.* 18.	ix.	iii.	x.	iii.
18	d	15. Cal.	S. Luke, Evangelist.		iii.		xiii. *v.* 18.		iv.		iv.
19	e	14. Cal.		iii.	iv.	iv.	xiv. to *v.* 25.	xi.	v.	xii.	v.
20	f	13. Cal.		v.	v.	vi.	xiv. *v.* 25 to xv. [*v.* 11.	xiii.	vi.	xiv.	vi.
21	g	12. Cal.		vii.	2 Thess. i.	viii. to *v.* 14.	xv. *v.* 11.	xv.	vii.	xvi.	Ephes. i.
22	A	11. Cal.		viii. *v.* 14.	ii.	ix. *v.* 9.	xvi.	xvii.	viii.	xviii.	ii.
23	b	10. Cal.		x.	iii.	xi.	xvii. to *v.* 20.	xix.	ix.	Ecclus. i.	iii.
24	c	9. Cal.		xii.	1 Tim. i. to *v.* 18.	xiii.	xvii. *v.* 20.	Ecclus. ii.	x.	iii.	iv.
25	d	8. Cal.	Crispin, Martyr.	xiv.	i. *v.* 18 and ii.	Malachi i.	xviii. to *v.* 31.	iv.	xi.	v.	v.
26	e	7. Cal.		Malachi ii.	iii.	iii. to *v.* 13.	xviii. *v.* 31 to [xix. *v.* 11.	vi.	xii.	vii.	vi.
27	f	6. Cal.	Fast.	iii. *v.* 13 and iv.	iv.	Wisdom i.	xix. *v.* 11 to *v.* [28.	viii.	xiii.	ix.	Phil. i.
28	g	5. Cal.	S. Simon & S. Jude, Ap. & Mar.		v.		xix. *v.* 28.		xiv.		ii.
29	A	4. Cal.		Wisdom ii.	vi.	iv. *v.* 7.	xx. to *v.* 27.	x.	xv.	xi.	iii.
30	b	3. Cal.		vi. to *v.* 22.	2 Tim. i.	vi. *v.* 22 to vii. [*v.* 15,	xx. *v.* 27 to xxi. [*v.* 5.	xii.	xvi.	xiii.	iv.
31	c	Pr. Cal.	Fast.	vii. *v.* 15.	ii.	viii. to *v.* 19.	xxi. *v.* 5.	xiv.	xvii.	xv.	Colos. i.

The Calendar with the Table of Lessons

COMPARATIVE VIEW OF THE CALENDAR FOR OCTOBER.

	BEDE, A.D. 735.	SALISBURY USE, A.D. 1514.	MODERN ROMAN.	EASTERN.
1	St. Remedius.	SS. Remigius and Melorus.	St. Remigius.	St. Ananias, Apostle.
2		SS. Thomas of Hereford and [Leger.	The Guardian Angels.	SS. Cyprian and Justina.
3	"Passio duorum Heuveddo-		St. Thomas, Bishop of Hereford.	St. Dionysius the Areopagite.
4	[rum."		St. Francis of Assisium.	
5			SS. Placidus and Companions.	
6		St. Faith.	St. Bruno.	
7		SS. Marcus and Marcellian.	SS. Mark, Sergius, Bacchus, Marcellus and Apule-	St. Thomas, Apostle.
8		[Martyrs.	[ius.	
9	SS. Marcellinus and Genuus.	St. Dionysius and his fellow-	St. Bridget.	
10	St. Paulinus.	St. Geron and his fellow-Mart.	SS. Dionysius, Rusticus, and Eleutherius.	St. James, son of Alphæus.
11		St. Nichasius and his fellow-	St. Paulinus.	
12		[Martyrs.	St. Francis Borgia.	St. Philip the Deacon.
13		Trans. of St. Edward Confessor.	St. Wilfrid.	
14		St. Calixtus.	St. Edward, King.	
15		St. Wulfran.	St. Callistus.	
16		St. Michael of the Mount.	St. Teresa.	St. Lucian of Antioch.
17		St. Etheldreda.		St. Longinus the Centurion.
18	St. Luke.	St. Luke.	St. Hedwiges.	Hosea the Prophet.
19		St. Frideswide.	St. Luke, Evangelist.	St. Luke, Apostle and Evang.
20			St. Peter of Alcantara.	Joel the Prophet.
21		The 11,000 Virgins.		
22			SS. Ursula and Companions, and Hilarion.	
23		St. Romanus.	St. John Cantius.	
24			Feast of our Most Holy Redeemer.	St. James, Apostle and brother
25			St. Raphael, Archangel.	[of God.
26		SS. Crispin and Crispinian, and	SS. John of Beverley, Chrysanthus, and Daria.	
27		[St. John of Beverley.	St. Evaristus.	
28	SS. Simon and Jude.	SS. Simon and Jude.		
29			SS. Simon and Jude.	
30			Venerable Bede.	The Patriarch Abraham.
31		St. Quintin.		[nus, &c.
				SS. Stachys, Amplias, Urba-

1] St. Remigius, Bishop of Rheims.—This saint, often called St. Remi, the "Apostle of France," was born about A.D. 439, of noble parents, long after their other children, his birth having been foretold by a hermit named Montanus. He received an education suitable to his station, and was always remarkable for the holiness of his life. So celebrated was he for his spiritual and other qualifications, that he was made Bishop of Rheims in the twenty-second year of his age, and was afterwards made Primate of Gaul, since which time Rheims has been the Metropolitan See of France. He is most known as having been instrumental in the conversion of King Clovis, from whom the subsequent French kings appear to have derived the titles of "Eldest Son of the Church," and "Most Christian King." The *ampulla* with which St. Remi anointed Clovis at his baptism is still preserved at Rheims, and has generally been used at the coronations of the French kings. He died in the ninety-sixth year of his age, and seventy-third of his episcopate, and was buried in the Church of St. Christopher at Rheims. His body was translated to the Benedictine Abbey, Oct. 1st, 1049, since which, Oct. 1st has been his festival instead of Jan. 13th, the day of his death. His distinguishing emblem is a dove bearing the *ampulla*. [Sar. Ep. and Gosp.: Heb. vii. 23—27. St. Luke xii. 35—40.]

6] St. Faith, V. and M.—This Virgin Martyr, also called Fides, suffered under Datian, the Roman Prefect of Gaul, in the latter part of the third century. She was born of Christian parents, and while still very young was brought to her trial. Refusing to sacrifice to Diana, she boldly confessed Christ, notwithstanding the most horrible tortures; endeavouring, as she said, to support in reality what her name signified. She was at last beheaded, having been previously beaten with rods, and bound with chains to a brazen bed, under which fire was placed; when several of the spectators, rebuking the tyrant, and following her example in refusing to sacrifice, suffered with her. St. Vincent [see Jan. 22] endured many tortures under this same Datian, who appears to have been one of the greatest monsters of cruelty that the ages of persecution ever produced. St. Faith is represented with the instruments of her martyrdom, and wears the crown of victory. Sixteen churches, including that under the choir of St. Paul's Cathedral, which is now used only for burials, are dedicated to her. [Sar. Ep. and Gosp.: Ecclus. li. 9—12. St. Matt. xiii. 44—52.]

9] St. Denys Areop., B. and M.—It would seem that in the Roman and Sarum Missals this saint has been confounded with the Patron of France, for the "companions" of this later St. Denys are mentioned together with him in the Calendar, Collect, etc., while the Epistle is from the Acts of the Apostles, and relates to the conversion of "Dionysius the Areopagite," the "woman named Damaris, and others with them;" an inconsistency which remains to this day in the Roman Offices. St. Denys, or Dionysius, was a member of the Upper Council of Athens, which held its sittings on "Mars' Hill," and was converted by the preaching of St. Paul when the Apostle was brought before that Court. Eusebius mentions him as having been first Bishop of Athens, where also he is related to have suffered martyrdom under Domitian, cir. A.D. 96. The celebrated treatise on the Heavenly Hierarchies, ascribed to him, is generally considered to be spurious. In the Greek Church he is commemorated on the third of the month. This saint has no distinguishing emblem, but his namesake of France bears a mitred head in his hands, symbolizing his death by decapitation. [Sar. Ep. and Gosp.: Acts xvii. 16—34. St. Luke vi. 17—23.]

13] Transl. of King Edward Conf.—St. Edward the Confessor is pre-eminently our national saint. He was born in Oxfordshire, and succeeded his father, King Ethelred, A.D. 1041. Having suffered much at the hands of the Danes, he had in his youth vowed to make a pilgrimage to Rome, and wished to fulfil his intention as soon as he became King. But such was the danger attending his absence from England, that Leo IX. dispensed with the performance of the vow on condition that he would give to the poor the money the pilgrimage would have cost him, and found or re-found a monastery in honour of St. Peter. This led to the re-establishment of the already ancient Abbey of Westminster on a new and magnificent footing. The buildings were completed and solemnly dedicated to St. Peter on the Feast of the Holy Innocents, A.D. 1065, and considerable portions of them remain to this day. The King was unable, through sickness, to be present at the dedication, and only just lived to know that the work was accomplished, for he died January 5th, A.D. 1066, and was buried in the new Abbey Church before the high altar, a great concourse of nobles and ecclesiastics attending. His tomb was adorned with silver and gold by William the Conqueror, and enclosed in a shrine. The body was removed by St. Thomas of Canterbury to a richer shrine, Oct. 13th, A.D. 1163, and after the rebuilding of the church by Henry III., that monarch had a most sumptuous shrine erected, the wreck of which still remains, with a superstructure of wood in the debased style of the sixteenth century. The former translation, which was probably connected with the canonization of the saint, is the one commemorated. The touching for the King's Evil dates from St. Edward, and was last performed by Queen Anne, in whose reign a special Office was used. The same

power was claimed by the Kings of France for many ages. A ring given by St. Edward in his last illness to the Abbot of Westminster was long preserved as a relic, and applied to the cure of nervous diseases. Succeeding kings used to bless rings on Good Friday for the same purpose, and these were called "cramp rings." St. Edward the Confessor is distinguished by holding the ring (often disproportionately large) in his hand. The arms attributed to him are *Az.* a cross patonce between five martlets, *Or;* but these belong to a much later period. [Sar. Ep. and Gosp.: Ecclus. xxxix. 5—9. St. Luke xi. 33–36.]

17] St. Etheldreda, Virgin Queen.—St. Etheldreda was born in Suffolk, in the seventh century, and was the daughter of Anna, King of the East Angles, whose queen was a sister of St. Hilda, Abbess of Whitby. Having been religiously brought up, she was married to the Prince of the Girvii. Being left a widow, she retired to Ely, where she led a solitary and mortified life. In A.D. 660 she was married to Egfrid, a Northumbrian prince, with whom she lived as a sister rather than a wife for twelve years. On his succeeding to the throne she retired to a monastery, from which the King attempted to withdraw her, whereupon she fled to her old retreat at Ely. Here she founded a convent, over which she presided as Abbess for some years, and at last died during a pestilence, June 23rd, A.D. 679. She was succeeded by her sister, St. Sexburga, who translated her remains, and placed them in a coffin of white marble, Oct. 17th, A.D. 695. Her history is represented in sculptures under the lantern of Ely Cathedral, which arose out of the monastery founded by her. She is represented as an abbess with pastoral staff, a celestial crown on her head, and the insignia of earthly royalty lying behind her. [Sar. Ep. and Gosp.: 2 Cor. x. 17—xi. 2. St. Matt. xxv. 1—13.]

25] St. Crispin, Martyr.—In the ancient Calendar, St. Crispin was commemorated together with his twin brother Crispinian. They were famous in France owing to their having been among the companions of St. Denys, together with St. Quintin and others who came as missionaries from Rome into Gaul in the third century. Fixing their abode at Soissons, they preached and instructed the people by day, and when not so engaged, exercised the trade of shoemaking for a maintenance, supplying the poor free of charge. Hence they have been considered the tutelar saints or patrons of that craft, and of two famous societies in France called *Frères Cordonniers.* The two brothers were beheaded Oct. 25th, A.D. 288, after severe tortures, under Rictius Varus, the Roman Governor of Soissons, during the progress of the Emperor Maximian through Gaul. In the sixth century a church was built and dedicated to them at Soissons, their probable place of interment, though there is a curious tradition in Kent that they were buried at Stones End, in that county. Their emblems are the martyr's palm and the shoemaker's awl, or knife. There is an interesting reference to the "Feast of Crispian" in Shakspeare (Henry V., Act iv. Sc. iii.), in connexion with the great battle of Agincourt. [Sar. Ep. and Gosp.: 1 Cor. iv. 9—14. St. Matt. x. 16—22.]

NOVEMBER HATH XXX DAYS.

				A.D. 1871. Morning Prayer. 1 Lesson.	A.D. 1871. Morning Prayer. 2 Lesson.	A.D. 1871. Evening Prayer. 1 Lesson.	A.D. 1871. Evening Prayer. 2 Lesson.	A.D. 1661. Morning Prayer. 1 Lesson.	A.D. 1661. Morning Prayer. 2 Lesson.	A.D. 1661. Evening Prayer. 1 Lesson.	A.D. 1661. Evening Prayer. 2 Lesson.
1	d	Calendæ.	**All Saints' Day.**	Wisdom ix.	2 Tim. iii.	Wisdom xi. to v. 15.	Luke xxii. to v. 31.	Ecclus. xvi.	Luke xviii.	Ecclus. xvii.	Colos. ii.
2	e	4. Non.									
3	f	3. Non.		xi. v. 15. to xii. v. 3	iv.	xvii.	xxii. v. 31 to v. 54.	xviii.	xix.	xix.	iii.
4	g	Pr. Non.		Ecclus. i. to v. 14.	Titus i.	Ecclus. ii.	xxii. v. 54.	xx.	xx.	xxi.	iv.
5	A	Nonæ.	Papists' Conspiracy.	iii. v. 17 to v. 30.	ii.	iv. v. 10.	xxiii. to v. 26.	xxii.	xxi.	xxiii.	1 Thess. i.
6	b	8. Id.	Leonard, Confessor.	v.	iii.	vii. v. 27.	xxiii. v. 26 to v. 50.	xxiv.	xxii.	*xxv.	ii.
7	c	7. Id.		x. v. 18.	Philemon.	xiv. to v. 20.	xxiii. v. 50 to xxiv. v. 13.	xxvii.	xxiii.	xxviii.	iii.
8	d	6. Id.		xv. v. 9.	Hebrews i.	xvi. v. 17.	xxiv. v. 13.	xxix.	xxiv.	†xxx.	iv.
9	e	5. Id.		xviii. to v. 15.	ii. and iii. to v. 7.	xviii. v. 15.	John i. to v. 29.	xxxi.	John i.	xxxii.	v.
10	f	4. Id.		xix. v. 13.	iii. v. 7 to iv. v. 14.	xxii. v. 6 to v. 24.	i. v. 29.	xxxiii.	ii.	xxxiv.	2 Thess. i.
11	g	3. Id.	S. Martin, Bishop and Confessor.	xxiv. to v. 24.	iv. v. 14 and v.	xxiv. v. 24.	ii.	xxxv.	iii.	xxxvi.	ii.
12	A	Pr. Id.		xxxiii. v. 7 to v.	vi.	xxxiv. v. 15.	iii. to v. 22.	xxxvii.	iv.	xxxviii.	iii.
13	b	Idus.	Britius, Bishop.	xxxv. [23.	vii.	xxxvii. v. 8. to v. 19.	iii. v. 22.	xxxix.	v.	xl.	1 Tim. i.
14	c	18. Cal. Dec.		xxxix. to v. 13.	viii.	xxxix. v. 13.	iv. to v. 31.	xli.	vi.	xlii.	ii. iii.
15	d	17. Cal.	Machutus, Bishop.	xli. to v. 14.	ix.	xlii. v. 15.	iv. v. 31.	xlii.	vii.	xliv.	iv.
16	e	16. Cal.		xliv. to v. 16.	x. to v. 19.	i. to v. 25.	v. to v. 24.	xiv.	viii.	‡xlvi.	v.
17	f	15. Cal.	Hugh, Bishop of Lincoln.	li. v. 10.	x. v. 19.	Baruch iv. to v. 21.	v. v. 24.	xivii.	ix.	xlviii.	vi.
18	g	14. Cal.		Baruch iv. v. 36 and v.	xi. to v. 17.	Isaiah i. to v. 21.	vi. to v. 22.	xlix.	x.	l.	2 Tim. i.
19	A	13. Cal.		Isaiah i. v. 21.	xi. v. 17.	ii.	vi. v. 22 to v. 41	li.	xi.	Baruch i.	ii.
20	b	12. Cal.	Edmund, King and Martyr.	iii. to v. 16.	xii.	iv. v. 2.	vi. v. 41.	Baruch ii.	xii.	iii.	iii.
21	c	11. Cal.		v. to v. 18.	xiii.	v. v. 18.	vii. to v. 25.	iv.	xiii.	v.	iv.
22	d	10. Cal.	Cecilia, Virgin and Martyr.	vi.	James i.	vii. to v. 17. [v. 8.	vii. v. 25.	vi.	xiv.	Hist. of Sus.	Titus i.
23	e	9. Cal.	S. Clement, I. Bshp.	viii. v. 5 to v. 18.	ii.	viii. v. 18 to ix.	viii. to v. 31.	Bel & Drag.	xv.	Isaiah. i.	ii. iii.
24	f	8. Cal.	of Rome and Mart.	ix. v. 8 to x. v. 5.	iii.	x. v. 5 to v. 20	viii. v. 31.	Isaiah ii.	xvi.	iii.	Philem.
25	g	7. Cal.	Katharine, Virgin and Martyr.	x. v. 20.	iv.	xi. to v. 10.	ix. to v. 39.	iv.	xvii.	v.	Heb. i.
26	A	6. Cal.		xi. v. 10.	v.	xii.	ix. v. 39 to x. v.	vi.	xviii.	vii.	ii.
27	b	5. Cal.		xiii.	1 Pet. i. to v. 22.	xiv. to v. 24.	x. v. 22. [22.	viii.	xix.	ix.	iii.
28	c	4. Cal.		xvii.	i. v. 22 to ii. v. [11.	xviii.	xi. to v. 17.	x.	xx.	xi.	iv.
29	d	3. Cal.	Fast.	xix. to v. 16.	ii. v. 11 to iii. v. [8.	xix. v. 16.	xi. v. 17 to v. [47.	xii.	xxi.	xiii.	v.
30	e	Pr. Cal.	**S. Andrew, Apos. and Mart.**						Acts i.		vi.

Note, that *Ecclus. xxv. is to be read only to Verse 13. And †Ecclus. xxx. only to Verse 13. And ‡Ecclus. xlvi. only to Verse 20.

The Calendar with the Table of Lessons

COMPARATIVE VIEW OF THE CALENDAR FOR NOVEMBER.

	BEDE, A D. 735.	SALISBURY USE, A D. 1514.	MODERN ROMAN	EASTERN.
1		All Saints.	All Saints.	SS. Cosmas and Damian.
2		Commemoration of the departed.	Commemoration of the departed.	
3		St. Winifred.	St. Winifred.	
4			SS. Charles Borromeo, Vitalis, and Agricola.	
5				
6		St. Leonard.		
7				
8	The four Crowned Saints.	The four Crowned Martyrs.	The four Crowned Martyrs.	SS. Michael and all Angels.
9		St. Theodore.	Dedication of our Saviour's Church.	St. Onesiphorus.
10			SS. Andrew Avellius, Tryphon, Respicius, and Nympha.	SS. Olympas, Rhodion, Sosipater, &c.
11	St. Martin.	St. Martin.	SS. Martin and Mennas.	
12		St. Menna.	St. Martin, Bishop and Martyr.	
13		St. Britius.	St. Didacus.	St. John Chrysostom.
14		Translation of St. Erkenwald.	St. Erconwald, Bishop of London.	St. Philip, Apostle.
15		St. Machutus.	St. Gertrude.	
16		St. Edmund, Archbishop.	St. Edmund, Archbishop.	St. Matthew, Ap. and Evang.
17		St. Hugh.	St. Hugh.	St. Gregory Thaumaturgus.
18			Dedication of Churches of SS. Peter and Paul.	
19			SS. Elizabeth and Pontianus.	Obadiah the Prophet.
20		St. Edmund, King and Martyr.	St. Edmund, King and Martyr.	
21			Presentation of Blessed Virgin Mary.	Presentation of B. V. Mary.
22	St Cecilia.	St. Cecilia.	St. Cecilia.	SS. Philemon and Cecilia.
23	St. Clement.	St. Clement.	St. Clement.	
24	St. Crisogonus.	St. Crisogonus.	SS. John of the Cross, and Chrysogonus.	SS. Clement of Rome and Peter of Alexandria.
25		St. Katharine.	St. Catharine.	
26		St. Linus.	St. Felix Valois.	
27			St. Gregory Thaumaturgus.	
28				
29	St. Saturninus.	SS. Saturninus and Sisinnius.	St. Saturninus.	
30	St. Andrew	St. Andrew.	St. Andrew.	St. Andrew.

6] ST. LEONARD, DEACON AND CONFESSOR.—This saint was in his youth a nobleman of high station in the court of Clovis I., King of France. Being converted by St. Remigius, he resolved to embrace the religious life, notwithstanding the earnest importunity of the King. After remaining some time in the monastery of Micy, near Orleans, he retreated to a hermitage in a forest near Limoges, converting many as he went along. He was not allowed to remain here in solitude; for many hearing of his fame flocked to him, and eventually a monastery arose on the spot, over which he presided, and which was endowed by the King with a great part of the surrounding forest. He always took a great interest in prisoners and captives; and it is said that King Clovis granted him the privilege of releasing all whom he deemed worthy. Hence he became the patron of prisoners. He died in peace A.D. 599. He is sometimes represented as a deacon, and sometimes as a Benedictine abbot, with pastoral staff and book. Often he has chains or fetters in his hands, or a prisoner chained near him. [Sar. Ep. and Gosp.: Ecclus. xxxix. 5—9. St. Luke xi. 33—36.]

11] ST. MARTIN, BISHOP AND CONFESSOR.—St. Martin was the son of a Roman military tribune in Constantine's army, and was born in Hungary about A.D. 316. He was compelled to enter the army in his fifteenth year, but nobly gave away in alms the whole of his pay except what he required for his subsistence. The well-known story of his dividing his military cloak with his sword, and giving half to a poor naked beggar at the gate of Amiens, is recorded by St. Sulpicius. It is said that he afterwards saw in a dream our Lord in the half of the cloak he had given to the poor man, and thought he heard Him say, "Martin, who is but a catechumen, hath covered Me with this garment." This dream at once determined him to receive holy Baptism, being about eighteen years old. Two years after this he sought his discharge, but being reproached with cowardice, he offered to face the enemy unarmed at the head of his troop, protected only by the sign of the Cross. Peace ensuing, he was released from further service. He then retired into solitude, from which he was withdrawn by St. Hilary, Bishop of Poictiers, who wished to ordain him deacon, but he would only consent at that time to be an exorcist. He now met with persecution from the Arians, who, being at the height of their power, had succeeded in expelling St. Hilary from his bishopric, A.D. 356. St. Martin retired into solitude near Genoa, but about A.D. 360 rejoined St. Hilary, who had been restored to his see, and founded a monastery, said to have been the first in Gaul. The see of Tours becoming vacant, he was obliged against his will to accept it, but he determined to live a hermit's life notwithstanding. This, as in the case of St. Leonard, ended in his gathering around him a large number of recluses, which led to the establishment of one of the largest abbeys in France. St. Martin died November 8th, A.D. 397, and was buried at Cande, a monastery at the extremity of his diocese. [See July 4th.] St. Martin's cope (*cappa*) used to be carried into battle, and kept in a tent where Mass was said; hence the origin of the term capella, as applied to places for religious services other than parish churches. In process of time, a blue banner, divided to represent St. Martin's cloak, was carried instead, until it in turn was eclipsed by the famous *Oriflamme*, or banner of St. Denys. The ancient Gauls held St. Martin in such veneration that they even reckoned their years from the day of his death. "Martinmas" is still one of the four Cross-quarter days, coinciding with the Roman *Vinalia;* hence, perhaps, the origin of Martinmas festivities. There are no less than 160 churches dedicated to St. Martin in England alone, and he was still more popular in France. He is generally represented dividing his cloak with the beggar. [Sar. Ep. and Gosp.: Ecclus. xliv. 17, 20, 21—23; xlv. 6, 7, 15, 16. St. Matt. xxv. 14—23.]

13] ST. BRITIUS, BISHOP.—St. Britius, or Brice, was an inmate of the religious house presided over by St. Martin, but gave much offence by his irregularities of conduct. St. Martin, however, seeing in him the germ of good, ordained him deacon and priest, and foretold that he would one day succeed him in the see of Tours. On the death of St. Martin he was elected to succeed him, but was banished for seven years. Having returned, he remained in quiet possession for seven years more, after which he died, A.D. 444. He was buried near to St. Martin, in a chapel which he had himself built over the tomb of his spiritual father. He is represented as a Bishop with a child in his arms, or with burning coals in his hands or chasuble, in allusion to the belief that he was the first to undergo the Fiery Ordeal which afterwards became so general among Northern nations. [Sar. Ep. and Gosp.: Wisd. x. 10—14. St. Luke xix. 12—28.]

15] ST. MACHUTUS, BISHOP.—This saint, known also as St. Malo (a Welshman), was baptized and educated by the Irish Abbot of a monastery in the valley of Llan Carvan, where he was born. During the civil commotions of the age he fled into Brittany, and there led an ascetic life in an island, whence he used to go and preach to the pagans on the mainland. About A.D. 541 he was appointed Bishop of Aleth, but was driven by persecution to take refuge in Aquitaine. In his old age he was enabled to visit his people again, and give them his blessing. He died A.D. 564, while on his way to visit St. Leontius, Archbishop of Saintes, who had befriended him in his exile. The town of St. Malo is named from his body having once rested there.

He is represented as a Bishop, with a child at his feet. [Sar. Ep. and Gosp. : Ecclus. xliv. 17, 20—23 ; xlv. 6, 7, 15, 16. St. Luke xix. 12—28.]

17] HUGH, BP. OF LINCOLN.—St. Hugh, or Hugh de Grenoble, was born of a noble Burgundian family, A.D. 1140. Ordained at the age of nineteen, he joined the Carthusians, or reformed Benedictines, and about A.D. 1181 came to preside over the first Carthusian monastery in Britain, at Witham, in Somersetshire, at the request of its royal founder, Henry II. Five years after, the see of Lincoln having been long vacant, the King directed the dean and chapter to elect a new Bishop, and to his great satisfaction they decided on the Prior of Witham. He reluctantly accepted his new office; but, once consecrated, discharged his episcopal duties in a most exemplary manner, yearly retiring, however, to his old monastery, and living as a brother, with no other distinction than the episcopal ring. He was overtaken by his last illness on his way back, after one of these visits, and died Nov. 17th, A.D. 1200, as the clergy were singing the Compline *Nunc Dimittis* in his presence. He was solemnly buried in Lincoln Minster, a great part of which had been built under his direction ; and two years later his body was translated to the shrine behind the high altar. [Sar. Ep. and Gosp. : Ecclus. xlv. 1—5. St. Mark xiii. 33—37.]

20] ST. EDMUND, KING AND MARTYR. —This Saxon saint was born A.D. 841, and was crowned King of East Anglia in the fourteenth year of his age. He lived a most saintly life, and restored the churches and monasteries that had been destroyed in the recent wars. About A.D. 870, the Danes made an incursion on our eastern shores, ravaging churches and monasteries wherever they came. Edmund gave them battle, but finding it a hopeless case, fled to a church, and earnestly prayed for constancy in the sufferings which he saw impending. The Danes dragged him forth, and scourged him ; then binding him to a tree, they pierced him to death with many arrows, and having cut off his head, cast it into a thicket. Here it was found about a year after, and placed with his body. In A.D. 903 his remains were translated to the place now called Bury St. Edmunds, where an abbey was founded. He is represented crowned, clothed, tied to a tree, full of arrows, and frequently with the arms of the abbey (*az.* 3 crowns *or*, each pierced with two arrows in saltier of the second). By this and the crown he is distinguished from St. Sebastian, who is moreover represented almost without clothing. [Sar. Ep. and Gosp. : Ecclus. xxxi. 8—11. St. Luke xiv. 26—33.]

22] ST. CECILIA, VIRGIN AND MARTYR. —The name of St. Cecilia has always been dear in connexion with music, of which she is considered the patron. Very little, however, is known about her personal history, which is much mixed up with legends. Her husband Valerian had been converted through her, and suffered martyrdom with her, A.D. 230, or, according to some, about fifty years earlier. A church was dedicated to her honour at Rome early in the sixth century, and still gives a title to a Cardinal. It appears pretty certain that her body was discovered there A.D. 1599. The "Acts of St. Cecilia" describe her as having been frequently employed in music, and accordingly she is represented singing, and playing on a small organ or other instrument. She is also figured as being scalded to death in a caldron, or holding a sword as well as a musical instrument. [Sar. Ep. and Gosp. : Ecclus. li. 9—12. St. Matt. xiii. 44—52.]

23] ST. CLEMENT, BISHOP OF ROME, AND MARTYR.—We know very little about the early history of St. Clement, but he has always been believed to be the "fellow-labourer" mentioned by St. Paul [Phil. iv. 3] as having his name "written in the Book of Life." From his having been contemporary with the Apostles, he is reckoned among the "Apostolical Fathers," and is called "Clemens *Romanus*," to distinguish him from Clement of Alexandria. In A.D. 91 he was made third Bishop of Rome, where he remained through the persecution of Domitian. About A.D. 96, the year of this tyrant's death, St. Clement wrote his First Epistle to the Corinthians, which was publicly read in the Churches, and for a long time esteemed almost equally with the Canonical Epistles. He probably suffered under Trajan, about A.D. 100, being cast into the sea bound to an anchor, which is his distinguishing emblem, as may be seen in some frescoes of the seventh century, lately discovered in St. Clement's Church at Rome. [Sar. Ep. and Gosp. : Phil. iv. 1—3. St. Luke xix. 12—28.]

25] ST. KATHARINE, VIRGIN AND MARTYR.—There is very little reliable information respecting St. Katharine, but her name has been highly venerated in both East and West. She is said to have been royally descended, and of great learning and ability, so that she confuted even heathen philosophers, with whom she had to dispute before Maximin the Emperor, and was the means of their conversion. They, confessing Christ, were burnt to death, but the saintly woman was reserved for a further trial. Refusing to sacrifice her chastity to the lust of the tyrant, she was first torn on spiked wheels, and then slain with a sword. In the eighth century, her body was translated to the monastery of Mount Sinai by holy monks, who in mediæval legends were transformed into angels. St. Katharine is accounted the patron of scholar, as St. Jerome is of theological, learning. She is represented crowned with the martyr's palm, or a book, or sword, in her hand, and the spiked wheel by her side. [Sar. Ep. and Gosp. : Ecclus. li. 1—8. St. Matt. xiii. 44—52.]

DECEMBER HATH XXXI DAYS.

				A.D. 1871. Morning Prayer. 1 Lesson.	2 Lesson.	Evening Prayer. 1 Lesson.	2 Lesson.	A.D. 1661. Morning Prayer. 1 Lesson.	2 Lesson.	Evening Prayer. 1 Lesson.	2 Lesson.
1	f	Calendæ.		Isaiah xxi. to *v.* 13.	1 Peter iii. *v.* 8 [to iv. *v.* 7.	Isaiah xxii. to *v.* 15.	John xi. *v.* 47 to [xii. *v.* 20	Isaiah xiv.	Acts ii.	Isaiah xv.	Heb. vii.
2	g	4. Non.		xxii. *v.* 15.	iv. *v.* 7.	xxiii.	xii. *v.* 20.	xvi.	iii.	xvii.	viii.
3	A	3. Non.		xxiv.	v.	xxv.	xiii. to *v.* 21.	xviii.	iv.	xix.	ix.
4	b	Pr. Non.		xxvi. to *v.* 20.	2 Peter i.	xxvi. *v.* 20 and [xxvii.	xiii. *v.* 21.	xx. xxi.	v.	xxii.	x.
5	c	Nonæ.		xxviii. to *v.* 14.	ii.	xxviii. *v.* 14.	xiv.	xxiii.	vi.	xxiv.	xi.
6	d	8. Id.	Nicolas, Bishop of	xxix. to *v.* 9.	iii.	xxix. *v.* 9.	xv.	xxv.	vii. to *v.* 30.	xxvi.	xii.
7	e	7. Id.	[Myra in Lycia.	xxx. to *v.* 18.	1 John i.	xxx. *v.* 18.	xvi. to *v.* 16.	xxvii.	vii. *v.* 30.	xxviii.	xiii.
8	f	6. Id.	Conception of the	xxxi.	ii. to *v.* 15.	xxxii.	xvi. *v.* 16.	xxix.	viii.	xxx.	James i.
9	g	5. Id.	[Blessed V. Mary.	xxxiii.	ii. *v.* 15.	xxxiv.	xvii.	xxxi.	ix.	xxxii.	ii.
10	A	4. Id.		xxxv.	iii. to *v.* 16.	xl. to *v.* 12.	xviii. to *v.* 28.	xxxiii.	x.	xxxiv.	iii.
11	b	3. Id.		xl. *v.* 12.	iii. *v.* 16 to iv. [*v.* 7.	xli. to *v.* 17.	xviii. *v.* 28.	xxxv.	xi.	xxxvi.	iv.
12	c	Pr. Id.		xli. *v.* 17.	iv. *v.* 7.	xlii. to *v.* 18.	xix. to *v.* 25.	xxxvii.	xii.	xxxviii.	v.
13	d	Idus.	Lucy, V. and M.	xlii. *v.* 18 to [xliii. *v.* 8.	v.	xliii. *v.* 8.	xix. *v.* 25.	xxxix.	xiii.	xl.	1 Pet. i.
14	e	19. Cal. Jan		xliv. *v.* 21.	2 John.	xliv. *v.* 21 to [xlv. *v.* 8.	xx. to *v.* 19.	xli.	xiv.	xiii.	ii.
15	f	18. Cal.		xlv. *v.* 8.	3 John.	xlvi.	xx. *v.* 19.	xliii.	xv.	xliv.	iii.
16	g	17. Cal.	O Sapientia.	xlvii.	Jude.	xlviii.	xxi.	xlv.	xvi.	xlvi.	iv.
17	A	16. Cal.		xlix. to *v.* 13.	Rev. i.	xlix. *v.* 13.	Rev. ii. to *v.* 18.	xlvii.	xvii.	xlviii.	v.
18	b	15. Cal.		l.	ii. *v.* 18 to iii. [*v.* 7.	li. to *v.* 9.	iii. *v.* 7.	xlix.	xviii.	l.	2 Pet. i.
19	c	14. Cal.		li. *v.* 9.	iv.	lii. to *v.* 13.	v.	li.	xix.	lii.	ii.
20	d	13. Cal.	Fast.	iii. *v.* 13 and liii.	vi.	liv.	vii.	liii.	xx.	liv.	iii.
21	e	12. Cal.	S. Thomas, Apos. and Martyr.						xxi.		1 John i.
22	f	11. Cal.		lv.	viii.	lvi.	x.	lv.	xxii.	lvi.	ii.
23	g	10. Cal.		lvii.	xi.	lviii.	xii.	lvii.	xxiii.	lviii.	iii.
24	A	9. Cal.	Fast.	lix.	xiv.	lx.	xv.	lix.	xxiv.	lx.	iv.
25	b	8. Cal.	Christmas Day.								
26	c	7. Cal.	S. Stephen, the first Martyr.								
27	d	6. Cal.	S. John, Apostle and Evangelist.								
28	e	5. Cal.	Innocents' Day.		xvi.		xviii.		xxv.		v.
29	f	4. Cal.		lxi.	xix. to *v.* 11.	lxii.	xix. *v.* 11.	lxi.	xxvi.	lxii.	2 John.
30	g	3. Cal.		lxiii.	xx.	lxiv. and lxv. to	xxi. to *v.* 15.	lxiii.	xxvii.	lxiv.	3 John.
31	A	Pr. Cal.	Silvester, Bishop, of [Rome.	lxv. *v.* 8.	xxi. *v.* 15 to [xxii. *v.* 6.	lxvi. [*v.* 8.	xxii. *v.* 6.	lxv.	xxviii.	lxvi.	Jude.

The Calendar with the Table of Lessons

COMPARATIVE VIEW OF THE CALENDAR FOR DECEMBER.

	BEDE, A.D. 735	SALISBURY USE, A.D. 1514.	MODERN ROMAN.	EASTERN.
1				Nahum the Prophet.
2			St. Bibiana.	Habakkuk the Prophet.
3			St Francis Xavier.	Zephaniah the Prophet.
4		St. Osmund	SS Peter Chrysologus and Barbara.	SS. Barbara and John Damas
5			SS. Birinus and Sabbas.	St. Sabbas. [cene
6		St. Nicolas.	St. Nicolas.	St. Nicolas.
7			St. Ambrose.	St. Ambrose.
8		Conception of B. V. Mary	Conception of Blessed Virgin Mary.	
9				Conception of St. Anne.
10				
11	St. Damasus		St Damasus	
12				St. Spiridion.
13		St Lucy	St. Lucy	St. Lucy.
14				
15				
16		O Sapientia.	St Eusebius	Haggai the Prophet.
17	St. Ignatius.			Daniel the Prophet and the [three children.
18			Expectation of Blessed Virgin Mary.	St Sebastian and his Compan- [ions.
19				
20				St. Ignatius.
21	St Thomas	St Thomas.	St. Thomas.	St Juliana.
22				
23	St Eugenia.			
24				St Eugenia.
25	Nativity of our Lord.	Nativity of our Lord	Nativity of our Lord.	Nativity of our Lord.
26	St. Stephen.	St Stephen, Proto-martyr.	St. Stephen, Proto-martyr.	SS Mary and Joseph.
27	St. John, Evangelist.	St John, Evangelist.	St. John, Evangelist.	St. Stephen.
28	Innocents.	Holy Innocents.	Holy Innocents.	
29		St. Thomas, Abp of Canter [bury.	St. Thomas of Canterbury.	Holy Innocents.
30				
31	St Silvester	St. Silvester.	St. Silvester.	

6] St. Nicolas, Bishop and Confessor.—St. Nicolas was a native of Patara, in Asia Minor; and having grown up in the fear of God, was appointed abbot of the monastery of the Holy Zion. Some time after this he was made Bishop of Myra, in Lycia, and here acquired a great reputation for sanctity and deeds of charity. He died A.D. 342, and was buried in his church at Myra, whence his remains were carried off, in A.D. 1087, to Bari on the Adriatic, for fear they should be desecrated by the Mohammedans. This was done by some merchants, and St. Nicolas has hence been accounted the patron of merchants and seafaring men. Many of the churches dedicated to him are at seaport towns. He is also considered the patron of children and schoolboys, from his remarkable humility and simplicity, and because he took great interest in their instruction. He is represented as a Bishop, with three golden balls, the original significance of which is not known; also with children around him being raised to life from a tub, in which their murdered bodies had been concealed: also with an anchor or ship. The mediæval ceremonies connected with the "Boy-bishop" began on St. Nicolas' day, and lasted till Childermas or Holy Innocents' day. [Sar. Ep. and Gosp.: Ecclus. xliv. 17—23; xlv. 6, 7, 15, 16. St. Matt. xxv. 14—23.]

8] Conception of the B. V. M.—It appears probable that a belief in the "Immaculate Conception" led to the original institution of this festival, though it may be regarded as celebrating the joyful dawn of the Incarnation of our Lord without any particular reference to the novel doctrine. Its observance began in the East in early times, but did not become general in the West till the fifteenth century. Its introduction into Britain has been ascribed, on doubtful grounds, to St. Anselm, long after whose time the observance of it was optional. [Sar. Ep. and Gosp.: Ecclus. xxiv. 17—22. St. Matt. i. 1—16.]

13] St. Lucy, Virgin and Martyr.—St. Lucy was the daughter of a Christian lady in Syracuse, named Eutychia, and was born in the latter part of the third century. Being asked in marriage by a young nobleman of Syracuse, who was a pagan, she declined his suit, having made a private vow of celibacy long before. Her mother was not aware of this, and wished her to marry the youth; but being restored from dangerous sickness at the prayers of her daughter, no longer opposed her resolution, of which, indeed, she now became aware for the first time. St. Lucy then sold all her goods to feed the poor, and openly professed her dedication to Christ. The young nobleman now hated her, and accused her before the Governor Paschasius, during the Diocletian persecution. She boldly confessed Christ before her judges, and was condemned to what was far worse than death, but was delivered by God. After this she was tortured by fire, and her flesh torn with hot pincers, soon after which she died in prison, without having failed in her most severe trial, about A.D. 304. St. Lucy bears the martyr's palm, a lamp, in allusion to her name, and a book, or dish, on which are two eye-balls, while sometimes rays of light are emitted from a wound in her throat. She also has the pincers fastened on to her breast. The festival of St. Lucy regulates the Ember Days in December. [Sar. Ep. and Gosp.: Ecclus. li. 9—12. St. Matt. xiii. 44—52.]

16] O Sapientia.—These words mark the first of the days on which the eight Greater Antiphons were sung. [See p. 218.]

31] St. Silvester, Bp. of Rome, and Confessor.—St. Silvester was born at Rome in the latter part of the third century, and was ordained priest just before the Diocletian persecution, during which he was well known among the faithful for his zeal and piety. He was made Bishop of Rome A.D. 314, and was summoned to attend the Councils of Arles and Nice, but was unable through weak health to be present in person. Having filled the see for nearly twenty-two years, he died, Dec. 31, A.D. 335, and was buried in the cemetery of Priscilla on the Salarian Way, whence his remains were removed to a church dedicated in his name about the end of the seventh century. There is a tradition respecting him, that he restored an ox to life which had been killed by magic; and the ox is accordingly his distinguishing emblem. He is represented as a Bishop, holding the cross and book, or the portraits of St. Peter and St. Paul. [Sar. Ep. and Gosp.: Ecclus. l. 1, 4, 5—12, 15, 21—23. St. Matt. xxv. 14—23.]

AN INTRODUCTION TO MORNING AND EVENING PRAYER.

THE ordinary daily Offices of the Christian Church were derived from the Jewish economy; the celebration of the Holy Eucharist being the distinctive devotional characteristic of Christianity. As David sang "seven times a day do I praise Thee" [Ps. cxix. 164]; and as Daniel "kneeled upon his knees three times a day, and prayed, and gave thanks before his God" [Dan. vi. 10], so down to that period during which the old and the new economy overlapped each other, a constant habit of praise and prayer in connexion with the morning and evening sacrifice, and at other hours of the day, was maintained in the Temple at Jerusalem, and in the Synagogues elsewhere. The Apostles continued the practice of devout Jews, and are spoken of in the book of their Acts as being in the Temple at the hour of prayer, or as offering their prayers elsewhere at the same hour. It was while "they were all with one accord in one place" at "the *third hour* of the day" [Acts ii. 1, 15] that the Holy Ghost descended upon them: "Peter went up upon the house-top to pray about the *sixth hour*" [*Ibid.* x. 9]: "Peter and John went up together into the temple at the hour of prayer, being the *ninth hour*" [*Ibid.* iii. 1]: "at midnight Paul and Silas prayed and sang praises unto God" [*Ibid.* xvi. 25]; and in the early zeal of their first love all the believers "continued stedfastly . . . in the prayers" [ταῖς προσευχαῖς] daily with one accord in the temple" [*Ibid.* ii. 42, 46], as a regular part of the system of that fellowship into which they had been baptized.

When the habits of the Church began to be settled, it appears that the opening and the close of each day were appointed as the principal hours of prayer; and that the three intermediate times, the third, sixth, and ninth hours, were still recognised and marked by public worship. Tertullian, after giving the Scriptural examples cited above, goes on to say that though these "stand simply without any precept for their observance, yet let it be thought good to establish any sort of presumption which may both render more strict the admonition to pray, and, as it were by a law, force us away sometimes from our business to this service, (even as was the custom of Daniel also, according no doubt to the rule of Israel,) that so we should pray at least not seldomer than three times a day, we who are debtors to the Three, the Father, and the Son, and the Holy Ghost, *exclusive, that is, of the regular prayers which are due without any admonition, at the beginning of day and night.*" [Tert. *de Orat.* ix. 26.] In his treatise on fasting he also calls the third, sixth, and ninth hours "Apostolic hours of prayer." St. Cyprian refers to the habits of Old Testament saints, and draws the rational conclusion that the events of the Gospel gave proof that there was a "sacrament," or mystery, in the ancient practice of righteous men offering prayers at these seasons, as if the spiritual instincts of good men were already moving in the light of the Cross. "But to us, dearest brethren," he says, "besides the hours of ancient time observed, both seasons and sacraments of prayer are increased in number. In the morning we must pray," not waiting, that is, for the third hour, "that the Resurrection of the Lord may be commemorated with an early worship. This of old the Holy Spirit set forth in the Psalms, saying, 'My King and my God, unto Thee will I cry: my voice shalt Thou hear in the morning; in the morning will I stand before Thee, and will look up' [Ps. v. 2]. And again, by the prophet the Lord saith, 'Early in the morning shall they seek Me, saying, Come and let us return unto the Lord our God' [Hosea vi. 1]. At sunsetting likewise, and the close of the day, needful is it that we should again pray. For as Christ is the true Sun and the true Day, when at the going down of this world's sun and light we make prayer and petition that the day may again return unto us, we are petitioning for that coming of Christ, which will give to us the grace of the Light eternal." [Cyprian, *de Orat. Dom.* xxii.] In the Apostolical Constitutions the same habit of the Church is referred to in very distinct terms: "Ye shall make prayers. . . . In the *morning* giving thanks because the Lord hath enlightened you, removing the night, and bringing the day; at the *third hour*, because the Lord at that time received sentence from Pilate; at the *sixth hour*, because in it He was crucified; at the *ninth hour*, because all things were shaken when the Lord was crucified, trembling at the audacity of the impious Jews, not enduring that their Lord should be insulted; at *evening* giving thanks, because He hath given the night for rest from our daily labours; at *cock-crowing*, because that hour gives the glad tidings that the day is dawning in which to work the works of light." [*Apostol. Constit.* viii. 34.]

No account has come down to us which tells exactly of what these Primitive Daily Offices consisted: but St. Basil in the fourth century speaks of them as being made up of psal-

mody mingled with prayers, and specifies the nineteenth Psalm as one which was invariably used at the sixth hour. The fifty-first Psalm is also shewn, from him and other writers, to have been constantly used in the night service; and the sixty-third was called the "Morning Psalm," being used at the beginning of the early service. The "Gloria in Excelsis" is also spoken of by St. Chrysostom as "the Morning Hymn" [see note in Communion Service], and the repetition of the Kyrie Eleison many times seems to have formed another part of these ancient services.

The daily Offices of the Eastern Church are of greater antiquity than those of the Western, and there is little doubt that they represent, substantially, the form into which the Primitive Offices for the hours of Prayer eventually settled down.[1] Sufficient points of resemblance have been traced between these and the daily prayers used under the Jewish economy, to make it almost certain that the former were originally derived from the latter.[2] But there are also many particulars in which the Western daily Offices, and especially those of the English Church,[3] are analogous to those of the East, and although they cannot be traced higher, in their familiar form, than the rule of St. Benedict [A.D. 530], it can hardly be doubted that men like SS. Benedict and Gregory would build upon the old foundations of Primitive Services, such as those now represented by the hours of the Eastern Church. In the Ancient Sacramentaries there are several series of Collects for daily use: one set of twenty-three in that of St. Gregory, being entitled "Orationes de Adventu Domini quotidianis diebus;" another, of twenty, apparently for Lent, being headed "Orationes pro peccatis;" a third of many more in number being called "Orationes quotidianæ." There are also other sets in the same Sacramentary, "ad Matutinos lucescente die," "Orationes Matutinales," "Vespertinales," and "ad Completorium." What place such Collects occupied in the daily Offices is not quite clear, but they plainly shew that the Primitive habit of the Church was kept up, and that daily prayers were continually being offered in the Western as well as in the Eastern Church. Lessons from Holy Scripture were only read in the Synagogue on the Sabbath day; in the Temple none at all (except the Decalogue) were ever read. This custom was continued throughout the Church even until the time of St. Gregory; Epistles and Gospels being read at the Holy Communion, but no Lessons at the hours of Prayer. St. Gregory established a system which afterwards developed into that of the Breviary Lessons, but in the Eastern Church the Primitive practice of reading Holy Scripture at the celebration of the Eucharist, and on Sunday only at other offices, is still maintained.

In Mediæval times the daily Offices were developed into a very beautiful, but a very complex form; being moulded exclusively to the capacities of clergy and laity living in communities, separated from the world especially for a work of prayer and praise, which was seldom interrupted by the calls of other avocations. Those used in England differed in several important respects from the Roman Breviary,[4] and are supposed to have had the same origin as the Communion Office, the lineage of which is traced at p. 380 to the Church of Ephesus. Like those of the Eastern and Roman Churches, they consisted nominally of seven separate services or hours [see p. 23], but as in those churches at the present day these seven hours are aggregated into three, or even two services, so it is probable was the case, to a great extent, in the Mediæval Church of England, and the whole seven were only kept by a small number of the most strict among the Clergy and religious. The Reformers *condensed* the seven hours, instead of *aggregating* them, and thus gave us Mattins and Evensong, as in the manner shewn by the Table at p. 24. At the same time, the publication of Edward VI.'s and Queen Elizabeth's Primers shewed that they by no means intended to hinder, but rather to encourage those who still wished to observe the ancient hours of Prayer: and the Devotions of Bishop Cosin, with other Manuals framed on the same model, have given many devout souls the opportunity of supplementing the public Mattins and Evensong with prayers at other hours that equally breathed the spirit of the ancient Church.

In making this change the Reformers were doubtless endeavouring to secure by a modification of the Services what the theory of the Church had always required, the attendance of the Laity as well as the Clergy at the Daily Offices of Praise and Prayer. From very early days the Church of England had enjoined the Laity to be present at them, as may be seen in the collection of Decrees and Canons on the subject printed by Maskell [*Mon. Rit. Ang.* II. xxv—xxxi.]; but these injunctions appear to have been little obeyed, and their constant absence led the Clergy to deal with the Breviary as if it was intended for their own use alone, its structure becoming so complex that none but those who had been long used to handle it could possibly follow the course of the services day by day. In forming out of these complex services such simple and intelligible ones as our present Morning and

[1] They are given at length in Neale's *Introd. Hist. of Eastern Church*, vol. ii. ch. iv.
[2] Archd. Freeman's *Princ. Div. Serv.* i. 65.
[3] *Ibid.* 106.
[4] *Ibid.* 246.

Evening Prayer, a new opportunity was offered to the Laity of uniting their hearts and voices with those of the Clergy in a constant service of daily praise and prayer.

Churches without such an offering of Morning and Evening Prayer are clearly alien to the system and principles of the Book of Common Prayer; and to make the offering in the total absence of worshippers seems scarcely less so. But as every Church receives blessing from God in proportion as it renders to Him the honour due unto His Name, so it is much to be wished that increased knowledge of devotional principles may lead on to such increase of devotional practice as may make the omission of the daily Offices rare in the Churches of our land. Then indeed might the time come when the Church of England could say, "Thou, O God, sentest a gracious rain upon Thine inheritance; and refreshedst it when it was weary." It might look for the developement of a perennial vigour springing from that "third hour of the day" when the Apostles first went forth in the might of their supernatural endowments; and hope to meet with answers from on high, as sure as that which was given to Elijah "about the time of the Evening Sacrifice."

PRAISED BE THE LORD DAILY: EVEN THE GOD WHO HELPETH US, AND POURETH HIS BENEFITS UPON US.

DAY BY DAY WE MAGNIFY THEE,

AND WE WORSHIP THY NAME: EVER WORLD WITHOUT END.

THE ORDER FOR

MORNING AND EVENING PRAYER

DAILY TO BE SAID AND USED THROUGHOUT THE YEAR.

THE Morning and Evening Prayer shall be used in the accustomed place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the Place. And the Chancels shall remain as they have done in times past.

The Morning and Evening Prayer] The rubric determining the place in which Mattins and Evensong (as distinct from the Litany and the Holy Communion) are to be said or sung has remained unaltered since the revision of Queen Elizabeth's reign, A.D. 1559.

In the first English Prayer Book, that of 1549, the germ of this rubric stood at the head of Morning Prayer in the words, "The Priest being in the Quire, shall begin with a loud voice the Lord's Prayer, called the *Pater noster*;" the Quire being thus taken for granted as the place where Divine Service was to be said or sung.

In the second Prayer Book, that of 1552, the rubric was enlarged into this form: "¶ The Morning and Evening Prayer shall be used in such place of the Church, Chapel, or Chancel, and the Minister shall so turn him, as the people may best hear. And if there be any controversy therein, the matter shall be referred to the Ordinary, and he or his deputy shall appoint the place, and the chancels shall remain as they have done in times past."

Up to a still later date there was, in fact, no other place provided for the Clergy to say the service from than the ancient seats in the chancel, and the "accustomed place" was the "pue" (beginning then to be so called) in which the clergy and singers sat, and of which one was ordinarily situated on each side of the chancel.

In the Advertisements of 1565, it was directed that the Common Prayer be said or sung decently and distinctly, in such place as the Ordinary shall think meet for the largeness and straitness of the church and choir, so that the people may be most edified" [Cardw. *Docum. Ann.* i. 291], and out of this permissive Order in Council arose our "reading-desks" in the Nave. Some Bishops, such as Scambler of Peterborough, who knew no rule but "*sic volo, sic jubeo*," even forbade the service to be said in the chancel at all, under the singular plea used against it by the foreigner Bucer, that such a practice was "Antichristian." Thus the erection of reading-desks in the nave became common, the "clerks" were reduced to one, the authorized mode of Divine Worship died out in a vast number of churches during the seventeenth and eighteenth centuries, and instead of the chancels remaining as they had done in times past, they were too often looked on either as a kind of lumber-room, to be cleared out once a quarter for the administration of the Holy Communion, or as a part of the church where the most comfortable and honourable seats were provided for the richer laity. Such customs have tended to obscure the sense of the rubric, and are recalled to memory only for the purpose of explaining how it came to be so disregarded in modern times.

In Griffin *v.* Dighton, Chief Justice Erle decided (on appeal in 1864) that the chancel is, by the existing law, the place appointed for the Clergyman and for those who assist him in the performance of Divine Service; and that it is entirely under his control as to access and use, subject to the jurisdiction of the Ordinary.

And here is to be noted that such Ornaments] This has been popularly called "The Ornaments Rubric," the Latin word "Ornamenta" including not only articles used for decoration, but also, and indeed chiefly, those which come under the name of "Church furniture," the "Instrumenta" or "Apparatus" of Divine Service from the Lord's Table to the Clergyman's Hood. In giving the reasons for a judgment of the Queen in Council in the year 1857, the Judicial Committee declared that "All the several articles used in the performance of the Services and Rites of the Church are 'Ornaments:' Vestments, Books, Cloths, Chalices, and Patens, are amongst Church Ornaments; a long list

And here is to be noted, that such Ornaments of the Church, and of the Ministers thereof, at all times of their Ministration, shall be retained,

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of them will be found extracted from Lyndwood, in Dr. Phillimore's Edition of *Burn's Ecclesiastical Law* [vol. i. pp. 375-377]. In Modern times, Organs and Bells are held to fall under this denomination."

The "Ornaments Rubric" first appeared in the Prayer Book at the revision of 1559, in the opening of Queen Elizabeth's reign. It is also repeated in the 25th clause of her Act of Uniformity [1 Eliz. c. 2, § 25]. The forms in which it has thus been enacted down to the present time are as follows:—

Prayer Book, 1559.	*Elizabethan Act of Uniformity.*	*Prayer Book*, 1661.
"And here is to be noted, that the Minister at the time of the Communion, and at all other times in his Ministration, shall use such Ornaments in the Church as were in use by authority of Parliament in the second year of the reign of King Edward the Sixth, according to the Act of Parliament set in the beginning of this Book."	"Provided always, and be it enacted, that such Ornaments of the Church, and of the Ministers thereof, shall be retained and be in use, as was in this Church of England by authority of Parliament, in the second year of the reign of King Edward the Sixth, until other order shall be therein taken by the authority of the Queen's Majesty, with the advice of her Commissioners appointed and authorized under the Great Seal of England, for Causes Ecclesiastical, or of the Metropolitan of this Realm."	"And here is to be noted, that such Ornaments of the Church, and of the Ministers thereof at all times of their Ministration, shall be retained and be in use as were in this Church of England by the Authority of Parliament, in the second year of the reign of King Edward the Sixth."

The provision of the Elizabethan Act respecting "other order" being taken was not carried out; Queen Elizabeth never having changed the Ornaments of the Church and Ministers, either with the advice of her Ecclesiastical Commissioners or of the Metropolitan of the Realm; and the Ecclesiastical Commission, known as the "High Commission Court," being abolished as a tyrannical institution during the events which ushered in the Great Rebellion.

When Bishop Cosin was preparing "Particulars to be considered, explained and corrected in the Book of Common Prayer" at the revision of 1661 he appended this note to the Rubric:—"But what those ornaments of the Church and of the minister were, is not here specified, and they are so unknown to many, that by most they are neglected. Wherefore it were requisite that those ornaments, used in the second year of King Edward, should be here particularly named and set forth, that there might be no difference about them" [Cosin's *Works*, v. 507]. But nothing was done at that time towards giving an authoritative list of such ornaments. There are indeed various "Injunctions" (or "Orders in Council"), and Canons also, which bear upon this subject, but they are all of earlier date than the present Prayer Book, and this being part of an Act of Parliament, the Act of Uniformity [14 Charles II. c. 4], they are superseded by it. Thus "The Ornaments Rubric" contains the existing Ecclesiastical and Statute Law by which "the several articles used in the performance of the Services and Rites of the Church" are regulated.

in the Second Year of the Reign of King Edward the Sixth] The year thus indicated extended from January 28th, 1548, to January 27th, 1549 [Nicolas' *Chron. Hist.* 330, ed. 1833]. As the First Prayer Book of Edward VI.'s reign, with the rest of the Act of Uniformity, passed the House of Lords on January 15th, and the House of Commons on January 21st, 1549, it is *possible* that it had received the Royal Assent, and had thus "the authority of Parliament" before the expiration of this "second year" of Edward VI. on the 27th; but there is no evidence to shew that such was the case, while the Book was not published until March 7th, and its use was ordered to begin only on June 9th, 1549, more than four months after that "second year" of Edward's reign had ended.

The "Ornaments of the Church and of the Ministers thereof," which were *in use* in the Church of England by authority of Parliament from January 28th, 1548, to January 27th, 1549, must therefore be understood as meaning those which had been used before the publication of the Prayer Book in the next year of Edward's reign, and these were such ornaments as had been in use previously to the Reformation, subject to such omissions as were made necessary by changes effected under Statutory authority.

It is not necessary here to name in any detail what particular ornaments of the Church and of its Ministers are thus enjoined by law; but as the First Prayer Book of Edward VI. illustrates the customs of the Reformers—Cranmer, Ridley, and their contemporaries—as to vestments, etc., those ornaments which are there directly ordered to be used, or which are spoken of as being in use, are subjoined.

1. "Upon the day, and at the time ap-

pointed for the ministration of the Holy Communion, the Priest that shall execute the holy ministry shall put upon him *the vesture appointed* for that ministration, that is to say, a white Albe plain, with a Vestment or Cope. And where there be many Priests, or Deacons, there so many shall be ready to help the Priest in the ministration as shall be requisite; and shall have upon them likewise the vestures *appointed* for their ministry, that is to say, Albes with Tunicles."

2. "In the saying or singing of Mattins and Evensong, Baptizing, and Burying, the Minister, in Parish Churches and Chapels annexed to the same, shall use a Surplice. And in all Cathedrals and Colleges, the Archdeacons, Deans, Provosts, Masters, Prebendaries, and Fellows, being Graduates, may use in the Quire, beside their Surplices, such Hoods as pertaineth to their several Degrees which they have taken in any University within this Realm. But in all other places every Minister shall be at liberty to use any Surplice or no. It is also seemly that Graduates, when they do preach, should use such Hoods as pertaineth to their several Degrees."

3. "And whensoever the Bishop shall celebrate the Holy Communion in the Church, or execute any other public ministration, he shall have upon him, beside his Rochette, a Surplice or Albe, and a Cope or Vestment; and also his Pastoral Staff in his hand, or else borne or holden by his Chaplain."

4. The following "Ornaments" are named in the course of the Services. The Altar [seven times], the Lord's Table [twice], God's Board [twice], the Corporas, the Paten, the Chalice, the Font, the Pulpit, Bells, Albes, Surplices, Copes, Tunicles, Pastoral Staves.

The Order for

MORNING PRAYER

DAILY THROUGHOUT THE YEAR

¶ At the beginning of Morning Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. EZEK. xviii. 27.

I acknowledge my transgressions, and my sin is ever before me. PSAL. li. 3.

Hide Thy face from my sins, and blot out all mine iniquities. PSAL. li. 9.

The sacrifices of GOD are a broken spirit: a broken and a contrite heart, O GOD, Thou wilt not despise. PSAL. li. 17.

Rend your heart, and not your garments, and turn unto

The Order for Morning Prayer] The word "Order" in the sense here intended has almost passed out of use. It simply means *regulation* or *ordinance*, according to its derivation from the Latin word *ordo*. Morning Prayer was called by the ancient popular name of "Mattins" (abbreviated from *Matutinæ*), in the original English Prayer Book of 1549; and that name is still retained in the three Tables of Proper Lessons and Proper Psalms, and also in the Elizabethan Act of Uniformity.

the Minister] "Executor Officii" of Sarum rubrics.

THE SENTENCES.

The ancient Mattins of the Church of England began with, "In the name of the Father, and of the Son, and of the Holy Ghost," (and the sign of the Cross,) followed by an inaudible recitation of the Lord's Prayer by the Priest who officiated. Then was said, "O Lord, open Thou my lips: And my mouth shall shew forth Thy praise." This opening of the service was retained in the 1549 Prayer Book, but the Lord's Prayer was directed to be said "with a loud voice," instead of *secreto*. In the 1552 Prayer Book, these Sentences, with the Exhortation, Confession, and Absolution, were prefixed to Morning Prayer, but not to Evening Prayer. This addition was suggested, probably, by the second reformed Breviary of Cardinal Quignonez, in which the ancient Confession and Absolution were placed at the beginning of Mattins. But other reasons are also apparent for the change. In the first place, the full effect of the dissolution of Monasteries was making itself felt by ritualists, and a penitential prefix to the service was considered more appropriate for a mixed congregation than the previous mode of opening it, which was suitable for communities professedly spending nearly their whole time in the religious portion of a Christian's duty. And, in the second place, a relaxation of the rule about private Confession made it expedient to place a public Confession and Absolution within the reach of all, day by day.

The Sentences themselves (which had nearly all been previously in use as *Capitula*, during Lent) are a reproduction at the beginning of Divine Service of the Invitatories which were prefixed to the *Venite* in the ancient Mattins. In both cases the object is to give the key-note to the service which is to follow. In the Salisbury use two such Sentences, with a Versicle and Collect, were prefixed to Mattins on Easter Day. These were still ordered to be "solemnly sung or said" in the same place in the 1549 Prayer Book; but on the appointment of the Sentences now in use, the former were directed to be

the LORD your GOD: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil. JOEL ii. 13.

To the LORD our GOD belong mercies and forgivenesses, though we have rebelled against Him: neither have we obeyed the voice of the LORD our GOD, to walk in His laws which He set before us. DAN. ix. 9, 10.

O LORD, correct me, but with judgement; not in Thine anger, lest Thou bring me to nothing. JER. x. 24. PSAL. vi. 1.

Repent ye; for the Kingdom of Heaven is at hand. S. MATTH. iii. 2.

I will arise, and go to my father, and will say unto him, Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son. S. LUKE xv. 18, 19.

Enter not into judgement with Thy servant, O LORD; for in Thy sight shall no man living be justified. PSAL. cxliii. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but, if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 S. JOHN i. 8, 9.

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty GOD our heavenly FATHER; but con-

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used instead of *Venite*, and are printed before the Easter Collect.

read with a loud voice] This is an ecclesiastical or technical phrase, the explanation of which is to be found in a Rubric before the *Te Deum* in the previous editions of the Prayer Book: "Then shall be read two Lessons distinctly with a loud voice." "Then shall the Lessons be sung in a plain tune, after the manner of distinct reading; and likewise the Epistle and Gospel." It is the *clara vox* of older ritualists, and presupposes a musical intonation, with or without inflection, to be the customary way of reciting Divine Service. "To synge & rede & say." [*Mirror*, f. 5.]

In Bishop Cosin's revision he appended to the word "minister" the following note:—"That is, he who at that time ministereth or celebrateth Divine Service;" and although it was not deemed necessary at the time to print this note, it is valuable to us now as shewing the technical meaning which was attached to the word Minister, when used in the Rubric.

THE EXHORTATION.

There is an analogy between this Exhortation and some which were used, at the Holy Communion and in Lent, in the ancient services of the Church of England.

It has been called a short homily on Divine worship: and was probably inserted here under the impression that the people at large were extremely ignorant of the true nature of Divine worship at the time. Five principal parts of worship are mentioned in it. [1] Confession of sin; [2] Absolution; [3] Thanksgiving and Praise; [4] The hearing of God's Word; [5] Prayer for spiritual and bodily benefits. In this structure also it bears some analogy to the *Venite*.

The Minister celebrating Divine Service is directed to "say" this Exhortation, "saying" being the ritual term for reciting on one musical note, or "monotoning," as distinguished from "singing," which is reciting with musical inflections, and from "reading," which is a general term, including both methods.

THE GENERAL CONFESSION.

after the Minister, all kneeling] Bishop Cosin erased the word "after" in this Rubric, and substituted "*with*;" but the original word was carefully restored, shewing that a distinction was intended between the two words in their ritual use. "*After* the Minister" means, that each clause is to be said first by the Minister alone, and then repeated by "the whole congregation" alone —*i.e.* while the Minister remains silent, as in the case of a response after a versicle. "*With*" the Minister means simultaneous recitation by him and the congregation to-

fess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by His infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before GOD; yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at His hands, to set forth His most worthy praise, to hear His most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me;

¶ A general Confession to be said of the whole Congregation after the Minister, all kneeling.

ALMIGHTY and most merciful FATHER; We have erred, and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But Thou, O LORD, have mercy upon us, miserable offenders. Spare Thou them, O GOD, which confess their faults. Restore

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gether, and is ordered in the Rubric before the Lord's Prayer. The word "all" was also one of Bishop Cosin's additions, and is illustrated by his note in another volume: "Kneeling is the most fit gesture for humble penitents; and being so, it is strange to see how, in most places, men are suffered to sit rudely and carelessly on their seats all the while this Confession is read; and others that be in church are nothing affected with it. They think it a thing of indifferency forsooth, if the heart be right." This sitting posture during public confessions was one of the abuses that scandalized the Puritans; and they sought to have a Canon passed, enjoining all to kneel. The eighteenth Canon does indeed direct that "all manner of persons then present shall reverently kneel upon their knees when the general Confession, Litany, and other prayers are read .... testifying by these outward ceremonies and gestures their inward humility."

The gesture of kneeling here and elsewhere is not only a mark of personal humility and reverence, but also one of those acts required of every one as an individual component part of the body which forms the congregation; and to neglect it is to neglect a duty which is owing to God and man in this respect, as well as the other. We have no right to conspicuous private gestures in a public devotional assembly; nor are the gestures which we there use (in conformity to the rules of the Church) to be necessarily interpreted as hypocritical because our personal habits or feelings may not be entirely consistent with them. As the clergy have an *official* duty in church, irrespective of their personal characters, so also have the laity. It may be added, that a respectful conformity to rules enjoining such official duties, may often lead onward to true personal reverence and holiness.

The manner and spirit in which a general confession of sins may be made personally and particularly applicable, is pointedly set forth in a Rubric which precedes the Confession to be used on board ship when there is danger of shipwreck: "When there is imminent danger, as many as can be spared from necessary service in the ship, shall be called together, and make an humble Confession of their sin to God, in which every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him, saying as followeth." That a confession so made can be otherwise than acceptable to the Good Shepherd and Physician of our souls it is impossible to doubt. That further and more detailed confession is also at times necessary, the provisions made by the Church for her penitents, and the private habits of all pious Christians, make equally certain.

The "Amen" is part of the Confession, and is to be said by both minister and people,

Thou them that are penitent; According to Thy promises declared unto mankind in CHRIST JESU our LORD. And grant, O most merciful FATHER, for His sake; That we may hereafter live a godly, righteous, and sober life, To the glory of Thy holy Name. Amen.

¶ The Absolution or Remission of sins, to be pronounced by the Priest alone, standing; the people still kneeling.

ALMIGHTY GOD, the FATHER of our LORD JESUS CHRIST, Who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and

as is indicated by the type in which it is printed.

THE ABSOLUTION.

The Absolution was composed by the Revisers of 1552, evidently with the old form of Absolution, which was used in the Prime and Compline Services, before them. There is also some similarity between the opening words and those of a Prayer which was placed at the end of the Litany in the Primer of 1535; and which again, from the prayer, "forgive us now while we have time and space," seems to have been founded on the ancient Absolution, with its "*spatium veræ pœnitentiæ*," though the first part is identical with a Lenten Collect of St. Gregory's Sacramentary.

Two questions have been raised with respect to this form of Absolution. First, whether those who composed it, and placed it where it is, intended it for an Absolution of penitent sinners, or merely for a declaration of God's mercy. Secondly, whether, irrespective of their intention, it is so constructed as to be effective for the remission of sins.

[1] The first question is all but decided by the title. Here, in the Communion Service, and in the Prayers to be used at Sea, the same word, "Absolution," is used for designating two different forms; and in the Visitation of the Sick, the third form in use by the Church of England is spoken of in the direction "the Priest shall absolve him." It seems beyond all probability that this designation could have been used of all three forms without any verbal distinction, and yet that a real difference of meaning lay hidden under the use of it, and that to such an extent as to make it in one place contradictory of itself in another place. What the word "Absolution" in the rubrical title so far proves, is confirmed by the addition made to it at the Hampton Court Conference of 1604, when it was altered to the "Absolution, or *remission of sins*," clearly shewing what opinion the Divines there assembled held respecting the intention with which the form was inserted fifty-one years before. It is still further confirmed by a note of Bishop Andrewes in which, after saying that the Absolution is pronounced *authoritativè*, he adds, "For authority of Absolution, see Ezek. xxxiii. 12; Job xxxiii. 23; Numb. vi. 24; 2 Sam. xii. 13; John xx. 23." An examination of these passages of Scripture will shew that Bishop Andrewes (one of the most learned theologians and Scriptural scholars that the Church of England has ever had) must certainly have supposed that this was intended for an actual Absolution; and that, in his opinion, it was such.

[2] The Absolution itself is constructed on a similar principle to that on which Collects are formed; and as the precatory part of a Collect is sometimes very short and condensed, so here the actual words of Absolution are only "He pardoneth and absolveth all them that truly repent, and unfeignedly believe His holy Gospel." The preceding portion is a statement of the antecedent reasons—God's mercy, and the delegation of His authority—for pronouncing Absolution; and what follows is an authoritative exhortation to follow up the words of temporary confession and absolution with prayer for perseverance and final pardon. The words which thus form the essence of the Absolution are of a declaratory kind, while those in the old Morning and Evening Services of the Church were precatory, as may be seen from the original Latin form printed above, and its English translation in the note below; but the change has rather strengthened than weakened the force of the form adopted. Nor must we be led away by the word "declaratory," so often used to distinguish this from the other two forms of Absolution used in the Prayer Book; for to "declare" God's pardon of sinners is to give effect to that pardon, as when the authorized subordinate of an earthly sovereign declares pardon in that sovereign's name. This form is, in fact, closely analogous to the formulary of Baptism used in the Eastern Church,—"The servant of God (N.) is baptized in the Name of the Father, Amen, and of the Son, Amen, and of the Holy Ghost, Amen." And as these words are undoubtedly sufficient for fulfilling our Lord's words, "Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost," so are the absolving words of our Absolution sufficient to fulfil

hath given power, and commandment, to His Ministers, to declare and pronounce to His people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe His holy Gospel. Wherefore let us beseech Him to grant us true repentance, and His HOLY SPIRIT, that those things may please Him, which we do at this present; and that the rest of our life hereafter may be pure, and holy; so that at the last we may come to His eternal joy; through JESUS CHRIST our LORD.

¶ The people shall answer here, and at the end of all other prayers, *Amen.*

His other words, "Whose soever sins ye remit, they are remitted unto them."

The special form in which the Absolution is moulded was probably adopted from a careful consideration of the use which was to be made of it. It is an Absolution uttered over a mixed congregation, and yet it can only be efficacious towards those who have honestly said the Confession as it is intended to be said. The conditions of pardon are therefore distinctly expressed, that the impenitent may not be misled by taking to themselves a forgiveness to which they have no claim. And as it is a public Absolution, "He pardoneth and absolveth" is adopted in analogy with the "*tribuat vobis omnipotens et misericors Dominus*," rather than the positive form, "by His authority I absolve," as used in absolving individual penitents.[1]

The effect of this Absolution in the daily services of the Church is [1] to reconcile the Church, as a community, daily to her God, through the mercies of Christ; [2] to prepare each person present for the work of offering praise to Him; [3] to convey pardon of sin to an extent correlative with the extent of penitence in those over whom it is uttered. As was said in the case of the general Confession, that it does not supersede a particular confession; so it must be remembered that the general Absolution does not supersede a particular one. But the necessity for absolution is so great, that the Church has provided against any one being without it by this daily utterance of it, in which it is cast abroad as the Sower sowed his seed, or as God sends His rain upon the just and the unjust. It is a ministration in close analogy with the continual superabundance of the mercies of God in Christ, which flow down even to the skirts of our High Priest's clothing. According to the words, "freely ye have received, freely give," the Church casts her bread upon the waters in faith, believing that God's word of absolution will not return unto Him void.

[1] The ancient form of Confession, *Misereatur*, and Absolution, was as follows, being used in the midst of the preces at Prime and Compline.

The Priest, looking towards the Altar,

I confess to God, the Blessed Mary, and all the Saints [*turning to the Choir*], and to you, that I have sinned exceedingly in thought, word, and deed, of my own fault [*looking back to the Altar*]. I beseech Holy Mary, all the Saints of God, and [*looking back to the Choir*] you to pray for me.

The Choir replies, turning to the Priest,

Almighty God have mercy upon you, and forgive you all your sins, deliver you from all evil, preserve and strengthen you in all goodness, and bring you to everlasting life. Amen.

Then the Choir, turning to the Altar,

I confess to God .... to pray for me.

Then let the Priest say to the Choir, in the first person, if necessary,

Almighty God have mercy upon you .... everlasting life. Amen.

The Almighty and merciful Lord grant you Absolution and Remission of all your sins, space for true repentance, amendment of life, and the grace and consolation of the Holy Spirit. Amen.

THE LORD'S PRAYER.

Then the Minister] From 1552 to 1661, the Rubric stood, "Then shall the Minister begin the Lord's Prayer with a loud voice." Before 1552, it had been "The Priest being in the quire, shall begin with a loud voice the Lord's Prayer, called the *Paternoster*." It was altered to its present form by Bishop Cosin. The Mattins began here in the Prayer Book of 1549; and before that time, the Lord's Prayer was said secretly by the Priest, the public part of the service beginning with the "*Domine, labia mea aperies*," as is shewn in the Latin Rubric printed before that versicle.

with him] That is, simultaneously, clause by clause.

wheresoever else it is used in Divine Service] Bishop Cosin overlooked the Rubric immediately before the Lord's Prayer in the Communion Service, which directs the priest to say it, without any direction as to the people. It is not likely that there was any intention of overriding that Rubric by this.

The Doxology was added here in 1661, but not by Bishop Cosin, who wrote among some "Directions to be given to the printer," "Never print the Lord's Prayer beyond—deliver us from evil. Amen." The Doxology is supposed not to have been in the original of St. Matthew, as it is not in St. Luke. In the ancient Liturgies of the East, after "de-

¶ Then the Minister shall kneel, and say the Lord's Prayer with an audible voice; the people also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, The power, and the glory, For ever and ever. Amen.

liver us from evil" (said, with the rest of the prayer, by the people), the priest offers a prayer against the evil and the Evil One, called the Embolismus; and the Doxology is then sung by the people. Probably this is a primitive usage; and the antiphon so sung has crept into the text of the Gospel.

The various modes in which saints have used this Divine prayer with a special intention are almost infinite; and it would be well for every one to follow their example, by having such a special intention in view whenever it is said in the Services of the Sanctuary. In this place, at any rate, it should be offered up as the complement and crown of the Absolution and Confession, on the one hand; and laid hold of, on the other hand, as a mediatorial key, by which the door of heaven is to be opened for the ascent of the Church's praises to the Throne of God. It is a prayer, says the old "Mirroure," that said in the Unity of the Church, is never unsped.

THE VERSICLES.

O LORD, open Thou] These versicles and responses have been used time immemorial as the opening of the daily service of praise which the Church continually offers to God. They are mentioned in the rule of St. Benedict (the great founder of the Benedictine order, which guarded and expressed the devotional system of the Church for so many ages, and who died in A.D. 543), as the prefatory part of the service; and he probably adopted them from the previous custom of the Church; the two Psalms from which they are taken having been used at the beginning of the daily Offices in the East from the earliest ages. Taken from such a source, with only the change from the singular to the plural number in the pronouns,[1] they form a most fitting prefix to the Psalmody which is so integral a portion of Divine Service. Except the Lord open our lips, we cannot shew forth His praise with the heart. They are the "*Sursum Corda*" of the Daily Service, and yet have a tone of humility and even penitence, given to them by their derivation from the fifty-first and seventieth Psalms. It is probably to express this penitential tone that the musical note to which the first of them is said by the Priest is always a low one, being depressed as much as a fifth from the pitch in which the Lord's Prayer has been recited: and also that we continue kneeling till the Gloria Patri. The second versicle is a paraphrase of the "Hosanna,"—Save, Lord, we beseech Thee,—with which our Lord was led in triumph to the Temple.

GLORIA PATRI.

The beautiful dogmatic anthem which is here used for the first time in the service is of primitive origin, and, if not an independently inspired form, is naturally traceable to the angelic hymns in Isaiah vi. 3 and Luke ii. 13, the Trinitarian form of it being equally traceable to that of the baptismal formula ordained by our Lord in Matt. xxviii. 19. Clement of Alexandria, who wrote before the end of the second century, refers to the use of this hymn under the form, "giving glory to the one Father, and to the Son, and to the Holy Ghost," and a hymn of about the same date is printed by Dr. Routh, in which there is an evident trace of the same custom: "Praise we the Father and Son, and Holy Spirit of God." It is also referred to even earlier by Justin Martyr. The Arian heretics made a great point of using Church phraseology in their own novel and

[1] This change of pronouns was made in 1552. A reason for retaining the singular is given in an old exposition of the services. "And take heed that all this verse, both that part that is said of one alone, and that that is answered of all together, are said in the singular number; as when ye say 'mine,' or 'me,' and not 'our,' or 'us,' in token that ye begin your praising and prayer in the person of holy Church, which is one, and not many. For though there be many members of holy Church, as there are many Christian men and women, yet they make one body, that is holy Church, whereof Christ is the head." *Mirror*, xli. The same commentary explains, that "O Lord, open Thou my lips," and its response, were used only at Mattins, because all the day after the lips should remain ready for God's praises. [" The Mirroure of our Ladye" is a commentary on the daily Services, written for the Sisters of Sion, printed in 1530, and reprinted in 1873.]

¶ Then likewise he shall say,

O LORD, open Thou our lips.

Answer. And our mouth shall shew forth Thy praise.

Priest. O GOD, make speed to save us.

Answer. O LORD, make haste to help us.

¶ Here all standing up, the Priest shall say,

Glory be to the FATHER, and to the SON: and to the HOLY GHOST;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Priest. Praise ye the LORD.

Answer. The LORD'S Name be praised.

¶ Then shall be said or sung this Psalm following; except on *Easter Day*, upon which an-

heretical sense; and they adopted the custom of singing the hymn in the form, "Glory be to the Father, by the Son, and in the Holy Ghost," which evaded the recognition of each Person as God. It thus became necessary for the Church to adopt a form less capable of perversion; and in ancient liturgies it is found as it is still used in the Eastern Church, "Glory be to the Father, and to the Son, and to the Holy Ghost, now and ever, world without end." In the Western Church, the second part, "As it was in the beginning, is now, and ever shall be, world without end," has been used for nearly as long a period, being found ordered in the fifth Canon of the Council of Vaison, presided over by Cæsarius of Arles, in A.D. 529. The use of the hymn in this place, after the *Domine ad adjuvandum*, is also recognized by the rule of St. Benedict a few years further on in the sixth century; and it is found so placed in the earliest English services, those which are usually called "Anglo-Saxon." It also occurs in the same position in the daily offices of the Eastern and the Roman Churches at the present day: so that the Church throughout the world opens its lips day by day with the same words of faith in the Blessed Trinity, and of devout praise to each Person; worshipping one God in Trinity and Trinity in Unity. The addition of the succeeding versicle and response gives to this unity of praise on earth a further likeness to the unity of praise which was revealed to S. John: "And a voice came out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth" [Rev. xix. 6].

In the Prayer Book of 1549 the old usage of saying the "Hallelujah" from Easter to Trinity Sunday in this place was continued. It was expunged altogether in 1552; restored in the English form, "Praise ye the Lord," and for constant use, in the Elizabethan revision. The response to it, "The Lord's Name be praised," is first found in the Scottish Prayer Book of 1637, and was inserted here in 1661. The latter represents in an unvarying form the variable invitatories which used to precede the *Venite* in the old Latin services.

There are two old customs still kept up with respect to the *Gloria Patri*. The one is that of turning to the East, as in the recitation of a Creed, whenever it is said or sung in Divine Service; an usage enjoined in the ancient Psalter of the Church of England, and still observed, *e.g.*, at Manchester Cathedral. The other custom is a more general one, that of reverently inclining the head during the first half of the hymn, as a humble gesture recognizing the Divine glory of each of the Three Persons, and in imitation of the gesture of the angels who veil their faces with their wings when singing to the glory of the Trinity in the vision of Isaiah. An old Canon of the Church of England enjoins: "Quotiesque dicitur Gloria Patri et Filio et Spiritui Sancto, ad eadem verba Deo humiliter se inclinent." Wilkins' *Conc.* iii. 20. And in the "Mirroure," there is the direction, "Ye incline at Gloria Patri."

Bishop Cosin wished to revive the use of Invitatories on Sundays, having inserted this Rubric in the Prayer Book which was laid before the Revisers of 1661, immediately after "Praise ye the Lord:" "And upon any Sunday, or Lord's Day, this commemoration of His rising from the dead shall be said or sung. Priest, Christ is risen againe, &c. And upon the feast of Easter, Christ, our Passover, is offered up for us. Therefore, let us keep the feast, &c., *ut in die Pasch.* Then shall be said or sung," the *Venite* as we now have it.

VENITE EXULTEMUS.

This Psalm has been used from time immemorial as an introduction to the praises of Divine Service, and was probably adopted by the Church from the services of the Temple. It was perhaps such a familiar use of it in both the Jewish and the Chris-

other Anthem is appointed; and on the Nineteenth Day of every Month it is not to be read here, but in the ordinary course of the Psalms.

Venite, exultemus Domino.

Psalm xcv.

O COME, let us sing unto the LORD : let us heartily rejoice in the strength of our salvation.

Let us come before His presence with thanksgiving: and shew ourselves glad in Him with Psalms.

For the LORD is a great GOD : and a great King above all gods.

In His hand are all the corners of the earth : and the strength of the hills is His also.

The sea is His, and He made it : and His hands prepared the dry land.

O come, let us worship, and fall down : and kneel before the LORD our Maker.

For He is the LORD our GOD : and we are the people of His pasture, and the sheep of His hand.

To day if ye will hear His voice, harden not your hearts :

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tian system of Divine Service which led to the exposition of it given in the third chapter of the Epistle to the Hebrews, where the Apostle is shewing the connection between the two dispensations, and the way in which all belief and worship centres in our Divine High Priest and perpetual Sacrifice.

In one of St. Augustine's sermons he plainly refers thus to the ritual use of the *Venite*: "This we have gathered from the Apostolic lesson. Then we chanted the Psalm, exhorting one another, with one voice, with one heart, saying, 'O come, let us adore, and fall down before Him, and weep before the Lord who made us.' In the same Psalm too, 'Let us prevent His face with confession, and make a joyful noise unto Him with psalms.' After these the lesson of the Gospel shewed us the ten lepers cleansed, and one of them, a stranger, giving thanks to his cleanser" [Aug. *Serm.* Ben. ed. 176, Oxf. transl. 126]. Durandus, in his *Rationale of Divine Offices*, says that this psalm was sung at the beginning of the service to call the congregation out of the churchyard into the church; and that it was hence called the Invitatory Psalm; but probably this was a local or temporary use of it, and does not represent the true spirit of its introduction into the Morning Service. It is far more likely that its comprehensive character, as an adoration of Christ, was that which moved the Divine Instinct wherewith the Church is endowed to place this psalm in the forefront of her Service of Praise.

Until the translation of our Offices into English it was the custom to sing the Venite in a different manner from that now used; with the addition, that is, of Invitatories. These were short sentences (varied according to the ecclesiastical season) which were sung before the first verse, after each of the five verses into which it was then divided, and also after the Gloria Patri at the end. Thus in Trinity Season, "*Laudemus Jesum Christum; quia Ipse est Redemptor omnium sæculorum*," would be sung before and after the first, and also after the third and fifth of the divisions indicated in the usual Latin version. After the second, fourth, and Gloria Patri, would be sung "*Quia Ipse est Redemptor omnium sæculorum*" only; and at the conclusion the whole of the Response, as at the beginning. These Invitatories were altogether set aside, as regards the Venite, in 1549; and, as has been already shewn, the "Sentences" were substituted for them at the commencement of Divine Service in 1552. Thus reduced to its psalter simplicity, the Venite Exultemus is used before the Psalms every morning, except upon Easter Day, when a special Invitatory Anthem is substituted, which is printed before the Collect for the day. On the nineteenth day of every month, it is sung in its place as one of the Mattins psalms, so as not to be twice used at the same service, which is a continuation of the old English usage.

An old custom lingers (especially in the North of England) of making a gesture of reverence at the words, "O come, let us worship and fall down;" which is a relic of the custom of actual prostration as it was once made in many churches at these words.

The Rubrics between the Venite and the Te Deum were all rearranged in 1661; and the new arrangement, as we now have it, appears in MS. in Bishop Cosin's Prayer Book. The only changes of importance were these. [1] "*He* that readeth," and "*He* shall say," were substituted for "*the*

as in the provocation, and as in the day of temptation in the wilderness ;

When your fathers tempted Me : proved Me, and saw My works.

Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known My ways.

Unto whom I sware in My wrath : that they should not enter into My rest.

Glory be to the FATHER, and to the SON : and to the HOLY GHOST.

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Then shall follow the Psalms in order as they are appointed. And at the end of every Psalm throughout the Year, and likewise at the end of *Benedicite*, *Benedictus*, *Magnificat*, and *Nunc dimittis*, shall be repeated,

Glory be to the FATHER, and to the SON : and to the HOLY GHOST ;

Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen.

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minister that readeth," and "*the minister* shall say," in the direction about the Lessons. [2] This Rubric of the preceding books was erased, "And to the end the people may the better hear in such places where they do sing, there shall the lessons be sung in a plain tune, after the manner of distinct reading, and likewise the epistle and gospel."

THE PSALMS.

For notes relating to the ritual use of the Psalms, the reader is referred to the Introduction to the Psalter.

After the Psalms have been sung it is customary in many churches to play a short voluntary on the organ : this is mentioned by Archbishop Secker as having "long been customary" in his day ; and in a letter from Oxford in No. 630 of the "Spectator." Perhaps it may be accounted for by a Salisbury Rubric between the Psalms and Lessons, "*Deinde dicitur* Paternoster *et* Credo in Deum *a toto choro privatim.*" So at Durham a voluntary has also been substituted for the "Agnus Dei," which was once sung during the Communion of the Laity.

THE LESSONS.

For notes relating to the ritual use of Lessons in Divine Service, the reader is referred to a note on "The Order how the rest of Holy Scripture is appointed to be read," in the Calendar.

THE CANTICLES.

The ritual use of Holy Scripture in Divine Service has always been connected with praise and thanksgiving. The short responds which were intermingled with the Lessons in the pre-Reformation Services were very ancient in their origin, although, no doubt, they had increased in number during the developement of the Services for monastic use. Of a like antiquity is the "Glory be to Thee, O Lord" before, and the "Thanks be to Thee, O Lord" after the reading of the Gospel in the Communion Service. As will be seen in the account given of the Te Deum, the use of responsory hymns after the Lessons is also very ancient ; and it probably arose out of the pious instinct which thus connected the idea of thanksgiving with the hearing of God's revelations to man. The Council of Laodicea [A.D. 367] ordered, in its seventeenth Canon, that Psalms and Lessons should be used alternately ; and this Canon doubtless refers to a custom similar to ours.

A leading principle of all the Canticles appears to be that of connecting the written with the personal Word of God ; and that as much in respect to the Old Testament Lessons as to those taken out of the Gospel or other parts of the New Testament. This is more especially true of those Canticles which are placed first of the two in each case, the Te Deum, the Benedictus, the Magnificat, and the Nunc Dimittis. The three latter of these were inspired hymns spoken at the time when the Eternal Word was in the act of taking our nature to redeem and glorify it ; and the first is, if not inspired, the most wonderful expression of praise for the abiding Incarnation of our Lord that uninspired lips have ever uttered. It may also be observed that the Canticles are set where they are, not that they may apply to any particular chapters of the Holy Bible, though they often do so in a striking manner, but with reference to Divine revelation as a whole, given to mankind by God in His

¶ Then shall be read distinctly with an audible voice the First Lesson, taken out of the Old Testament, as is appointed in the Calendar, except there be proper Lessons assigned for that day: He that readeth so standing and turning himself, as he may best be heard of all such as are present. And after that, shall be said or sung, in English, the Hymn called *Te Deum Laudamus*, daily throughout the Year.

¶ Note, That before every Lesson the Minister shall say, *Here beginneth such a Chapter*, or *Verse of such a Chapter, of such a Book*: And after every Lesson, *Here endeth the First*, or *the Second Lesson*.

Te Deum laudamus.

WE praise Thee, O GOD: we acknowledge Thee to be the LORD.

All the earth doth worship Thee: the FATHER everlasting.

mercy and love, and therefore a matter for deepest thankfulness, and most exalted praise.

The three New Testament Canticles are all taken from the Gospel of St. Luke; the sacrificial and sacerdotal gospel, the symbol of which is the "living creature like unto a calf" or "an ox;" and in which is chiefly set forth our Blessed Lord's relation to the Church as her High Priest offering Himself for sin, and originating from His own Person all subordinate ministrations of grace.

TE DEUM LAUDAMUS.

This most venerable hymn has been sung by the whole Western Church "day by day" on all her feasts from time immemorial. It is found in our own Morning Service as far back as the Conquest; and its insertion in the Salisbury Portiforium by St. Osmund was doubtless a continuation of the old custom of the Church of England.

Very ancient ecclesiastical traditions represent the *Te Deum* as a hymn antiphonally extemporized by St. Ambrose and St. Augustine at the baptism of the latter, A.D. 386. But the authorship of this divine hymn has been assigned to several saints both by ancient and modern authors, the earliest being St. Hilary of Poictiers, A.D. 355, and the latest, Nicetius, Bishop of Treves, A.D. 535. Some ancient copies, in the Vatican and elsewhere, give it the titles of *Hymnus S. Abundii*, and *Hymnus Sisebuti monachi*. It has also been attributed to St. Hilary of Arles, and to a monk of Lerins, whose name is not known, the number of persons named shewing how much uncertainty has always surrounded the matter. It is scarcely possible that so remarkable a hymn should have originated in so remarkable a manner as that first referred to, without some trace of it being found in the works of St. Ambrose or St. Augustine, especially the Confessions of the latter. It may be that their names were connected with it because the one introduced it into the Church of Milan, and the other (taught by St. Ambrose) into the Churches of Africa.

For there is reason to think that the *Te Deum Laudamus* is much older than the time of St. Ambrose. So early as A.D. 252 we find the following words in St. Cyprian's Treatise "On the Mortality" that was then afflicting Carthage: "Ah, perfect and perpetual bliss! There is the glorious company of the Apostles; there is the fellowship of the prophets exulting; there is the innumerable multitude of martyrs, crowned after their victory of strife and passion;" and the striking parallel between them and the seventh, eighth, and ninth verses of the Te Deum seems certainly more than accidental. There are several coincidences also between words in the Baptismal and other offices of the Eastern Church and particular verses of the Te Deum, and the former are supposed to be of extremely ancient date. In the Alexandrine MS. of the Scriptures, a work of the fourth or fifth century, preserved in the British Museum, there is moreover a Morning Hymn which is written at the end of the Psalter, and contains some parts of the Te Deum:—

Day by day I bless Thee, and praise Thy name for ever, and for ever and ever.
Vouchsafe, O Lord, to keep me this day without sin.
Blessed art Thou, O Lord God of our Fathers; and praised and glorified be Thy name for ever. Amen.
Lord, let Thy mercy be upon us, as our trust is in Thee.

The most probable conclusion to arrive at is, that this noble canticle, in its present form, is a composition of the fourth or fifth century; and that it represents a still more ancient hymn, of which traces are to be found in St. Cyprian and the Morning Hymn of the Alexandrine Manuscript.

The Te Deum is only known as connected with the ritual of the Church. It seems also from the first to have been connected with the reading of the Morning Lessons, the ex-

To Thee all Angels cry aloud : the Heavens, and all the Powers therein.

To Thee Cherubin, and Seraphin : continually do cry,

Holy, Holy, Holy : LORD GOD of Sabaoth ;

Heaven and earth are full of the Majesty : of Thy Glory.

The glorious company of the Apostles : praise Thee.

The goodly fellowship of the Prophets : praise Thee.

The noble army of Martyrs : praise Thee.

The holy Church throughout all the world : doth acknowledge Thee ;

The FATHER : of an infinite Majesty ;

Thine honourable, true : and only SON ;

Also the HOLY GHOST : the Comforter.

Thou art the King of Glory : O CHRIST.

pression "Keep us this day without sin," being some evidence of this, though not convincing, as an analogous form is used in "Give us this day our daily bread." In the Salisbury Use, which also represents the more ancient customs of the Church of England, it was directed to be sung after the last lesson on Sundays and other Festivals, except during Advent and the Lenten season from Septuagesima to Easter. Quignonez, in his reformed Roman Breviary, directed it to be used every day, even in Lent and Advent. The Prayer Book of 1549 ordered it to be used every day, with the exceptions customary according to the older ritual; and as festivals were previously almost of daily occurrence, this was practically a continuance of the old rule. In 1552 the exceptions were erased, and have not since been restored; but as the alternative Canticle, Benedicite, remains, some ritualists conclude that it is to be used in Lent, as originally directed by the First Book of Edward VI., and not the Te Deum.[1] Of ritual customs anciently connected with the singing of this hymn, one still retains a strong hold upon English people, viz., that of bowing at the words "Holy, Holy, Holy," with the same reverent gesture that is used in the Creed: a custom derived from the angelic reverence spoken of in Isaiah in connection with the same words. "And for bycause Angels praise God with great reverence, therefore ye incline when ye sing their song," says the Mirror.

Besides the use of the Te Deum in the Morning Service, there is a well-known custom of singing this triumphal hymn, by itself, arranged to elaborate music, as a special service of thanksgiving. It is directed to be used in this manner, in "Forms of Prayer to be used at Sea, after Victory, or deliverance from an Enemy:" and at the conclusion of coronations it is always so used, as it has been, time immemorial, over the whole of Europe. The Sovereigns of England have been accustomed to go in state to the singing of the Te Deum after great victories, and Handel's "Dettingen Te Deum" was composed for one of these occasions. Custom has also established this separate use of the Te Deum on other important occasions of thanksgiving.

The most ancient Christian music known has come down to us in connection with this Canticle; being that known as the "Ambrosian Te Deum," which is found in a work on Music written by Boëthius, a Roman Consul, in A.D. 487. This is, however, thought to be an adaptation of the Temple psalmody of the Jews, like the other ancient Church tones.

A very striking characteristic of this heavenly hymn is the strictly doctrinal form in which it is composed, which makes it a literal illustration of St. Paul's words, "I will sing with the spirit, *and I will sing with the understanding also*" [1 Cor. xiv. 15]. It has been thought by some, from the singularity of the opening words, *Te Deum*, that it is throughout a hymn to Christ as God, representing, or analogous to, that

[1] This is not the ancient practice of the Church, it must be remembered. During Advent the following was sung instead of Te Deum on all Festivals when the latter would otherwise have been used. It is the last of nine Responds (Responsoria) used after the nine Lessons respectively.

"R. 9. Lætentur cœli, et exultet terra: jubilate montes laudem: quia Dominus noster veniet. Et pauperum suorum miserebitur.

V. Orietur in diebus ejus justitia et abundantia pacis. Et pauperum suorum miserebitur.

Gloria Patri, et Filio, et Spiritui Sancto:

Et pauperum suorum miserebitur."

The ancient ritual use of the Benedicite was entirely festive; though it was not indeed set aside from its place in Lauds during Lent and Advent.

Admirable substitutes for the Te Deum in Lent and Advent might be found in two other of the discontinued Lauds Canticles, the Song of Hezekiah [Isaiah xxxviii.] being exactly adapted for Lent, and that of Habakkuk [Hab. iii.] being equally suitable for Advent. The Salisbury version of the latter (from the Vulgate) had two beautiful renderings of the 17th and 18th verses: "Thou wentest forth for the salvation of Thy people: even for salvation with Thy Christ;" and "Yet I will rejoice in the Lord: I will joy in God my Jesus."

Thou art the everlasting SON : of the FATHER.

When Thou tookest upon Thee to deliver man : Thou didst not abhor the Virgin's womb.

When Thou hadst overcome the sharpness of death : Thou didst open the Kingdom of Heaven to all believers.

Thou sittest at the right hand of GOD : in the Glory of the FATHER.

We believe that Thou shalt come : to be our Judge.

We therefore pray Thee, help Thy servants : whom Thou hast redeemed with Thy precious blood.

Make them to be numbered with Thy Saints : in glory everlasting.

O LORD, save Thy people : and bless Thine heritage.

Govern them : and lift them up for ever.

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spoken of by Pliny in his letter to Trajan. But the English version truly represents the Latin form, in which a double accusative is joined to the verb *laudamus* that could not be otherwise rhythmically translated. That the English Church has always considered the earlier verses of it to be addressed to the First Person of the Blessed Trinity is evidenced by the ancient Salisbury Antiphon to the Athanasian Creed, which is "Te Deum *Patrem* ingenitum, te Filium unigenitum, te Spiritum Sanctum Paracletum, sanctam et individuam Trinitatem toto corde et ore confitemur." It has also been conjectured that the 11th, 12th, and 13th verses have been interpolated, but there is not the slightest ground for this conjecture, all ancient MSS. in Latin, Teutonic of the ninth century, and English from the ninth to the fourteenth, reading precisely the same: and the hymn being rendered imperfect by their omission.

The first ten verses are an offering of praise to the Father Almighty, with the Scriptural recognition of the Blessed Trinity implied in the Ter Sanctus which Isaiah heard the Seraphim sing when he beheld the glory of Christ, and spake of Him. In the three following verses this implied recognition of the Three in One is developed into an actual ascription of praise to each, the *Pater immensæ Majestatis*, the *Unicus Filius*, and the *Sanctus Paracletus Spiritus*. In these thirteen verses the Unity and Trinity of the Divine Nature is celebrated in the name of the whole Church of God. The Militant Church, the various orders of holy Angels with which it has fellowship in the New Jerusalem, the Apostles, Prophets, and Martyrs of the Old and New Dispensation now gathered into the Church Triumphant, all thus adore God the Lord, the Lord God of Sabaoth, the Father Everlasting: and the holy Church gathers up its praises in a devout acknowledgment of each Person of the Blessed Trinity as the Object of Divine worship. Then begins that part of the Hymn which glorifies God for the blessing of the Incarnation; the latter sixteen verses addressing themselves to our Lord and Saviour; commemorating His Divine Nature and Eternal Existence, His Incarnation, Sacrifice, Ascension, and Session at the right hand of the Father. In the last verses, with a mixture of plaintiveness and triumph, the hymn follows the line marked out by the angels at the Ascension, looking to our Lord's Second Advent as the true complement of His First. This concluding portion is as well fitted to express the tone of a Church Militant as the initial portion is to express that of a Church Triumphant: and the personal form of the last verse is a touching reminder of the individual interest that each of us has in the corporate work of praise and prayer of which Divine Service is constituted. Few uninspired compositions give so clear an echo of the spirit and depth of Holy Scripture.

There are three verses of the Te Deum which require special notice, with reference to the modern Latin and English in which they are given to us at the present day.

[1] The ninth verse, "Te Martyrum *candidatus*, laudat exercitus," is very insufficiently rendered by "The *noble* army of Martyrs praise Thee." In pre-Reformation versions it stood,—"The, preiseth the white oost of martiris;" and considering the distinct connection between this verse and Rev. vii. 9, 14, it is strange that the Scriptural idea of "white robes" which have been "made white in the blood of the Lamb" should have been superseded by the word "noble." It is possible that the idea of something lustrous and pure was more expressed by "noble" in the early part of the sixteenth century, than is conveyed by it to modern ears;[1] but the change of the word from the old English "white" and Anglo-Saxon "shining," has gone far to obliterate

[1] So gold and silver were called "noble metals" by the early chymists.

Day by day : we magnify Thee ;

And we worship Thy Name : ever world without end.

Vouchsafe, O LORD : to keep us this day without sin.

O LORD, have mercy upon us : have mercy upon us.

O LORD, let Thy mercy lighten upon us : as our trust is in Thee.

O LORD, in Thee have I trusted : let me never be confounded.

¶ Or this Canticle.

Benedicite, omnia Opera.

O ALL ye Works of the LORD, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Angels of the LORD, bless ye the LORD : praise Him, and magnify Him for ever.

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the true sense of the original in our present version.

[2] In the sixteenth verse, the ancient and modern English versions alike fail to give the full sense of the Latin. The former uniformly give, "Thou wert not skoymes (squeamish) to take the maydenes wombe, to delyver mankynde," which is little different in sense from our present version. But it is clear that "Tu, ad liberandum, *suscepturus hominem*" includes a reference to the Incarnation, as much as "non horruisti Virginis uterum." The verse would be more literally rendered, "Thou, being about to take manhood upon Thee, to deliver it :" but there is an almost insurmountable difficulty in the way of matching the point and rhythm of the Latin by an equivalent sentence in English.

[3] The twenty-first verse has been altered both in Roman Breviaries and in the English Prayer Book. All Latin MSS. previously to 1492 read "Æterna fac cum sanctis Tuis gloria *munerari :*" and the equivalent of *munerari* is found in every known version of the Te Deum up to that time ; our own in the fourteenth century being, "Make hem to be rewarded with thi seyntes, in endles blisse." The "*n*umerari" reading appears to be an error of the early printers, arising out of the very slight difference presented by mun and num in black letter. The word "*in*" is a modern insertion of the same date, and probably arose from confusion between the twenty-first and the eighteenth verses, in the latter of which occurs "*in gloria* Patris." Since our Lord said "Great is your *reward* in Heaven," and "Himself shall *reward* you openly," the old English rendering of *munerari* is quite Scriptural ; but it may be pointed out that the sense of the Latin is rather that of free gift than reward, *munerari*, not *re*-munerari. Perhaps the original may be rendered, "Make them to be awarded with Thy saints : Thy glory everlasting," without departing from the sense of the original, or the familiar rhythm of our Prayer Book version. The received version, although not faithful to the original, is happily comprehensive ; for, to be "numbered with the children of God," and to have a "lot among the saints," is to receive the "great recompense of reward," the heavenly heritage of those who are joint heirs with Christ of His triumphant kingdom.

THE BENEDICITE.

There is no doubt that this Canticle is of Jewish origin, although its claim to be part of the Canonical Book of Daniel is not recognized by the Church of England, which has placed it among the books of the Apocrypha. It has a great resemblance to the 148th Psalm, and is generally considered to be a paraphrase of it.

Several of the Fathers speak of the Benedicite as being used in the Services of the Church. St. Chrysostom especially refers to it as "that admirable and marvellous song, which from that day to this hath been sung everywhere throughout the world, and shall yet be sung in future generations." Rufinus speaks of it in the same manner, (in defending its Canonical authority against Jerome,) as having been sung by holy confessors and martyrs, who would not have been permitted to sing that as Holy Scripture which is not so. It was used as one of the Psalms at Lauds as early as the time of St. Athanasius, and occupied the same position on Sundays in the ancient services of the Church of England. When the Psalter was restricted, in 1549, to the hundred and fifty psalms which go by the general name of the Psalms of David, the Song of the Three Children was placed after the Te Deum, to be used as a responsory canticle to the first lesson, under the title "Benedicite, Omnia Opera Domini Domino." This use of it was not by any means novel, as it was said between the lessons (according to Mabillon), in the old Gallican ritual which was once common to France and England.

When first inserted in its present place, this Canticle was ruled by the following

O ye Heavens, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Waters that be above the Firmament, bless ye the LORD : praise Him, and magnify Him for ever.

O all ye Powers of the LORD, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Sun, and Moon, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Stars of Heaven, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Showers, and Dew, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Winds of GOD, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Fire and Heat, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Winter and Summer, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Dews, and Frosts, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Frost and Cold, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Ice and Snow, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Nights, and Days, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Light and Darkness, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Lightnings, and Clouds, bless ye the LORD : praise Him, and magnify Him for ever.

O let the Earth bless the LORD : yea, let it praise Him, and magnify Him for ever.

O ye Mountains, and Hills, bless ye the Lord : praise Him, and magnify Him for ever.

O all ye Green Things upon the Earth, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Wells, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Seas, and Floods, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Whales, and all that move in the Waters, bless ye the LORD : praise Him, and magnify Him for ever.

O all ye Fowls of the Air, bless ye the LORD : praise Him, and magnify Him for ever.

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rubric prefixed to the Te Deum :—"¶ After the first lesson shall follow throughout the year (except in Lent, all the which time, in the place of *Te Deum*, shall be used *Benedicite Omnia Opera Domini Domino*) in English, as followeth." This rubric was altered to its present form in 1552, the object of the alteration being probably to allow greater freedom in the substitution of Benedicite for Te Deum. It was an ancient rule to use the former when any portion of the Prophet Daniel was read. In more recent times it has been customary to sing it on Septuagesima Sunday, when Genesis i. is the first lesson ; on the Sunday after Trinity when Daniel iii. is read ; and on week-days during Lent and Advent.[1] The ordinary Doxology was substituted for the one proper to the psalm, in 1549. The latter is, "O let us bless the Father, and the Son, with the Holy Ghost : let us praise Him, and magnify Him for ever. Blessed art Thou, O Lord, in the firmament of Heaven ; worthy to be praised, and glorious, and to be

[1] See, however, note on p. 155.

O all ye Beasts, and Cattle, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Children of Men, bless ye the LORD : praise Him, and magnify Him for ever.

O let Israel bless the LORD : praise Him, and magnify Him for ever.

O ye Priests of the LORD, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Servants of the LORD, bless ye the LORD : praise Him, and magnify Him for ever.

O ye Spirits and Souls of the Righteous, bless ye the LORD : praise Him and magnify Him for ever.

O ye holy and humble Men of heart, bless ye the LORD : praise Him, and magnify Him for ever.

O Ananias, Azarias, and Misael, bless ye the LORD : praise Him, and magnify Him for ever.

Glory be to the FATHER, and to the SON : and to the HOLY GHOST ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Then shall be read in like manner the Second Lesson, taken out of the New Testament. And after that, the Hymn following ; except when that shall happen to be read in the Chapter for the Day, or for the Gospel on *St. John Baptist's Day*.

Benedictus.

S. Luke i. 68.

BLESSED be the LORD GOD of Israel : for He hath visited and redeemed His people ;

And hath raised up a mighty salvation for us : in the house of His servant David ;

As He spake by the mouth of His holy Prophets : which have been since the world began ;

That we should be saved from our enemies : and from the hands of all that hate us ;

To perform the mercy promised to our forefathers : and to remember His holy Covenant ;

To perform the oath which He sware to our forefather Abraham : that He would give us ;

That we being delivered out of the hand of our enemies : might serve Him without fear ;

In holiness and righteousness before Him : all the days of our life.

And thou, Child, shalt be

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magnified for ever." Pope Damasus [A.D. 366] is said to have been its author ; but it is founded on the verse which precedes the words Benedicite Omnia Opera.

THE BENEDICTUS.

This prophetic hymn of Zacharias has been used as a responsory canticle to the Gospel lessons from very ancient times, being spoken of as so used by Amalarius [A.D. 820] ; and perhaps by St. Benedict, nearly three centuries earlier, since he speaks of a *Canticum de Evangelio* occurring here in Mattins. In the Salisbury Use it occupied a similar position, but was not so definitely connected with the lessons themselves as it now is, being used after the Capitulum, at Lauds, on Sundays. It was the only Canticle appointed for use after the second morning lesson in 1549, and the rubric by which it is preceded shews very clearly that it is intended to be the ordinary Canticle, the *Jubilate* being an exceptional one, inserted to avoid repetition on St. John Baptist's Day, or whenever the Benedictus occurs in the second lesson itself.

called the Prophet of the Highest : for thou shalt go before the face of the LORD to prepare His ways ;

To give knowledge of salvation unto His people : for the remission of their sins,

Through the tender mercy of our GOD : whereby the Day-spring from on high hath visited us ;

To give light to them that sit in darkness, and in the shadow of death : and to guide our feet into the way of peace.

Glory be to the FATHER, and to the SON : and to the HOLY GHOST ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Or this Psalm.

Jubilate Deo.

Psalm c.

O BE joyful in the LORD, all ye lands : serve the LORD with gladness, and come before His presence with a song.

Be ye sure that the LORD

The position of this Canticle makes its ritual meaning self-evident. It is a thanksgiving to Almighty God for His mercy as exhibited towards mankind in the Incarnation of our Lord, whereof the Gospel speaks, and in the foundation of the Church in His blood, as recorded in the Acts of the Holy Apostles. It is the last prophecy of the old Dispensation, and the first of the new ; and furnishes a kind of key to the Evangelical interpretation of all prophecies under the one by which they are connected with the other. The Benedictus is a continual acknowledgment also of the Communion of Saints under the two Dispensations ; for it praises God for the salvation which has been raised up for all ages out of the house of His servant David, and according to the ancient covenant which He made with Abraham, "the father of them that believe, though they be not circumcised" [Rom. iv. 11] ; whose seed all are if they are Christ's, and heirs according to the promise [Gal. iii. 29]. The use of the Benedictus by the Church indicates to us where we are to find true sympathy and communion with God's ancient people ; not in their outward relationship to Abraham, "for God can of these stones raise up children unto Abraham," but in their faithful acknowledgment of the Lord Jesus, as the Christ whom the Old Testament Scriptures predicted.

THE JUBILATE.

This was the second of the fixed Psalms at Lauds on Sunday ; and was adopted as a responsory Canticle in 1552. The object of its insertion here was to provide a substitute for the Benedictus on days when the latter occurs in the Lesson or Gospel, on the same principle which rules the omission of the Venite when it occurs in the Psalms of the day. The days on which it should be used are therefore the following :—

February 18th.
June 17th.
June 24th [St. John Baptist's Day].
October 15th.

The general substitution of the Jubilate for the Benedictus is very much to be deprecated. There is, however, a prophetic reference to the Chief Shepherd of the Church, and to the service of praise offered to Him, which makes it well fitted for occasional use ; and Dean Comber says that it seems to have been used after the reading of the Gospel as early as A.D. 450.

THE APOSTLES' CREED.

The use of a Creed in Divine Service is of very ancient origin, and the Apostles' Creed has been used in the daily offices of the Church of England as far back as they can be traced. Under the old system it followed the Lord's Prayer, (instead of preceding it,) at Prime and Compline, and was recited in the same manner, the people joining in only at a repetition of the last two clauses. In the Reformed Breviary of Cardinal Quignonez an open recitation of the Apostles' Creed was directed on all days except Sunday : and this direction probably suggested our present custom.

The earliest occurrence of the Apostles' Creed exactly in the form in which we now use it at Morning and Evening Prayer, is in a treatise published by Mabillon, from an ancient MS., entitled "Libellus Pirminii de singulis libris canonicis scarapsus," or "scriptus." Pirminius died about A.D. 758, and appears to have lived some time in France, though he died in Germany. Hence it is extremely probable that the Creed contained in two several places of his treatise, and in both places in the same words, is the old Gallican form of The Apostles' Creed, identical with that afterwards adopted by

He is GOD : it is He that hath made us, and not we ourselves ; we are His people, and the sheep of His pasture.

O go your way into His gates with thanksgiving, and into His courts with praise : be thankful unto Him, and speak good of His Name.

For the LORD is gracious, His mercy is everlasting : and His truth endureth from generation to generation.

Glory be to the FATHER, and to the SON, and to the HOLY GHOST ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Then shall be sung or said the Apostles' Creed by the Minister and the people, standing: except only such days as the Creed of Saint Athanasius is appointed to be read.

I BELIEVE in GOD the FATHER Almighty, Maker of heaven and earth :

St. Osmund into the Salisbury Use, from the more ancient services of the Church of England. How much older than the eighth century this exact form of the Apostles' Creed may be is not known ; but it has been so used, without variation, in the whole Latin Church, as well as in the Church of England, from that time until the present.

The substance of the Apostles' Creed is, however, very much older. It is extant, very nearly as we now use it, as it was used by the Churches of Aquileia and Rome at the end of the fourth century, when it was commented upon, and both forms indicated, by Rufinus, who was a priest of the former diocese. The two forms are here shewn side by side, the authority for each being Professor Heurtley's *Harmonia Symbolica*, pp. 26, 30 :—

The Creed of the Church of Aquileia, circ. A.D. 390.	*The Creed of the Church of Rome, circ.* A.D. 390.
Credo in Deum Patrem omnipotentem, invisibilem et impassibilem : Et in Jesum Christum, unicum Filium ejus, Dominum nostrum : Qui natus est de Spiritu Sancto Ex Maria Virgine ; Crucifixus sub Pontio Pilato, et sepultus ; Descendit in inferna ; Tertia die resurrexit a mortuis ; Ascendit in cælos : Sedet ad dexteram Patris. Inde venturus est judicare vivos et mortuos ; Et in Spiritu Sancto ; Sanctam Ecclesiam ; Remissionem peccatorum ; Hujus carnis resurrectionem.	Credo in Deum Patrem omnipotentem. Et in Jesum Christum, unicum Filium ejus, Dominum nostrum ; Qui natus est de Spiritu Sancto Ex Maria Virgine ; Crucifixus sub Pontio Pilato, et sepultus ; Tertia die resurrexit a mortuis. Ascendit in cælos ; Sedet ad dexteram Patris, Inde venturus est judicare vivos et mortuos ; Et in Spiritu Sancto ; Sanctam Ecclesiam ; Remissionem peccatorum ; Carnis resurrectionem.

At a still earlier period, A.D. 180, Irenæus wrote his great work against heresies ; for, even at that early date, these began to fulfil the prophecy of our Lord that the Enemy should sow tares among the wheat. In this book Irenæus gives the substance of Christian doctrine under the name of the "Rule of Truth," which every Christian acknowledged at his Baptism. This undoubtedly represents the Apostles' Creed, though probably not the exact words in which it was recited.

The Creed as stated by Irenæus, Bishop of Lyons, A.D. 180.

The Church throughout the world, spread out as she is to the ends of the earth, carefully preserves the faith that she received from the Apostles and from their disciples :—

Believing in one God the Father Almighty, Who made Heaven and Earth, the seas and all that in them is ; and in one Christ Jesus, the Son of God, Who was incarnate for our salvation ; and in the Holy Ghost, Who by the prophets proclaimed the dispensations and the advents of our dear Lord, Christ Jesus : and His birth of a Virgin, and His suffering, and His Resurrection from the dead, and His Ascension in the flesh into Heaven, and His coming from Heaven in the glory of the Father, to sum up all things, and to raise up all flesh of the whole human race.

That to Christ Jesus our Lord, and God, and Saviour, and King, according to the good pleasure of the invisible Father, every knee should bow, of things in heaven, and things in earth, and things under the earth ; and that every tongue should confess Him, and that He should pass righteous judgment upon all.

In two other parts of the same work there are other summaries of the Creed which are plainly based on the same formula as that of which the above is a paraphrastic statement.

And in JESUS CHRIST His only SON our LORD, Who was conceived by the HOLY GHOST, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day He rose again from the dead, He ascended into heaven, And sitteth on the right hand of GOD the FATHER Almighty; From thence He shall come to judge the quick and the dead.

I believe in the HOLY

Traces of the Creed are also to be found in the writings of Justin Martyr, Polycarp, Clemens Romanus, and Ignatius: and these approach so near to Apostolic times as to give good reason to think that the name by which the Apostles' Creed has been known for many centuries is one which belongs to it not merely because it accurately states the faith held by the Apostles, but also because it originated from them.

A very ancient tradition of the Church, as old as the time of Rufinus [A.D. 396-410], describes the Apostles as meeting together to consider about a common statement of doctrine, before they parted for their several labours. A later tradition (attributed to St. Augustine, but probably of more recent date) adds to this statement that each Apostle in succession recited one Article of the Creed, implying that it was thus delivered by Inspiration. The first of these traditions, written down so near to the time of the Apostles, is worthy of great respect: and no objections have been made to it, which have not been rationally answered. The second is not of high authenticity, but the objections brought against it are chiefly founded on the improbability of such a statement being true: yet if the inspiration of the Apostles for the purpose of writing special official letters is granted, it is difficult to see what there is improbable in a statement that implies their collective inspiration for the purpose of originating so important a document as the Creed, at a time when the New Testament Scriptures had not yet come into existence.

But, apart from these traditions, there is much evidence in the early Christian writings that there was a common and well-known formula containing the chief articles of Christian faith. There are also frequent statements that the tradition of the Faith came direct from the Apostles. Combining these facts with the supposition that the Apostles would most certainly provide some such formula for the guidance of converts, we may conclude that it is far more reasonable to believe the Creed going under their name to be substantially of their composition than to believe the contrary. In fact the Creed appears to be an absolute necessity, springing out of the circumstances in which the early Christians were placed: when, as regarded themselves, their brethren, and the Heathen, such an answer to the question, "What is Christianity?" resolving itself into a few short replies embodying the chief facts of our Lord's life and work, was imperatively required. That the Apostles would methodize an authoritative form of this reply can hardly be doubted: and that they did so is more than suggested by what St. Paul says of a Form of sound words in passages like Rom. vi. 17, xvi. 17; Heb. x. 23; Phil. iii. 16; 2 Tim. i. 13, the original Greek of which almost necessitates such an interpretation as that here indicated.

Although, however, the cumulative force of these arguments is so great as to leave scarcely any rational ground for contradicting the old belief of the Church, that the Creed came from the Apostles substantially as it was handed down to the eighth century, it is not sufficient to warrant us in declaring it to be inspired. All that we may dare to say on this point is, that the Apostles were under a very special guidance of the Holy Ghost, were "filled with the Spirit" for the official purposes of their work; and, consequently, that very little of the human element is likely to have mingled itself with any of the official words which they spoke to the Church.

The central position of the Creed in our Morning and Evening Service gives it a twofold ritual aspect. Praise has formed the distinctive feature of what has gone before, prayer forms that of what is to follow. The confession of our Christian faith in the Creed is therefore [1] like a summing up of the Scriptures that have been used for the praise of God and the edification of His Church: and by its recitation we acknowledge that it is

> "Him first, Him last, Him midst, and without end,"

Whom we find in Moses, the Prophets, the Psalms, the Gospels, and the Epistles. Not only in respect to ourselves, as a fit reminder of this great truth, do we thus confess our faith, but also to the praise of God; and hence the rubric directs the Creed to be "sung" (the word was inserted by Bishop Cosin) if circumstances will permit, as the Nicene Creed and the Athanasian Creed always have been. And [2] the recitation of the Creed is a confession of that objective faith which alone can give full reality to

GHOST; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the Life everlasting. Amen.

¶ And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice,

The LORD be with you.

Answer. And with thy spirit.

Minister. Let us pray.

LORD, have mercy upon us.

CHRIST, have mercy upon us.

LORD, have mercy upon us.

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prayer; hence it is a foundation of, and introduction to, the Preces and the Collects with which the Service concludes.

There are two customs connected with the recitation of the Creed which require notice; the one, that of turning to the East, or towards the Altar, in saying it; the other, that of bowing at the holy Name of Jesus. Both of these customs are relics of habits which have only ceased to be universal (in the English Church at least) in very modern times.

Clergy and people used formerly to look one way throughout the Prayers and Creeds, that is, towards the Altar. "In some churches," writes Thorndike, "the desk for the Prayer Book looks towards the Chancel; and for reading of Lessons we are directed to look towards the people. As the Jews in their prayers looked towards the Mercy-seat or principal part of the Temple [Ps. xxviii. 2], so Christians looked towards the Altar or chief part of the Church, whereof their Mercy-seat was but a type. Christ in His prayer directs us to Heaven, though God be everywhere; for Heaven is His throne, and we look toward that part of the church which most resembles it. Herein we correspond to the Jewish practice." Before reading-desks were erected in the naves of churches, the prayers were said in front of the Altar itself, as may be seen in old prints; while the Psalms were sung in the choir stalls: and this was a continuation of the ancient practice, the officiating clergyman always standing or kneeling in the former place to say Creeds and Prayers. When pews as well as reading-desks sprang up in churches, both congregation and clergy were often placed in any position that suited the convenience of the carpenter; but reverence still impelled all to turn towards the Altar during the solemn Confession of their Faith. Hence this habit became exceptional and prominent instead of habitual; and exceptional reasons were alleged in support of it, when in fact they applied, with more or less force, to the general posture of the worshipper in God's house, as expressed in the preceding extract. Apart, also, from symbolical explanations of this custom, it appeals to both the reason and the feelings, by forming the congregation into a body of which the clergyman is the leader, as when a regiment marches into battle, or parades before its sovereign headed by its officers: and there is no part of Divine Service where this relation of priest and people is more appropriate than in the open Confession of Christian Faith before God and man.

Bowing at the holy Name of our Lord's Human Nature is also an usage of general application, and was never intended to be restricted to the Creed, although its omission there would certainly be a more special dishonour to Him than elsewhere. When Puritan superstition sprang up in the sixteenth century, the usage began to be dropped by many who were seduced by controversy into greater respect for doctrines of slighter importance than that of our Lord's Divinity. The Church then made a law on the subject of reverent gestures in Divine Service, in the 18th Canon of 1603; in which (after ordering that all shall stand at the Creed) is the following clause, founded on the 52nd of Queen Elizabeth's Injunctions, issued in 1559:—"And likewise, when in time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as hath been accustomed: testifying by these outward ceremonies and gestures their . . . . due acknowledgment that the Lord Jesus Christ, the true and eternal Son of God, is the only Saviour of the world, in Whom all the mercies, graces, and promises of God to mankind, for this life and the life to come, are fully and wholly comprised." This general rule of the Church, and the explanation thus authoritatively given, has so special an application to the use of this gesture in the Creed that nothing further need be added on the subject.

[For an exposition of the Apostles' Creed, see Evening Prayer.]

THE SUFFRAGES OR PRECES.

The portion of the daily Service which comes between the Creed and the first Collect was translated, with some alterations, from the Preces Feriales inserted among the *Preces et Memoriæ Communes* of the Salisbury Portiforium. In 1552, the *Dominus vobiscum* and *Oremus* were prefixed: and

¶ Then the Minister, Clerks, and people, shall say the Lord's Prayer with a loud voice.

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ Then the Priest standing up shall say,

O LORD, shew Thy mercy upon us;

Answer. And grant us Thy salvation.

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the "Clerks and people" (meaning, of course, the choristers and people) were directed to say the Lord's Prayer as well as the Minister.

In the ancient form of the Service the *Kyrie Eleison* was left untranslated in the Greek, like the Alleluia, from a special reverence for the original words, and also as a sign of the universality of the Church's prayers. They are still said in Greek in the Litany used in Convocation. Each *Kyrie* and *Christe* was also repeated three times. The Lord's Prayer was said privately by the Priest as far as the last clause, which was long the custom of the Church, the Et ne nos, &c. being repeated aloud that the people might then join. This custom was abolished in 1552. In some cases it appears that the whole was said privately by clergy and people, and then the last two clauses were said again aloud. [See *Transl. Sar. Psalter*, 14, n.]

The six versicles and their responses are modified from the ancient form; of which the following is a translation, as far as the Miserere :—

I said, Lord, be merciful unto me.
Heal my soul, for I have sinned against Thee.
Turn us then, O God our Saviour,
And let Thine anger cease from us.
Let Thy merciful kindness, O Lord, be upon us,
Like as we do put our trust in Thee.
Let Thy priests be clothed with righteousness,
And let Thy saints sing with joyfulness.
O Lord, save the King,
And hear us in the day when we call upon Thee.
Save Thy servants and Thy handmaidens,
Trusting, O my God, in Thee.
O Lord, save Thy people, and bless Thine inheritance,
Rule them, and set them up for ever.
O Lord, grant us peace in Thy strength,
And plenteousness in Thy towers.
Let us pray for the faithful departed.
Grant them, O Lord, eternal rest,
And let perpetual light shine upon them.

Hear my voice, O Lord, when I cry unto Thee.
Have mercy upon me, and hear me.

After which *preces*, the fifty-first Psalm was said from beginning to end, and three more versicles.

It will be observed that the first of our versicles with its response is not found among the above ferial Suffrages. It was taken from another set which were used on festivals, and is also found at the beginning of a somewhat similar set used every Sunday at the Bidding of Prayers.

The fifth versicle and its response are also different in the existing form. In the ancient Prymer this appears in the following shape, before the Evening Collect for Peace :—

Ant. Lord, ȝyue pees in oure daies, for there is noon othir that shal fyȝte for us, but thou lord oure god.
Vers. Lord, pees be maad in thi vertu.
Resp. And plenteousness in thi toures.

The sixth versicle and its response are taken from the fifty-first Psalm, which followed the Ferial Preces at Mattins and Vespers.

It will also be observed that the petition for the Sovereign and that for the Ministers of the Church have exchanged places in the course of their adaptation to modern use. This change first appears at the end of the Litany in Hilsey's Primer of 1539. The reason why the prayer for the Sovereign is put before that for the Clergy, is, not that the secular power may be honoured above the Church, but that the supreme sovereign authority of the realm may be recognized before the clerical part of the Church.

The mutual salutation with which this portion of the daily Office begins is to be said while the people are yet standing, as they were during the recitation of the Creed; "the Minister first pronouncing" it "with a loud voice," (and turning to the people,) before "all devoutly kneeling," join in the lesser Litany. It is of very ancient ritual use [see *Conc. Vas.* c. v. A.D. 440], and is believed by the Eastern Church

Priest. O LORD, save the Queen.

Answer. And mercifully hear us when we call upon Thee.

Priest. Endue Thy Ministers with righteousness.

Answer. And make Thy chosen people joyful.

Priest. O LORD, save Thy people.

Answer. And bless Thine inheritance.

Priest. Give peace in our time, O LORD.

Answer. Because there is none other that fighteth for us, but only Thou, O GOD.

Priest. O GOD, make clean our hearts within us.

Answer. And take not Thy HOLY SPIRIT from us.

¶ Then shall follow three Collects; the first of the Day, which shall be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well. And the two last Collects shall never alter, but daily be

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to have been handed down from the Apostles. Its office is to make a transition, in connexion with the lesser Litany, from the service of praise to that of supplication: and also to give devotional recognition to the common work in which priest and laity are engaged, and the common fellowship in which it is being done. The same salutation is used in the Confirmation Service, after the act of Confirmation, and before the Lord's Prayer: but in this case the lesser Litany is not connected with it. The constant use of this mutual Benediction or Salutation should be a continual reminder to the laity of the position which they occupy in respect to Divine Service: and that, although a separate order of priesthood is essential for the ministration of God's worship, yet there is a priesthood of the laity by right of which they take part in that worship, assuming their full Christian privilege, and making it a full corporate offering of the whole Christian body. Nor should we forget, in connexion with it, the promise "Lo, I am with you alway, even to the end of the world."

The lesser Litany is an ancient and Catholic prefix to the Lord's Prayer, which is only used without it in the celebration of the Holy Communion, the Administration of Baptism, and in Confirmation, and at the beginning of Morning and Evening Prayer. In the latter case its omission is supplied by the Confession: in the others the use of the Lord's Prayer is Eucharistic. In its original form this lesser Litany consisted of Kyrie Eleison nine times repeated: but the Western Church has always used Christe Eleison as the second versicle. Its threefold form is analogous to that of the Litany, which opens with separate prayers to each Person of the Blessed Trinity. This form renders it a most fitting introduction to the Lord's Prayer: and the Church has so distinctly adopted the lesser Litany for that purpose, that we may well feel a reverent obligation to use it on all occasions when the Lord's Prayer is said. Such an usage appeals, too, to the instinct of Christian humility, which shrinks from speaking to God even in the words taught us by our Lord, without asking His mercy on our act of prayer, influenced, as it must needs be, by the infirmities of our nature; and imperfect as it must appear to the all-penetrating Eye.

The Lord's Prayer, as used in this place, has a different intention from that with which it was used at the opening of the Service, and is by no means to be looked upon as an accidental repetition arising from the condensation of several shorter services into one longer. In the former place it was used with reference to the Service of Praise and Prayer in which the Church is engaged. Here it is used with reference to the necessities of the Church for the coming day; preceding the detailed prayers of the versicles which follow, and of the Collects which make up the remainder of the Service.

The great truth of the priesthood of the laity is brought out strongly in the versicle and response, "Endue Thy ministers with righteousness: And make Thy *chosen people* joyful." It is impossible not to identify the latter words, in their Christian sense, with the words of St. Peter, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, *that ye should shew forth the praises* of Him who hath called you out of darkness into His marvellous light;" and in a preceding verse of the same chapter, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ" [1 Pet. ii. 5, 9]. This subject is treated of at greater length in the notes on the Confirmation Service; but the doctrine, or rather the practice of the doctrine, pervades the Prayer Book; the whole system of responsive worship being founded upon it. See also a note on the "Amen" of the Laity at the consecration of the Blessed Sacrament.

said at Morning Prayer throughout all the Year, as followeth; all kneeling.

THE SECOND COLLECT, FOR PEACE.

O GOD, Who art the Author of peace and Lover of concord, in knowledge of Whom standeth our eternal life, Whose service is perfect freedom; Defend us Thy humble servants in all assaults of our enemies; that we, surely trusting in Thy defence, may not fear the power of any adversaries; through the might of JESUS CHRIST our LORD. *Amen.*

THE THREE COLLECTS.

all kneeling] See the preceding remarks on this posture in the Preces. It is only necessary here to add that the words, "*The Priest standing up, and saying,* Let us pray. ¶ Then the Collect for the Day," followed those of the present Rubric until 1552, representing the old usage of the Church. As this direction was thrown further back, and no direction for the Priest to kneel inserted in its place here, the Rubric appears to order the same posture at the versicles and the collects, as has been already shewn.

§ *The first Collect, of the Day.*

The central point of all Divine Worship, towards which all other services gravitate, and around which they revolve, like planets round a sun, is the great sacrificial act of the Church, the offering of the Holy Sacrament. The ordinary services of Mattins and Evensong are therefore connected with it ritually by the use of the collect "that is appointed at the Communion," to which precedence is given over all other prayers except the Lord's Prayer, and the versicles from Holy Scripture. This collect is the only variable prayer of the Communion Office, and it is almost always built up out of the ideas contained in the Epistle and Gospel appointed for the Sunday or other Holyday to which it especially belongs; these latter, again [see Introduction to Collects, &c.], being selections of most venerable antiquity, intended to set a definite and distinctive mark on the day with which they are associated. Thus the first collect of Morning and Evening Prayer fulfils a twofold office. First, it connects those services with the great act of sacrificial worship which the Church intends to be offered on every Sunday and Holyday (at least) to her Lord; and, secondly, it strikes the memorial key-note of the season, linking on the daily services to that particular phase of our Blessed Lord's Person or Work which has been offered to our devotion in the Gospel and Epistle. And as all Divine Worship looks first and principally towards Him to Whom it is offered, so it must be considered that these orderly variations of the collect are not ordained chiefly as a means of directing the tone of thought and meditation with which the worshippers approach Him; but as a devotional recognition and memorial before God of the change of times and seasons which He Himself has ordained both in the natural and the spiritual world. "He hath appointed the moon for certain seasons, and the sun knoweth his going down." So the division of our time from week to week has been marked out by the Divine Hand in the rest of the Creation Sabbath and the triumph of the Resurrection Sunday; and each week of the year is also distinguished by the Church with some special reference to acts or teachings of her Divine Master, which she commemorates day by day at Mattins and Evensong, as well as at her chief service of the week.

The following rules will be found practically useful as regards the use of the first collect; and for convenience those relating to Evensong are included, as well as those more properly belonging to this page:—

1. The Sunday Collect is to be said from the Saturday evening before to the Saturday morning after, inclusive.

2. Festival Collects are invariably to be used on the evening before the festival, whether it is kept as a vigil or not. When the vigil is kept on a Saturday, the festival being on the Monday following, the collect of the latter need not be said on Saturday evening; but on Sunday evening it should be said before the Sunday collect.

3. The Sunday collect is ordinarily superseded by the collect of any festival which occurs on the Sunday.

4. But if any festival occurs on any of the following Sundays, both collects should be used, that for the Sunday being said first.

Advent Sunday.	5th Sunday in Lent.
Septuagesima Sunday.	6th " "
Sexagesima Sunday.	Easter Day.
Quinquagesima Sunday.	Sunday after Easter.
4th Sunday in Advent.	Whitsunday.
1st Sunday in Lent.	Trinity Sunday.

The same rule is applicable to Ash-Wednesday, Maundy Thursday, Good Friday, Easter Even, and Ascension Day.

But on other week-days following the above Sundays, a Festival Collect should take precedence of the Sunday Collect, as the collects of the three days after Christmas take precedence of that of Christmas Day.

THE THIRD COLLECT, FOR GRACE.

O LORD, our heavenly FATHER, Almighty and everlasting GOD, Who hast safely brought us to the beginning of this day; Defend us in the same with Thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by Thy governance, to do always that is righteous in Thy sight; through JESUS CHRIST our LORD. *Amen.*

¶ In Quires and Places where they sing, here followeth the Anthem.

¶ Then these five Prayers follow-

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5. The following are special usages connected with several days and seasons:—

The Collect for Advent Sunday is to be used until the morning of Dec. 24 inclusive.
The Collect for Christmas Day is to be used until the morning of Dec. 31 inclusive.
The Collect for Circumcision is to be used until the morning of Jan. 5 inclusive.
The Collect for Epiphany is to be used until the morning of Saturday inclusive.
The Collect for Quinquagesima Sunday is to be used until the evening of Tuesday inclusive.
The Collect for Ash-Wednesday (alone) is to be used until the morning of Saturday inclusive.
The Collect for Ash-Wednesday is to be used after all others until the morning of the Saturday before Easter Day inclusive.
The Collect for Ascension Day is to be used until the morning of Saturday inclusive.

§ *The Second Collect, for Peace.*

This beautiful prayer is translated from one which was used at Lauds in the ancient services, and was also the Post-Communion of a special Eucharistic office on the subject of peace. It appears in the Sacramentaries of Gelasius and Gregory the Great, and has probably been in use among us ever since the time of the latter, more than twelve centuries and a half.

It must be taken as a prayer for the peace of the Church Militant, even more than as one for that of the Christian warrior: a devout acknowledgment in the case of both that the events of every day are ruled by the Providence of Almighty God, Who doeth according to His will in the army of Heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, "What doest Thou?" The beautiful and terse expression, "Whose service is perfect freedom" (though inferior to the "Whom to serve is to reign" of the Latin), is a daily reminder to us of our position as soldiers of Christ, bound to Him as those who have vowed to "continue His faithful soldiers and servants unto their lives' end," but yet bound by the yoke of a loving Captain, whose object is to save us from the slavery of sin and carry us on to the eternal freedom of Heaven. There is a mixture of humility and confidence in this Collect, which fits it well for the lips of those who are faithfully endeavouring to do their duty day by day. They "seek peace and pursue it," yet know that spiritual enemies are ever on the watch to assault them: they know their danger, yet have no fear for the end while the might of Him Who "goes forth conquering and to conquer" is given for their defence: of Him Who can say to the troubled waves around the ark of His Church, "Peace, be still."

§ *The Third Collect, for Grace.*

This Collect occupied a similar position in the Prime office of the ancient Use of the Church of England as it does in our present Morning Prayer. It is found in Menard's edition of Gregory the Great's Sacramentary, among the Orationes ad Matutinas lucescente die; and is, therefore, of as venerable an antiquity as the preceding one.

This Collect was placed here as the end of Mattins in 1549, a most appropriate prayer with which to go forth to the work which each one has to do. In the rubric it is called a prayer "for grace to live well," and Bishop Cosin wished to insert this full title above the collect as a sign of the object for which it is offered. In a few terse words it recognizes the dependence of all for spiritual strength on the grace of God, our position in the midst of temptations to sin, and the power to do good works well pleasing to God when our doings are under His governance. As a prayer bearing on the daily life of the Christian, it may be taken as a devotional parallel to the well-known axiomatic definition of Christian practice, that it is "to do my duty in that state of life to which it shall please God to call me."

The rubrics which follow the three Collects are of more importance than they have usually been considered. The first directs that "¶ In Quires and places where they sing, here followeth the Anthem." The Anthem itself is spoken of at length in another place. All that is necessary to mention here in connexion with it is, that [1] although this rubric was not in the Prayer Book in the time of Queen Elizabeth, there is historical evidence of an Anthem being sung at the conclusion of the Service, of which our modern organ voluntary is probably a traditional relic: and [2]

ing are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed.

A PRAYER FOR THE QUEEN'S MAJESTY.

O LORD our heavenly FATHER, high and mighty, King of kings, Lord of lords, the only Ruler of princes, Who dost from Thy throne behold all the dwellers upon earth; Most heartily we beseech Thee with Thy favour to behold our most gracious Sovereign Lady, Queen *VICTORIA*; and so replenish her with the grace of Thy HOLY SPIRIT, that she may alway incline to Thy will, and walk in Thy way: Endue her plenteously with heavenly gifts; grant her in health and wealth long to live; strengthen her that she may vanquish and overcome all

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that Anthems were clearly not contemplated, except in "Quires and places where they sing," Cathedrals, Royal Chapels, Collegiate Churches, &c.

This gives considerable force to the word "Then" in the following Rubric, "¶ Then these five Prayers following are to be used," &c.; for it is clear that, the two Rubrics being placed where they are at the same time, the "Then" of the second derives its meaning entirely from the words which immediately precede it in the first Rubric.

From this the conclusion may be drawn that where an Anthem does *not* follow the third Collect, the five remaining prayers *are not to be said*, but the Morning Prayer terminated (as it was for a hundred years after the Reformation, by express rule) at the third Collect. This view of the second Rubric is confirmed by the "as they are *there* placed" which concludes it.

An explanation of such an usage may be found in the difference of position between ordinary parish churches and the churches defined by the expression, "Quires and places where they sing." The latter are of a more *representative* character than the former, and usually in a more public situation; and in these, the daily commemoration of the Sovereign, the Royal Family, and the Clergy becomes a public duty, in a higher degree than in village churches, or others where the service is usually of a more humble character.

When the length of Morning and Evening Prayer is therefore an obstacle to the use of *Daily Service*, this Rubric provides (accidentally perhaps, yet effectually) for the difficulty; and shews that there is an elasticity about the Prayer Book, here, as elsewhere, which makes it capable of meeting the varied requirements of social life. Perhaps the idea of an universal Daily Mattins and Evensong was dying out when the additions were made to the beginning and the end of the Services, or a more distinct Rubrical provision would have been made, limiting their general use to particular churches on week-days, and ordering it for all on Sundays.

THE FIVE PRAYERS.

These prayers were inserted in this place in 1661, apparently at the suggestion of Bishop Cosin made in his Amended Prayer Book. Some of them had been previously in use in the Litany or in Occasional Offices. To a certain extent they represent some private prayers used by the Clergy, after the public Office was over in the ancient system of the Church; but this parallel is accidental, as an interval of more than a century had elapsed between the cessation of the old custom, and its revival in the present form. There are, however, several pages of "*Memoriæ Communes*" in the Salisbury Missals, and among these may be found the original idea, though not the *ipsissima verba*, of the four intercessory prayers here used, and also of several of those called "Occasional." The *Memoriæ Communes* were, in fact, "Prayers and Thanksgivings upon Several Occasions;" and the four intercessory prayers now used daily seem to have been originally considered as belonging to this class. It is noticeable that the ancient structural form of the Collect has been carefully adopted in these prayers, as it was in the case of the daily Absolution.

§ *The Prayer for the Queen.*

This occurs first in two books of Private Prayers, the one entitled "Psalmes or Prayers taken out of Holye Scripture" [1545-1548], the other, "Prayers or Meditations . . . . collected out of holy works by the most virtuous and gracious Princess Katherine, Queen of England, France and Ireland. Anno dni 1547." It was also inserted in the Morning Prayer, printed in the Prymer of 1553, as the "Fourth Collect." In Queen Elizabeth's reign [1559] it was placed with other prayers and in its present shape, before the Prayer of St. Chrysostom at the end of the Litany. Our present usage was first

her enemies; and finally, after this life, she may attain everlasting joy and felicity; through JESUS CHRIST our LORD. *Amen.*

A PRAYER FOR THE ROYAL FAMILY.

ALMIGHTY GOD, the Fountain of all goodness, we humbly beseech Thee to bless *Albert Edward* Prince of *Wales*, the Princess of *Wales*, and all the Royal Family: Endue them with Thy HOLY SPIRIT; enrich them with Thy heavenly grace; prosper them with all happiness; and bring them to Thine everlasting kingdom; through JESUS CHRIST our LORD. *Amen.*

A PRAYER FOR THE CLERGY AND PEOPLE.

ALMIGHTY and everlasting GOD, Who alone

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adopted in the Form of Prayer for March 24, 1604, commemorating the entry of James I. into England. It was inserted in the Scottish Prayer Book of 1637, and finally settled as we now have it in 1661.

It is not known who was the author of this fine composition, the opening of which is equal in grandeur to anything of the kind in the ancient Liturgies; breathing indeed the spirit of the Tersanctus and Trisagion.

A prayer for the Sovereign is a very ancient part of Divine Service, the Apostolic use of it being evidenced beyond doubt by the words of St. Paul, in the opening of the second chapter of his First Epistle to Timothy, "I exhort therefore that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men: for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." The "giving of thanks" being simply an expression for the offering of the Holy Eucharist, this injunction ought to be taken as containing a reference to the use of such an intercession at the ordinary prayers of the Church, as well as at the Holy Communion. A *Missa pro Rege* is contained in the Sacramentary of St. Gregory, as has been shewn, as early as the sixth century. In the ecclesiastical laws of King Ethelred, A.D. 1012, the third chapter contains express directions that a certain prayer should be said daily for the king and his people; and the practice of the Church of England before the Reformation has already been mentioned.

§ *The Prayer for the Royal Family.*

This was placed among the prayers at the end of the Litany in 1604, by James I. The expression "the fountain of all goodness" was substituted, in 1625 (in the first Form of Occasional Prayers issued under Charles I.), for the strong expression used in the opening of it under James. The following letter, copied from Bishop Cosin's MSS., led to its final adoption in its present form, and serves to illustrate its introduction into the Daily Service:—

"Charles R.

"Our will and pleasure is that you forthwith cause this ensuing Collect for our Royall Consort to be used in all churches and chappels within your province, instead of that which is now used for the Royall Progeny. For which this shall be your warrant. Given at our Court at Whitehall this 8th day of November, 1661.

[Then follows the Collect.]

"To our right trusty and right well beloved, the Most Reverend Father in God Acceptus, Lord Archbishop of York.

"By His Majestie's Command,
"EDWARD NICHOLAS."

In this and other prayers for the Sovereign and the Royal Family, the necessary changes are made by Royal Proclamation, under the following clause in the Act of Uniformity:—"Provided always, and be it further enacted by the authority aforesaid, that in all those Prayers, Litanies, and Collects which do any way relate to the King, Queen, or Royal Progeny, the Names be altered and changed from time to time, and fitted to the present occasion, according to the direction of lawful authority." What the lawful authority is does not clearly appear; but against the clause in the Litany, and also against this Prayer, there is a marginal note in Cosin's book, "Such only are to be named as the King shall appoint."

§ *The Prayer for the Clergy and People.*

This Collect is very ancient, being found in the Sacramentary of Gelasius. It is also in all the English Prymers, and a version of it, as it stood in the fourteenth century, is given in Evening Prayer. It was placed at the end of the first authorized English Litany in 1544, and where it now is in 1661. Bishop Cosin wished to meet Puritan objectors by altering it as follows:—

workest great marvels; Send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of Thy grace; and that they may truly please Thee, pour upon them the continual dew of Thy blessing. Grant this, O LORD, for the honour of our Advocate and Mediator, JESUS CHRIST. *Amen.*

A PRAYER OF ST. CHRYSOSTOM.

ALMIGHTY GOD, Who hast given us grace at this time with one accord to make our common supplications unto Thee; and dost promise, that when two or three are gathered together in Thy Name Thou wilt grant their requests: Fulfil now, O LORD, the desires and petitions of Thy servants, as may be most expedient for them; granting us in this world knowledge of Thy truth, and in the world to come life everlasting. *Amen.*

2 COR. XIII.

THE grace of our LORD JESUS CHRIST, and the love of GOD, and the fellowship of the HOLY GHOST, be with us all evermore. *Amen.*

Here endeth the Order of Morning Prayer throughout the Year.

"A Prayer for the Clergy and their Charge.

"Almighty and Everlasting God, who didst pour out upon Thy Apostles the great and marvellous gift of the Holy Ghost, send down upon our Bishops, the Pastors of Thy Church, and such others as have cure of souls under them, together with all congregations committed to their charge" . . . .

It was also suggested by him to use the phrase "from whom all spiritual graces do proceed," which is nearly that adopted in the American Prayer Book; but both changes were rejected by the Revision Committee. "People" was also substituted for "their charge," perhaps to make the title more comprehensive.

The word "Curates" was objected to at the Savoy Conference, when the Bishops and other Clergy replied, "The word *Curate* signifying properly all those who are trusted by the Bishops with Cure of souls, as anciently it signified, is a very fit word to be used, and can offend no sober persons."

§ *A Prayer of St. Chrysostom.*

The introduction of this beautiful collect into the Prayer Book by the Reformers shews that they were not unacquainted with the Greek Liturgies, if they had thought it expedient to draw upon them more freely than they did. It never had a place in any European Ritual until 1544, when it was placed at the end of the English Litany which had been revised and set forth by Archbishop Cranmer and his coadjutors as a first-fruits of their work.

The prayer is found in the Liturgies of St. Basil and St. Chrysostom, but its present position at the end of a Service is a happy novelty. It was ordered to be used in the Scotch Prayer Book of 1637, and inserted in the English Revisal of 1661.

§ *The Benediction.*

This benediction of priest and people by the former is translated from the Capitulum which was used at Tierce (the nine o'clock Morning Service) in the ancient Church of England, and was first inserted after the Litany in 1559. It also begins the Anaphora of the three great Oriental Liturgies of St. Chrysostom, St. Basil, and St. James, being followed by the versicle, "And with thy Spirit," and the *Sursum Corda*. In the two former, the benedictory form appears as it is in 2 Cor. xiii. 14, "be with *you* all," but in that of St. James it is in the form "be with *us* all," as in our own and in the ancient Tierce Service.

There is some probability that this benediction gives us a lingering trace of prayers more anciently used in England than the time of St. Osmund. In St. James's Liturgy, the benediction is, "The love of the Lord and Father, the grace of the Lord and Son, the communion and gift of the Holy Ghost, be with us all;" and although this is still more different from our form than the Bible version, the "us" instead of "you" is (under the circumstances) so very distinctive, as to lead to the impression that it represents a Liturgy not now extant, which was analogous to that of St. James.

The Order for

EVENING PRAYER

DAILY THROUGHOUT THE YEAR

¶ At the beginning of Evening Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. EZEK. xviii. 27.

I acknowledge my transgressions, and my sin is ever before me. PSAL. li. 3.

Hide Thy face from my sins, and blot out all mine iniquities. PSAL. li. 9.

The sacrifices of GOD are a broken spirit: a broken and a contrite heart, O GOD, Thou wilt not despise. PSAL. li. 17.

Rend your heart, and not your garments, and turn unto the LORD your GOD: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil. JOEL ii. 13.

To the LORD our GOD belong mercies and forgivenesses, though we have rebelled against Him: neither have we obeyed the voice of the LORD our GOD, to walk in His laws which He set before us. DAN. ix. 9, 10.

O LORD, correct me, but with judgement; not in Thine anger, lest Thou bring me to nothing. JER. x. 24. PSAL. vi. 1.

Repent ye; for the Kingdom of Heaven is at hand. S. MATTH. iii. 2.

I will arise, and go to my father, and will say unto him, Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son. S. LUKE xv. 18, 19.

Enter not into judgement with Thy servant, O LORD:

The Order for Evening Prayer] The Evening Service of the Book of Common Prayer was formed out of the two Evening Services, Vespers and Compline, of the ancient Order; a fixed form being, however, substituted for variable ones, and the hymns being left to the discretion of the Clergy.

Nothing further need be said here respecting those parts of the daily Offices which have been already commented upon under Morning Prayer.

Evening Prayer began with the Lord's Prayer and ended with the third Collect, from its first translation in 1549 until 1661. In the Rubric, before the sentences at Morning Prayer, the Minister was directed (from 1552 onwards) to say them and that which follows "at the beginning both of Morning and Evening Prayer;" but the Puritan criticisms of the Prayer Book and the Clergy shew that this was rarely, if ever, the practice until the last Revision, when the two Services were made alike in this respect.

for in Thy sight shall no man living be justified.

PSAL. cxliii. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but, if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

1 S. JOHN i. 8, 9.

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty GOD our heavenly FATHER; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by His infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before GOD: yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at His hands, to set forth His most worthy praise, to hear His most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, saying after me;

¶ A general Confession to be said of the whole Congregation after the Minister, all kneeling.

ALMIGHTY and most merciful FATHER; We have erred, and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But Thou, O LORD, have mercy upon us, miserable offenders. Spare Thou them, O GOD, which confess their faults. Restore Thou them that are penitent; According to Thy promises declared unto mankind in CHRIST JESU our LORD.

§ *Paraphrase of the Lord's Prayer, by the Author of "The Christian Year."*

Our Father which art in Heaven: One God, the Father Almighty, One Lord Jesus Christ, One Holy Ghost, proceeding from the Father and the Son; have mercy upon us, Thy children, and make us all One in Thee.

Hallowed be Thy name: Thou who art One Lord, and Thy name One; have mercy upon us all, who are called by Thy name, and make us more and more One in Thee.

Thy kingdom come: O, King of Righteousness and Peace, gather us more and more into Thy kingdom, and make us both visibly and invisibly One in Thee.

Thy will be done in earth, as it is in heaven: Thou, Who hast declared unto us the mystery of Thy will, to "gather together in One all things in Christ, both which are in heaven and which are on earth;" conform us, O Lord, to that holy will of Thine, and make us all One in Thee.

Give us this day our daily bread: Thou in Whom we being many are One

And grant, O most merciful FATHER, for His sake; That we may hereafter live a godly, righteous, and sober life, To the glory of Thy holy Name. Amen.

¶ The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing; the people still kneeling.

ALMIGHTY GOD, the FATHER of our LORD JESUS CHRIST, Who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power, and commandment, to His Ministers, to declare and pronounce to His people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe His holy Gospel. Wherefore let us beseech Him to grant us true repentance, and His HOLY SPIRIT, that those things may please Him, which we do at this present; and that the rest of our life hereafter may be pure, and holy; so that at the last we may come to His eternal joy; through JESUS CHRIST our LORD. *Amen.*

¶ Then the Minister shall kneel, and say the Lord's Prayer; the people also kneeling, and repeating it with him.

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ Then likewise he shall say.

O LORD, open Thou our lips.

Answer. And our mouth shall shew forth Thy praise.

Priest. O GOD, make speed to save us.

Answer. O LORD, make haste to help us.

¶ Here all standing up, the Priest shall say,

Glory be to the FATHER, and to the SON: and to the HOLY GHOST.

Bread, and One Body; grant that we, being all partakers of that One Bread, may day by day be more and more One in Thee.

And forgive us our trespasses as we forgive them that trespass against us: Thou, Who didst say, *Father, forgive them*, for those who were rending Thy blessed Body, forgive us the many things we have done to mar the unity of Thy mystical Body, and make us, forgiving and loving one another, to be more and more One in Thee.

And lead us not into temptation: As Thou didst enable Thine Apostles to continue with Thee in Thy temptations; so enable us, by Thy grace, to abide with Thee in Thy true Church, under all trials, visible and invisible, nor ever to cease being One in Thee.

But deliver us from evil: from the enemy and false accuser; from envy and grudging; from an unquiet and discontented spirit; from heresy and schism; from strife and debate; from a scornful temper, and reliance on our own understanding; from offence given or taken; and from whatever might disturb Thy

Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen.

Priest. Praise ye the LORD.

Answer. The LORD'S Name be praised.

¶ Then shall be said or sung the Psalms in order as they are appointed. Then a Lesson of the Old Testament, as is appointed. And after that, *Magnificat* (or the Song of the blessed Virgin *Mary*) in English, as followeth.

Magnificat.

S. Luke i.

MY soul doth magnify the LORD : and my spirit hath rejoiced in GOD my Saviour.

For He hath regarded : the lowliness of His handmaiden.

For behold, from henceforth : all generations shall call me blessed.

For He that is mighty hath magnified me : and holy is His Name.

And His mercy is on them that fear Him : throughout all generations.

He hath shewed strength with His arm : He hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat : and hath exalted the humble and meek.

He hath filled the hungry

Church, and cause it to be less One in Thee.

GOOD LORD, DELIVER AND PRESERVE THY SERVANTS FOR EVER.

THE MAGNIFICAT.

The Hymn of the Blessed Virgin Mary can be traced in use in the Daily Service of the Church as far back as the beginning of the sixth century. At that time [A.D. 507] it appears in the rule of St. Cæsarius of Arles, in the office of Lauds. In the Eastern Church it is also a Lauds Canticle. But Amalarius [A.D. 820] speaks of its use in his time as a Canticle at Vespers ; and in the Armenian Church it is used at Compline as well as at Lauds. The English Church has used it at Vespers for at least eight hundred years ; and its present position is analogous to that which it occupied in the ancient Service. There are English versions of it of as early a date as 1390-1400. Several attempts were made by the Puritans to banish it from the Prayer Book, but happily without success. On the other hand, especial reverence was shewn towards this Canticle and the Benedictus in the ceremonial of the ancient Church of England, by the use of incense while they were being sung. [See the ceremony in full in *Transl. of Sar. Psalt.* p. 327.]

Of all Hymns known to the Church this is the most closely connected with our Blessed Lord, having been spoken by His Virgin Mother, under the inspiration of the Holy Ghost, at the very season when the Divine overshadowing brought about the Incarnation of the Word. She began to be, in that moment, the "tabernacle for the Sun" of Righteousness, "Which cometh forth as a Bridegroom out of His chamber, and rejoiceth as a giant to run His course." The appearance and words of the Archangel revealed to her the exalted office to which God had chosen her, and she knew that from that hour she was to carry in her bosom for nine months the Saviour of the world. But though so "highly favoured," and "full of grace," and conscious of being, as Jeremy Taylor says, "superexalted by an honour greater than the world ever saw," all her words are uttered in a spirit of profound humility as regards herself, even when she declares that "all generations shall call me Blessed," and of the most heavenly adoration as regards Him Who had magnified her.

The Mother of our Lord, and the Church, "which is the Mother of us all," have always been closely linked together in the mind of Christianity. The "Elect Lady," and the Woman "clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars," who, "being with child, cried, travailing in birth, and pained to be delivered," and who "brought forth a man child, who was to rule all nations with a rod of iron : and her child was caught up unto God, and to His throne," have seemed, from the different points of view taken by different ages, to represent now one and then the other, the Mother of our Lord, and the Mother of us all. This community of characteristics is in accordance with the

with good things : and the rich He hath sent empty away.

He remembering His mercy hath holpen His servant Israel : as He promised to our forefathers, Abraham and his seed, for ever.

Glory be to the FATHER, and to the SON : and to the HOLY GHOST ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Or else this Psalm ; except it be on the Nineteenth Day of the Month, when it is read in the ordinary course of the Psalms.

Cantate Domino.

Psalm xcviii.

O SING unto the LORD a new song : for He hath done marvellous things.

With His own right hand, and with His holy arm : hath He gotten Himself the victory.

The LORD declared His salvation : His righteousness hath He openly shewed in the sight of the heathen.

He hath remembered His mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our GOD.

Shew yourselves joyful unto the LORD, all ye lands : sing, rejoice, and give thanks.

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general teaching of the New Testament respecting the mystery of the communion between our Lord Himself and those who are made members of His Body by new birth. And for this reason, "The Song of the Blessed Virgin Mary" has a peculiar fitness as the daily song of the Church of Christ, since God has honoured it with so great honour, in having made it the means by which the work of the Incarnation is made effectual to the salvation of souls. The Blessed Virgin Mother offered up her thanksgiving to God because He had remembered His mercy and His ancient covenant, by making His Son incarnate through her ; and the Church offers up her thanksgiving to Him, because, through her, the mystical body of Christ is being continually brought forth to His greater glory.

It is also to be observed of this, as of the other Canticles, that it is sung to the praise of the Personal Word, as revealed in the Written Word ; to the praise of God in Christ, revealed in the Old Testament Scriptures as well as in the New.

CANTATE DOMINO.

This Psalm was not used in any other way than in its place in the Psalter (Mattins, on Saturdays) until 1552, when it was inserted here as an alternative responsory to the first lesson, probably for the purpose of meeting the objections to the *Magnificat* which had been raised by the Puritans. It bears some resemblance, in its latter verses, to the *Benedicite Omnia Opera*, the works of God by land and sea being called upon to join in His praise.

It has also been suggested that there are parallel expressions in the *Cantate* and the *Magnificat*, which seem to indicate that the latter is in some degree founded on the former. These are the following :—

Magnificat.	*Cantate Domino.*
He that is mighty hath magnified me [or "done to me great things"].	He hath done marvellous things.
He hath shewed strength with His arm : He hath scattered the proud . . . He hath put down the mighty.	With His own right hand and with His holy arm : hath He gotten Himself the victory.
His mercy is on them that fear Him : throughout all generations.	The Lord declared His salvation : His righteousness hath He openly shewed in the sight of the heathen.
He remembering His mercy hath holpen His servant Israel.	He hath remembered His mercy and truth towards the house of Israel.

Whether this parallel is accidental or not, it may serve to shew the Evangelical character of the Psalm which is permitted to be used as a substitute for the Song of the Blessed Virgin Mary. Yet it does not seem as if there was ever any necessity for super-

Praise the LORD upon the harp : sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms : O shew yourselves joyful before the LORD the King.

Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the LORD : for He cometh to judge the earth.

With righteousness shall He judge the world : and the people with equity.

Glory be to the FATHER, and to the SON : and to the HOLY GHOST ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Then a Lesson of the New Testament, as it is appointed. And after that, *Nunc dimittis* (or the Song of *Simeon*) in English, as followeth.

Nunc dimittis.

S. Luke ii. 29.

LORD, now lettest Thou Thy servant depart in peace : according to Thy word.

For mine eyes have seen : Thy salvation,

Which Thou hast prepared : before the face of all people ;

To be a light to lighten the Gentiles : and to be the glory of Thy people Israel.

Glory be to the FATHER, and to the SON, and to the HOLY GHOST ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

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seding the latter; and, where choice is given, the *Magnificat* may well be preferred as being offered up daily to God's praise by the whole Catholic Church. When Evensong is repeated, it may be considered advisable to use the alternative Canticle at one of the Services ; but, in that case, the Magnificat should always be said at the later Evensong.

NUNC DIMITTIS.

The "Song of Simeon" is another Canticle in praise of the manifestation of the Incarnate Word. It has been used at Compline or at Vespers throughout the Church from the earliest ages, being mentioned in the Apostolical Constitutions (written in the early part of the fifth century at the latest) as an Evening Canticle. There are English versions of it as early as the fourteenth century.

The *Nunc Dimittis* is so singularly fitted for Evensong, as to seem as if written for the purpose. Like the words of David, "I will lay me down in peace and take my rest, for it is Thou, Lord, only that makest me to dwell in safety," it is the aspiration of that faith which can behold Christ lightening the darkness of all night, and fulfilling the words of the prophet, "It shall come to pass, that at evening time it shall be light." As the Gospels of the Morning Lessons reveal to us the "Day-spring" from on high "visiting us," so the Epistles of the Evening Lessons reveal the Light of Christ's glory enlightening the Gentile as well as the Jewish world.

In the old Evening Services of the Church of England, there were touching references to death, and the rest of the departed; and immediately after *Nunc Dimittis*, in Passion and Holy Week, was sung the glorious anthem "*Media vita in morte sumus*," which is now used only in the Burial Service. This close connection between the Song of Simeon and the idea of our Blessed Lord's Passion arises out of the occasion on which it was first uttered, the Presentation, which was in effect a Sacrifice; and of the words of Simeon which immediately followed, "Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; yea, a sword shall pierce through thine own soul also, that the thoughts of many hearts may be revealed." [Luke ii. 34, 35.] And such a connexion of ideas cannot fail to remind as also of our Lord's own departing words, "Father, into Thy hands I commend My Spirit," when "He saw of the travail of His

¶ Or else this Psalm; except it be on the Twelfth Day of the Month.

Deus misereatur.

Psal. lxvii.

GOD be merciful unto us, and bless us : and shew us the light of His countenance, and be merciful unto us :

That Thy way may be known upon earth : Thy saving health among all nations.

Let the people praise Thee, O GOD : yea, let all the people praise Thee.

O let the nations rejoice and be glad : for Thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise Thee, O GOD : yea, let all the people praise Thee.

Then shall the earth bring forth her increase : and GOD, even our own GOD, shall give us His blessing.

GOD shall bless us : and all the ends of the world shall fear Him.

Glory be to the FATHER, and to the SON : and to the HOLY GHOST;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Then shall be said or sung the Apostles' Creed by the Minister and the people, standing.

I BELIEVE in GOD the FATHER Almighty, Maker of heaven and earth :

And in JESUS CHRIST His only SON our LORD, Who was conceived by the HOLY GHOST, Born of the Virgin Mary, Suffered under Pontius

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soul," as the eyes of Simeon saw the salvation of the Lord, "and was satisfied." This calm repose of faith on God,—looking for a present rest on the bosom of Jesus, and a future rest in His Paradisal Presence,—has always been the tone of Evensong in the Church; and is one that will always be in harmony with the feelings of those whose day has been a day of work; who look solemnly, yet not gloomily, towards that coming night when no man can work; and whose eyes are fixed with hope on that "rest which remaineth for the people of God," through the salvation which Christ has prepared.

DEUS MISEREATUR.

This Psalm was inserted, like the Cantate Domino, in 1552, but was familiar in the older services, being the fourth fixed Psalm at Lauds on Sundays. It was also part of the Office of Bidding Prayers which was used every Sunday. Although of a more jubilant character than the Nunc Dimittis, it has several features in common with it, besides this connexion with an office in which the departed were commemorated. Like that, it praises God for the extension of the Gospel; and as Simeon offers thanksgiving that his eyes have seen the salvation of God, so David in this Psalm prays that the Light of His countenance may be shewn to us, and His saving health known among *all* nations.

Occasions may arise when this Canticle is peculiarly appropriate; but for ordinary Evensong (and especially for the later of two services) it is better always to keep to the ancient spirit and practice of the Church, and use the *Nunc Dimittis*.

§ *An Expository Paraphrase of the Apostles' Creed.*

I, for myself, as personally responsible for my faith to God and His Church, openly profess, to His glory, that I

believe, from my heart, with the assent of my reason and the submission of my will,

in God the Father, by a mysterious, unintelligible manner of paternity, Father of the uncreated, co-equal, and co-eternal Son: Father also of all the regenerated, by their adoption through His thus only-begotten Son:

Almighty, so that nothing is beyond His power which is consistent with goodness; knowing all things past, present, and to come; exercising authority over all things

Pilate, Was crucified, dead, and buried, He descended into hell; The third day He rose again from the dead, He ascended into heaven, And sitteth on the right hand of GOD the FATHER Almighty; From thence He shall come to judge the quick and the dead.

I believe in the HOLY GHOST; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the life everlasting. Amen.

¶ And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice,

The LORD be with you.

Answer. And with thy spirit.

Minister. Let us pray.

LORD, have mercy upon us.

CHRIST, have mercy upon us.

LORD, have mercy upon us.

¶ Then the Minister, Clerks, and people, shall say the Lord's Prayer with a loud voice.

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our

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and persons, and upholding all things by His universal and omnipresent Providence; I believe that He was and is the

Maker, that is, the original Creator of the original matter, and the Disposer of that material in fit order,

of Heaven, which comprehends all that has originally occupied space beyond this world,

and Earth, which comprehends all organic and inorganic beings and substances within the compass of this world,

and I equally believe

in Jesus, perfect Man, in all the qualities of human nature,

Christ, anointed to be the Saviour of the world, the High Priest of a new order of priesthood, the King of Kings and Lord of Lords,

His only Son, eternally begotten, and therefore having such a Sonship as none others who call God Father can possess,

our Lord, being God, the Second Person in the Blessed Trinity, as well as Man; Lord of all by His Divine Nature, Lord of the Church by His work of Redemption. Thus I believe in the Eternal Son of the Eternal Father, in a Saviour Divine and Human,

Who was conceived by the Holy Ghost, through a mysterious and unintelligible operation, which miraculously superseded the ordinary law of nature, so that the Holy Child Jesus was

Born of the Virgin Mary, a holy maiden, who thus miraculously became His mother that He, being born of a Virgin and not of a wife, might be free from the sin of our common origin, which is conveyed from parent to child by natural conception. Being thus born in our nature, but without our sin, He bore it as His own through infancy, childhood, and mature manhood; and when the time was fully come, He offered it as a sacrifice for our sins when He

Suffered under Pontius Pilate, the Roman Governor of Judæa and Jerusalem, and

Was crucified, by being nailed alive to a cross of wood, set upright in the ground. Being thus crucified, His sufferings were the greatest that had ever befallen any man, being aggravated by the burden of sin which He, though innocent, was bearing for our sakes. Not through the intensity of His sufferings, but of His own will, He gave up His life when all was accomplished that could be by His pains, and then was

dead, through the separation of His soul from His body, in the same manner as human beings ordinarily become so. Being dead, His holy Body, still the Body of the Son of God, was taken down from the cross,

and buried, with reverence and honour, but as the dead bodies of other men are. And while the dead Body of the Son of God was in the tomb, with His living Soul

He descended into hell, that He might there triumph over Satan; proclaim the glad tidings of salvation to all who had ever died; entirely release the souls of the righteous dead from the power of Satan,

trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ Then the Priest standing up, shall say,

O LORD, shew Thy mercy upon us;

Answer. And grant us Thy salvation.

Priest. O LORD, save the Queen.

Answer. And mercifully hear us when we call upon Thee.

Priest. Endue Thy Ministers with righteousness.

Answer. And make Thy chosen people joyful.

Priest. O LORD, save Thy people.

Answer. And bless Thine inheritance.

Priest. Give peace in our time, O LORD.

Answer. Because there is none other that fighteth for us, but only Thou, O GOD.

Priest. O GOD, make clean our hearts within us.

Answer. And take not Thy HOLY SPIRIT from us.

¶ Then shall follow three Collects; the first of the Day; the second for Peace; the third for Aid against all Perils, as hereafter followeth: which two last Collects shall be daily said at Evening Prayer without alteration.

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and prepare a paradise of rest in which they and all other righteous souls may dwell until the day of judgment.

The third day, after the evening of Friday, the whole of Saturday, and a part of Sunday had passed,

He rose again from the dead, reuniting His Soul to His uncorrupted Body, so as to be again "perfect Man" in respect to all the qualities that belong to sinless and unsuffering human nature. Then

He ascended into Heaven, after forty days, as a new Person, God and Man,

And sitteth on the right hand of God the Father Almighty, receiving in His Human Nature, as well as in His Divine Nature, the adoration of angels and men; and by His presence there making a continual intercession for us, and being a Mediator between Divine and human nature for ever.

From thence He shall come, the same holy Jesus Who suffered and died,

to judge, with a just, irreversible, and yet merciful judgment,

the quick, who shall be alive at His coming,

and the dead, who shall have died at any time from the foundation of the world.

I believe, also, with equal faith, and equal assent of my reason,

in the Holy Ghost, the third Person of the Blessed Trinity, the Comforter of the Church, Who ministers in it the grace which the Saviour has gained for it,

the Holy Catholic Church, which is the whole number of the baptized, the mystical Body of Christ; which was founded by the twelve Apostles, and is continued in existence by the perpetuation of an Episcopal ministry; which, by the merciful Providence of the Lord, holds the true Faith; which is divided into many separate bodies, all having their own bishops, and is yet one by being united to Christ, our Spiritual and Ministerial Head. I likewise believe in

the Communion of Saints, that is, the Union in Christ of all who are one with Him, whether they are among the living in the Church on earth, the departed in paradise, or the risen saints in heaven. I also believe in

the Forgiveness of Sins, by the ministration of Christ's Church in Baptism and in Absolution,

the Resurrection of the body, when it shall be, as now, my own very body, and reunited to my soul,

and the Life Everlasting, wherein the bodies and souls of all who have ever lived will live for ever, they that have done good in never-ending happiness, and they that have done evil in never-ending misery.

And, lastly, I reiterate my assent to all these truths, in the presence of God and man, by solemnly adding

Amen.

THE SECOND COLLECT.

This prayer is the Collect of the same *Missa pro pace*, of which the Morning Col-

THE SECOND COLLECT AT EVENING PRAYER.

O GOD, from Whom all holy desires, all good counsels, and all just works do proceed; Give unto Thy servants that peace which the world cannot give; that both our hearts may be set to obey Thy commandments, and also that by Thee we being defended from the fear of our enemies may pass our time in rest and quietness; through the merits of JESUS CHRIST our Saviour. *Amen.*

THE THIRD COLLECT, FOR AID AGAINST ALL PERILS.

LIGHTEN our darkness, we beseech Thee, O LORD; and by Thy great mercy defend us from all perils and dangers of this night; for the love of Thy only SON, our Saviour, JESUS CHRIST. *Amen.*

¶ In Quires and Places where they sing, here followeth the Anthem.

A PRAYER FOR THE QUEEN'S MAJESTY.

O LORD our heavenly FATHER, high and mighty, King of kings, Lord of lords, the only Ruler of princes, Who dost from Thy throne behold all the dwellers upon earth; Most heartily we beseech Thee with Thy favour to behold our most gracious Sovereign Lady, Queen *VICTORIA*; and so replenish her with the grace of Thy HOLY SPIRIT, that she may alway incline to Thy will, and walk in Thy way: Endue her plenteously with heavenly gifts; grant her in health and wealth long to live; strengthen her that she may vanquish and overcome all her enemies; and finally, after this life, she may attain everlasting joy and felicity; through JESUS CHRIST our LORD. *Amen.*

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lect for Peace is the "Post-Communion." It also was used at Lauds, at Vespers, and in the Litany in the ancient Services: and dates from the Sacramentary of Gelasius, A.D. 494.

Coming as it originally did, at the close of Evensong, it formed a sweet cadence of prayer, fitly concluding with the following short but touching collect. It follows up very exactly the tone of the *Nunc Dimittis*, and rings with a gentle echo of the peace that lies beyond this world, as well as of the peace which the world cannot give, nor the soul entirely receive while it is in the world. In the morning collect the tone of the prayer was that of one who asks God of His mercy to bless and co-operate with His own in their strife against spiritual foes: but in the evening the words are more those of one who is no longer able to strive against his enemies, but looks to his Lord God alone to be his defence and his shield.

THE THIRD COLLECT.

This prayer is of equal antiquity with the preceding: and is expressly appointed to be used at Evening Prayer in the Sacramentary of Gelasius. It was taken into our Evensong from the Compline of the Salisbury Use. Here again the *Nunc Dimittis* is followed up in its tone; but the words are taken almost literally from the Psalms, which have been the great storehouse of Prayer as well as Praise to the Church of all ages. "Consider and hear me, O Lord my God: lighten mine eyes that I sleep not in death. Thou also shalt light my candle: the Lord my God shall make my darkness to be light. Yea, the darkness is no darkness with Thee, but the night is as clear as the day: the darkness and light to Thee are both alike. He will not suffer thy foot to be moved: and He that keepeth thee will not sleep. Behold, He that keepeth Israel: shall neither slumber nor sleep. The Lord Himself is thy keeper: the Lord is thy defence upon thy right hand. So that the sun shall not burn thee by day: neither the moon by night. He shall deliver thee from the snare of the hunter: and from the noisome pestilence. He shall defend thee under His wings, and thou shalt be safe under His feathers: His faithfulness and truth shall be thy shield and buckler. Thou

A PRAYER FOR THE ROYAL FAMILY.

ALMIGHTY GOD, the Fountain of all goodness, we humbly beseech Thee to bless *Albert Edward* Prince of *Wales*, the Princess of *Wales*, and all the Royal Family: Endue them with Thy HOLY SPIRIT; enrich them with Thy heavenly grace; prosper them with all happiness; and bring them to Thine everlasting kingdom; through JESUS CHRIST our LORD. *Amen.*

A PRAYER FOR THE CLERGY AND PEOPLE.

ALMIGHTY and everlasting GOD, Who alone workest great marvels; Send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of Thy grace; and that they may truly please Thee, pour upon them the continual dew of Thy blessing. Grant this, O LORD, for the honour of our Advocate and Mediator, JESUS CHRIST. *Amen.*

A PRAYER OF ST. CHRYSOSTOM.

ALMIGHTY GOD, Who hast given us grace at this time with one accord to make our common supplications unto Thee; and dost promise, that when two or three are gathered together in Thy Name Thou wilt grant their requests: Fulfil now, O LORD, the desires and petitions of Thy servants, as may be most expedient for them; granting us in this world knowledge of Thy truth, and in the world to come life everlasting. *Amen.*

2 COR. XIII.

THE grace of our LORD JESUS CHRIST, and the love of GOD, and the fellowship of the HOLY GHOST, be with us all evermore. *Amen.*

Here endeth the Order of Evening Prayer throughout the year.

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shalt not be afraid for any terror by night: nor for the arrow that flieth by day: for the pestilence that walketh in darkness: nor for the sickness that destroyeth in the noon-day. For Thou art my strong rock, and my castle: be Thou also my guide, and lead me for Thy Name's sake. Into Thy hands I commend my spirit: for Thou hast redeemed me, O Lord, Thou God of truth. I will lay me down in peace, and take my rest: for it is Thou, Lord, only that makest me dwell in safety."

Such are words from the Psalms of David which may be taken as a Scriptural comment upon this short but condensed Collect. They shew us how literally the latter must be taken if we are to enter into its true spirit: how much solemn reference to the present and the future may be drawn into the compass of a few words of prayer: and what a fulness of devotion is contained in even the shortest of those forms which have come down to us as the day by day utterances of the Church of God for so many ages.

To meet objections which were made to the words of this prayer, Bishop Cosin has altered it in his Durham Book, to "Lighten the darkness of our hearts, we beseech Thee, O Lord, by Thy gracious visitation, and of Thy great mercy . . . . . from all terrors and dangers of the night . . . . ." Happily the ancient words were retained.

The peculiar fitness of these words to end a Service which is really offered in the Evening, is so great, that one cannot wonder at the reluctance shewn by the Clergy and People to add on the Intercessory Prayers which now follow. And, although the Rubric directing these prayers to be used after the Anthem is not inserted in the Evening Service, its omission by no means weakens the force of what has been said in the Notes on Morning Prayer as to such a termination of the Daily Service.

AT MORNING PRAYER

¶ Upon these Feasts; *Christmas* Day, the *Epiphany*, Saint *Matthias*, *Easter* Day, *Ascension* Day, *Whitsun* Day, Saint *John Baptist*, Saint *James*, Saint *Bartholomew*, Saint *Matthew*, Saint *Simon* and Saint *Jude*, Saint *Andrew*, and upon *Trinity* Sunday, shall be sung or said at Morning Prayer, instead of the Apostles' Creed, this Confession of our Christian Faith, commonly called The Creed of Saint *Athanasius*, by the Minister and people standing.

Quicunque vult.

WHOSOEVER will be saved: before all things it is necessary that he hold the Catholick Faith.

Which Faith except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

And the Catholick Faith is this: That we worship one

THE ATHANASIAN CREED.

It was the ancient usage of the Church of England (from the seventh century to the sixteenth) to sing the "*Symbolum Athanasii*" every day, rather as a kind of Christian Psalm than a Creed, immediately after the Psalms of the Office, that of Prime. In the reformed Breviary of Quignonez it was confined to Sunday use. In the first edition of the English Prayer Book [1549] the Athanasian Creed was directed to be said on six Festivals, those of Christmas, Epiphany, Easter, Ascension, Pentecost, and Trinity: and seven Saints' days were added in 1552, so as to make thirteen days altogether; its recitation thus becoming a monthly instead of a weekly one, as in the Roman, or a daily one, as in the ancient English Church.

In the Durham Prayer Book, Bishop Cosin has substituted for the latter words of the Rubric, "one verse by the priest, and another by the people, or in Colleges, and where there is a Quire, by sides."

The English of our present version is substantially identical with that of Bishop Hilsey, as printed in the Primer of 1539: and entitled "The Symbole of the great Doctour Athanasius, dayly red in the Church." The Creed does not appear in the earlier English Primers; but vernacular translations of it are extant of as ancient a date as the ninth century, and many in later English.

Although this "Confession of our Christian Faith" is "commonly called the Creed of St. Athanasius," it cannot be traced back to that great champion of "the right Faith." No Greek copy of it is now known which is much more than four centuries old; but it is found in Latin as early as A.D. 570, when a commentary was written upon it by Venantius Fortunatus,[1] previously to his consecration as Bishop of Poictiers.[1] From such a commentary being written, it may be concluded that the subject of it was already in public use in Divine Service, as a Confession of Faith, in the Church of France; but it was not adopted by the Church of Rome until A.D. 930.

This Confession of Faith is attributed by Waterland to St. Hilary of Arles, who died A.D. 449, but by Harvey [*History and Theology of the Three Creeds*, p. 580] to Victricius, Bishop of Rouen, fifty years earlier, *i.e.* at the close of the fourth and the beginning of the fifth centuries. Some imputations had been cast on the orthodoxy of this Apostolic Bishop and Confessor: and there are strong reasons for supposing that he composed it as an answer to these charges of false doctrine, and thus expounded his belief before Anastasius, who was Bishop of Rome until April, A.D. 402. From this circumstance Mr. Harvey considers the present name of the Creed to have arisen through the errors of scribes. In a Gallican MS. of the ninth century, it is attributed to "Anasthasius," the name of Victricius being expunged from the title; and a Commentator entitles it "Fides Anastasii Papæ." Mr. Harvey thinks that the title "Fides S. Athanasii" has been substituted by a writer who knew nothing of Anastasius, and thought

[1] This commentary may be found at the end of Waterland's *History of the Athanasian Creed*: p. 194 of the Christian Knowledge Society's edition.

GOD in Trinity, and Trinity in Unity;

Neither confounding the Persons : nor dividing the Substance.

For there is one Person of the FATHER, another of the SON : and another of the HOLY GHOST.

But the Godhead of the FATHER, of the SON, and of the HOLY GHOST, is all one : the Glory equal, the Majesty co-eternal.

Such as the FATHER is, such is the SON : and such is the HOLY GHOST.

The FATHER uncreate, the SON uncreate : and the HOLY GHOST uncreate.

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that he was correcting an error rightly instead of wrongly : and whose own error was so plausible that it has been followed very generally in subsequent ages. The name of Athanasius is not connected with it in the earliest MSS., nor in the Commentary of Venantius Fortunatus, but it is simply entitled "Fides Catholica :" yet as early as the Council of Autun, A.D. 670, it is called "Fides Sancti Athanasii Præsulis," and almost always afterwards either by that title or some other,—as "Sermo Athanasii de Fide,"—in which that Saint's name is included.

The question is too large a one to be followed out further in these pages ; and the reader is referred for more detailed information to Waterland's *History of the Athanasian Creed*, and to the work just named. But it may be stated, as a result of the critical researches which have been brought to bear on the subject, that this Creed must be regarded as of Gallican origin, and that it was written as we now have it not later than the middle of the fifth century.

§ *Expository Notes on the Athanasian Creed.*

Whosoever will be saved, etc.] St. Augustine, in his Treatise on Faith and Works, says, "Not only is a good life inseparable from Faith, but Faith itself is a good life." This illustrates the assertion of the Creed that "before all things it is necessary to hold the Catholic Faith." For faith necessarily precedes practice : "without faith it is impossible to please God : for he that cometh to God must believe that He is, and that He is a Rewarder of them that diligently seek Him" [Heb. xi. 6]. Now, the belief that "God is" includes far more than a mere assent to the fact of His existence. To a mind capable of logical reflection, many corollaries must necessarily hang on to this fundamental axiom ; the statement of such corollaries forms a more or less developed Creed ; and thus belief in a Creed as the logical extension of the most primary truth becomes necessary to salvation, or "coming to God," here and hereafter.

whole and undefiled] The sin of *not* keeping the Catholic Faith whole and undefiled can only be committed by those who know what it is in its integrity, and wilfully reject some portion of it : "every one" must therefore mean every one who has come to such a knowledge of the Faith, without asserting anything respecting those who are ignorant of it. This is simply therefore a declaration that heresy, or a wilful rejection of any part of the Catholic Faith, comes within the condemnation declared by our Lord, "He that believeth not shall be damned" [Mark xvi. 16]. Those are in danger of this condemnation who have learned that there is a Trinity in Unity, Three Persons in One God, and yet wilfully reject the doctrine : but many believe this faithfully who have not sufficient education to follow out the doctrine into its consequences and necessary corollaries, as afterwards stated. On the other hand, those who understand these corollaries and reject them run into practical heresy.

That we worship] The actual sense of this verse may be stated in other words as being, "The Catholic Faith is this, that the God Whom we worship is One God in Trinity, and Trinity in Unity." Yet it is also true that as *the end of all right Belief is right Worship*, so the worship which alone can be right is that which is founded on the Catholic Faith as here stated. Thus it may be observed that the worship of Heaven is closely associated with the acknowledgment of the main doctrine stated in the Athanasian Creed. [Isa. vi. 3; Rev. iv. 8.]

Persons—Substance] "Person" is a word which marks the individual Unity of the Father, of the Son, and of the Holy Ghost ; "Substance" a word which marks their collective Unity. The latter word, which is synonymous with "Essence," or "Nature," comprehends all the essential qualities of Deity, or that which God is : Eternity, Uncreatedness, Omnipotence, Omnipresence, are some of these essential qualities belonging to Deity, and not belonging to any other kind of being. To "divide the Substance" is to assert that these essential qualities, or any of them, belong to either Person of the

The FATHER incomprehensible, the SON incomprehensible : and the HOLY GHOST incomprehensible.

The FATHER eternal, the SON eternal : and the HOLY GHOST eternal.

And yet they are not three eternals : but one eternal.

As also there are not three incomprehensibles, nor three uncreated : but one uncreated, and one incomprehensible.

So likewise the FATHER is Almighty, the SON Almighty : and the HOLY GHOST Almighty.

And yet they are not three Almighties : but one Almighty.

So the FATHER is GOD, the SON is GOD : and the HOLY GHOST is GOD.

And yet they are not three Gods : but one GOD.

So likewise the FATHER is LORD, the SON LORD : and the HOLY GHOST LORD.

And yet not three LORDS : but one LORD.

For like as we are compelled by the Christian verity : to acknowledge every Person by Himself to be GOD and LORD ;

So are we forbidden by the Catholick Religion : to say, There be three Gods, or three Lords.

The FATHER is made of

Godhead separately from, or in a different degree from, the other Persons.

Sabellius [A.D. 250] originated, in its most definite form, the heresy of "confounding the Persons," by declaring that Father, Son, and Holy Ghost were but three names, aspects, or manifestations of one God. Arius [A.D. 320] "divided the Substance" by alleging that the First Person existed before the other two Persons of the Blessed Trinity; thus attributing the essential quality of Eternity to One, and denying that it belonged to the others. These two errors lie at the root of all others ; and the following twenty verses of the Creed are an elaboration of the true doctrine, in a strict form of language, as a fence against them.

incomprehensible] This word is represented in modern English by the word Omnipresent. In Bishop Hilsey's translation of the Creed he uses the word "immeasurable," which better answers to the Latin *immensus*. The word "incomprehensible" has now the disadvantage of a metaphysical as well as a physical sense; but when the Prayer Book was translated it probably had only the latter meaning, expressing "that which cannot be grasped by, or contained within, any space." It is only a strict form of stating the primary notion that "God is everywhere." If I climb up into Heaven, Thou art there ; if I go down into Hell, Thou art there also. If I take the wings of the morning, and remain in the uttermost parts of the sea, even there also shall Thy hand lead me, and Thy right hand shall hold me" [Psa. cxxxix. 7-9]. Yet it is true that a meaning not intended in the Creed has developed itself through this change of language, for the Nature of God is as far beyond the grasp of the mind as it is beyond the possibility of being contained within local bounds.

For like as we are compelled, etc.] The Creed here declares the Divinity of each several Person of the Blessed Trinity to be so clearly set forth in "the Christian Verity," that is in the Canon of Holy Scripture as received by the Church, that there is no escape for the reason from such a conclusion;—we are *compelled* to believe, by the force of the evidence which God has vouchsafed us in the Holy Bible.

So are we forbidden by the Catholick Religion, etc.] [1] The evidence of doctrine is contained in the Holy Scriptures; the consequences, deductions, and inferences, which may be made from the contents of Holy Scripture, must be under the control of the Church. The one teaching us clearly that each Person of the Blessed Trinity possesses in Himself the inherent essential qualities of the Divine Nature, the other forbids us to draw any false conclusions from the truth thus revealed. [2] The final interpretation of Holy Scripture rests not with the individual Christian, but with the collective Christian body; and where that collective Christian body has set forth an interpretation, the individual Christian will be, to say the least, unsafe in adopting, or wishing to adopt, any other. [3] The "Catholic Religion" respecting the Unity of the Trinity had been clearly decided and set forth at the General Councils held before this Creed was written.

none : neither created, nor begotten.

The SON is of the FATHER alone : not made, nor created, but begotten.

The HOLY GHOST is of the FATHER and of the SON : neither made, nor created, nor begotten, but proceeding.

So there is one FATHER, not three Fathers ; one SON, not three Sons : one HOLY GHOST, not three Holy Ghosts.

And in this Trinity none is afore, or after other : none is greater, or less than another ;

But the whole three Persons are co-eternal together : and co-equal.

So that in all things, as is aforesaid : the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved : must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation : that he also believe rightly the Incarnation of our LORD JESUS CHRIST.

For the right Faith is, that we believe and confess : that our LORD JESUS CHRIST, the SON of GOD, is GOD and Man ;

GOD, of the Substance of the FATHER, begotten before the worlds : and Man, of the

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The Holy Ghost is of the Father, and of the Son] The introduction of the words *et Filio* into this Creed shews that the doctrine of the Double Procession of the Holy Ghost was received at a very early date, although "Filioque" was not inserted in the Nicene Creed until the sixth century. The statement of it in this place is of a more general character than in the Nicene Creed, but it is rejected by the Eastern Church.

He therefore that will be saved, must thus think of the Trinity] This practical or saving importance of a right Faith in the Holy Trinity may be seen [1] from the manner in which the doctrine lies at the foundation of all other doctrine ; [2] by the fact that our Lord made it the very fountain of spiritual life, when He connected the invocation of the Holy Trinity essentially with Holy Baptism ; and [3] by the place which it occupies in moulding all the forms of Christian worship.

Nevertheless, this verse of the Creed must not be taken as meaning that no person can be saved except he has an intellectual apprehension of the doctrines here set forth about the Blessed Trinity. Intellectual apprehension of doctrine is confined to educated minds, which have the faculty of forming opinions about truth, as well as of believing it. In whatever degree, then, *opinions* accompany *Faith*, they must be consistent with the statements here made respecting God, in each several Person, and in one Indivisible Trinity. It is one of the responsibilities attached to the possession of intellect, and its development by education, that it be not suffered to go out of its province, professing to *discover* where it cannot even *observe*, or to reason where it has no premisses. The highest intellect cannot form any opinion about God that can possibly be true, if it is not consistent with what He Himself has told us ; and the highest operation of intellect is to train itself into consistency with the Supreme Mind.

Furthermore, it is necessary to everlasting salvation] The latter part of the Athanasian Creed may be said to be a logical exposition of the second member of the Apostles' Creed, and especially with reference to the two Natures of our Blessed Lord, the union of which is called the "Incarnation."

God, of the Substance of the Father] The many heresies respecting the Nature of our Blessed Lord entailed on the Church a necessity for the greatest strictness of expression ; and whether God the Son was *of the same Substance* with the Father, eternally begotten, or whether He was *of a similar Substance*, and a created being, was the great question which had to be decided by the Church, time after time, as one form and another of the latter opinion arose, throughout the first ages. The voice of the Church never faltered, but always declared that the belief here expressed was the Faith once for all delivered to the Saints and handed down from the Apostles to later times. It was this contest of heresy with the orthodox faith that originated the minute definition into which the Athanasian Creed runs ; and however unnecessary it may seem to those who willingly receive the true doctrine, yet it must be remembered

Substance of His Mother, born in the world;

Perfect GOD, and perfect Man : of a reasonable soul and human flesh subsisting;

Equal to the FATHER, as touching His Godhead : and inferior to the FATHER, as touching His Manhood.

Who although He be GOD and Man : yet He is not two, but one CHRIST;

One; not by conversion of the Godhead into flesh : but by taking of the Manhood into GOD;

One altogether; not by confusion of Substance : but by unity of Person.

For as the reasonable soul and flesh is one man : so GOD and Man is One CHRIST;

Who suffered for our salvation : descended into hell, rose again the third day from the dead.

He ascended into heaven, He sitteth on the right hand of the FATHER, GOD Almighty : from whence He shall come to judge the quick and the dead.

At Whose coming all men shall rise again with their bodies : and shall give account for their own works.

And they that have done good shall go into life everlasting : and they that have done evil into everlasting fire.

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that heresy never dies; and that hence this minute accuracy is a necessary bulwark of the truth. Also, that we may be very thankful "the right Faith" has not now to be built up, but only to be defended.

Perfect God, and perfect Man] Our Lord Jesus, in both of His two Natures, has all the essential qualities which belong to each: Eternity, Uncreatedness, Omnipresence, Almightiness, Divine Will, and all other attributes of the Divine Nature; Body, Soul, Human Will, and all other attributes belonging to the Human Nature. These two Natures are as entirely united in the One Person, Christ, as the body and the soul are united in the one person, man. This Union was first effected when the Son of God began to be the Son of Man in the womb of the Blessed Virgin Mary, and it has never been broken since. When the Body of the Crucified Saviour was laid in the tomb, it was kept from corruption by the continuance of its Union with the Divine Nature; and when His Soul descended into hell, the Divine Nature was still united to it also, enabling it to triumph over Satan and Death; when the Soul and Body of Christ were united together again, and ascended into Heaven, it was in conjunction with the Divine Nature that they ascended, to sit as Perfect God and Perfect Man at the right hand of the Father. And in the same two, but united Natures, Christ our Lord will come to judge the quick and the dead.

life everlasting—everlasting fire] These words, awful as the latter part of them is, are the words of our Lord, "The King shall say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. . . . Also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels. . . . And these shall go away into everlasting punishment; but the righteous into life eternal" [Matt. xxv. 34, 41, 46.]

This is the Catholick Faith: which except a man believe faithfully, he cannot be saved] This verse also is founded on words of our Lord, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" [Mark xvi. 16]. And these severe words of His are the more striking from the fact of their utterance immediately before His Ascension to Heaven, lifting up His hands, and blessing His disciples.

It does not become the writer to say any thing that may in the least lessen the force of such awful words. In the Creed which has been under notice, they are applied in close consistency with our Lord's first use of them, and they must be taken for all that they fairly mean. A word of caution may, however, be expedient; reminding the reader of what has been before said about opinion and belief. A willing assent may be given to the more obvious statements of

This is the Catholick Faith: which except a man believe faithfully, he cannot be saved.

Glory be to the FATHER, and to the SON: and to the HOLY GHOST;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

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this Creed, by many who are quite unable to enter upon the collateral and inferential statements deduced from them; and "a man" may thus "believe faithfully" in the substantial truths of the Catholic Faith. With an expanded knowledge, an expanded faith is necessary: and all the statements of the Creed are so bound together, that they whose expanded knowledge of it is not thus accompanied, are in fact rejecting the fundamental Articles of the Faith, as well as those that *seem* subordinate only. It will be better in the next life for the ignorant, if they have believed according to the measure of their knowledge, than for those who have known much, but have believed little.

AN INTRODUCTION TO THE LITANY

THE central idea of a Litany is that of a frequently reiterated and earnest supplication, after the manner of those who besought the Good Physician's aid, and when they were bidden to hold their peace sent up their Kyrie Eleison over and over again, and "cried the more, saying, Have mercy on us, O Lord, Thou Son of David" [Matt. xx. 31]. From the Apostolical Constitutions it seems to have been an early practice of the Church for this Kyrie Eleison to be repeated by the congregation after each of a number of short prayers which were spoken by the deacon. "Let the deacon bid prayers for them, saying, Let us all pray unto God for the catechumens, that He that is good, ... and at the naming of every one by the deacon let the people say Lord, have mercy upon him" [*Apost. Const.* viii. 6]. This early form of prayer sometimes approached very near to the character of the later Litanies, one being given which contains twenty-five such supplications as these following: "Let us pray for the holy Catholic and Apostolic Church, which is spread from one end of the earth to the other." "Let us pray for our Bishop James and his parishes." "Let us pray for our elders, that the Lord may deliver them from every unreasonable and wicked action, and afford them an eldership in health and honour." "Let us pray for those that are married and labouring with child, that the Lord may have mercy upon them." "Let us pray for our brethren newly enlightened, that the Lord may strengthen and confirm them." "Let us pray for the brethren exercised with sickness, that the Lord may deliver them from every sickness and disease, and restore them sound unto His holy Church." "Let us pray for those that travel by land or water." "Let us pray for our enemies, and those that hate us." "Let us pray one for another, that the Lord may keep us and preserve us by His grace unto the end, and deliver us from the Evil One, and from all the stumbling-blocks of those that work iniquity, and that He will preserve us unto His heavenly Kingdom." [*Ibid.* 10.]

The form of prayer thus known throughout the Primitive Church seems to have been developed into that of a Processional Litany by St. Chrysostom about the end of the fourth century. The Arians being accustomed to sing heretical hymns as they went in procession through the streets of Constantinople on the way to their churches outside the walls, St. Chrysostom established processions on a more splendid scale, with silver crosses and wax-lights, that the people might not be attracted by those of the heretics. [Socrat. *Eccl. Hist.* vi. 8.] It is shortly after this that Litanies are first heard of in the Western Church, when the clergy and people in some parts of France are spoken of by St. Gregory of Tours, in his History of the Franks, as going through the streets of the city to the churches chanting "Kyrie Eleison." About the same time the word, "Litany" [Λιτανεία = earnest supplication] became familiar in Europe as the name of this primitive form of prayer.

But the use of processional Litanies was brought into greater prominence in Europe by the institution of Rogations, which are associated with the name of Mamertus, Bishop of Vienne, in the middle of the fifth century, and with a great distress and affliction which had fallen upon his diocese from earthquakes, fire, and the inroad of wild beasts. [See Notes on Rogation Days.] From that time processional Litanies became a recognised part of Divine Worship in the Western Churches of Europe, though Rogations were not used at Rome until the year 800.

The earliest notice which has come down to us of the use of Litanies in England is on the occasion of St. Augustine's approach to Canterbury on his mission to King Ethelbert in the year 595. "As they drew near the city," says the Venerable Bede, writing about 130 years afterwards, "with the holy cross, and the image of our sovereign Lord and King, Jesus Christ, they sang with one accord this Litany: 'We beseech Thee, O Lord, that in Thy great mercy Thine anger and wrath may be turned away from this city, and from Thy holy house, because we have sinned. Alleluia.'" This is part of the Lyons Litany sung on Rogation Tuesday.

Soon after Bede wrote, at the Council of Cloveshoo, held A.D. 747, a Canon was passed, "De Diebus Letaniorum," in which it was ordered that "Litanies, that is Rogations," should be used on the 25th day of April, that being St. Mark's Day, on which the "Greater Litany" was used, according to the custom of Rome, and on the three days preceding the Festival of the Ascension, "according to the custom of our forefathers."

But one of the earliest Litanies that have come down to us is a Latin Litany of the ninth or tenth centuries, which is probably that used in the North of England, and was from thence transcribed for use in Bretany. This Litany differs from the mediæval Litanies of the Church of England only in the names of the Saints whose prayers are invoked, being also one of the earliest in which such invocations are found. [Mabillon's *Analecta*, 168. Haddan and Stubbs' *Councils, etc.*, ii. 81.]

An Introduction to the Litany

It is generally supposed that the Invocations of Saints were introduced into the Litany in the eighth century, and that they displaced the frequent repetitions of "Kyrie Eleison," "Christe Eleison," with which the measured tread of the singers as they marched forward in procession had hitherto been associated. The names of the Saints to whom the cry went forth "Ora pro nobis" varied at different times and in different places, and some ingenuity was occasionally used in extending the number to suit the length of time during which the procession was moving. In this very ancient Litany there is no Invocation of the Holy Trinity, and the invocations come in immediately after the third "Christe, audi nos," being more than 150 in number. In the mediæval Litanies of the Church of England the four supplications to the Blessed Trinity were interposed between the "O Christ, hear us" and the Invocations of the Saints.

The Litany was nearly always sung in procession in the Mediæval Church of England, the singers sometimes singing the whole within the church, and at others going into the churchyard, or on particular occasions, as on the Rogations, into the streets, roads, and fields around. The supplications which preceded the Invocations of the Saints were said in front of the Altar, before the procession started; and the rule was that the procession should return to the same place to sing all that followed the last of these Invocations. All that is now said in the church, according to our modern use, was therefore said in the church in mediæval times, and was said kneeling as at present.

The ancient Latin Litany was translated into English as early as the ninth century, and interlinear versions are still found at almost every date from that time. Three such English versions are printed in Maskell's *Monumenta Ritualia*, and many remain in public and private libraries. There is no proof that these vernacular Litanies were ever used in public, yet it is difficult to understand why they should have been so frequently made unless for use.

In the year 1544 an authorized English version of the Litany was set forth by authority, to be used "in the time of processions." In this there were only three Invocations of Saints, which were as follows:—

Saint Mary, Mother of God our Lord Jesu Christ, pray for us.

All holy angels and archangels, and all holy orders of blessed spirits, pray for us.

All holy patriarchs and prophets, apostles, martyrs, confessors and virgins, and all the blessed company of Heaven, pray for us.

Some other alterations were also made, and a greater fulness of language adopted; but, except as regards the Invocations, the English Litany was substantially a vernacular reproduction of the Latin one. The three Invocations retained in 1544 were expunged in 1548, processions having been forbidden by the Injunctions of the preceding year.

The English Litany thus set forth was ordered by these Injunctions of Edward VI. to be sung immediately before High Mass, but only Wednesdays and Fridays were specified in the Prayer Book of 1548. In that of 1552 Sundays were named, and also other times when its use should be commanded by the Ordinary. In the Elizabethan Injunctions of 1559 the direction as to singing it before the Holy Communion was renewed. But it seems always to have been used occasionally as a separate service, and there is no liturgical reason why it should not be so used.

The Litany is a comprehensive form of prayer which especially carries into practice the Apostolic injunction, "I exhort therefore that . . . . supplications, prayers, intercessions . . . . be made for all men." After the Acts of Adoration with which it opens, there follow a number of "Deprecations," relating to the sins or dangers of national or individual life, from which we pray Christ, as our "Good Lord," to deliver us. After these the "Obsecrations" plead the acts and sufferings of our Redeemer, as each having an efficacious power of its own. Then come the "Petitions" or "Supplications," which are full of intercessory prayer, for the Sovereign and the Royal Family, for the Clergy, for the Sovereign's counsellors and agents in the government of the Kingdom and in the administration of justice, for all Christians, for all nations, for the increase of ourselves in love and obedience, for the advancement of all Christians in grace, for the conversion of those who are not yet in the way of truth, for persons in various troubles and dangers, for God's mercy to all men, and for our enemies; the whole closing with a prayer for the Divine Blessing on all the labours of our hands, and for His forgiveness of our sins, negligences, and ignorances. Such a fulness of supplications, combined with the comparative familiarity and homeliness of its subjects, makes the Litany welcome to the lips of every age: and it is the more so in that it speaks a language of prayer which has been substantially that of our forefathers for twelve centuries.

THE LITANY

¶ Here followeth the LITANY, or General Supplication, to be sung or said after Morning Prayer upon *Sundays*, *Wednesdays*, and *Fridays*, and at other times when it shall be commanded by the Ordinary.

O GOD the FATHER, of heaven : have mercy upon us miserable sinners.

O GOD the FATHER, of heaven : have mercy upon us miserable sinners.

O GOD the SON, Redeemer of the world : have mercy upon us miserable sinners.

O GOD the SON, Redeemer of the world : have mercy upon us miserable sinners.

O GOD the HOLY GHOST, proceeding from the FATHER and the SON : have mercy upon us miserable sinners.

O GOD the HOLY GHOST, proceeding from the FATHER and the SON : have mercy upon us miserable sinners.

O holy, blessed, and glorious TRINITY, three Persons and one GOD : have mercy upon us miserable sinners.

O holy, blessed, and glorious TRINITY, three Persons and one GOD : have mercy upon us miserable sinners.

Remember not, LORD, our offences, nor the offences of our forefathers; neither take Thou vengeance of our sins : spare us, good LORD, spare Thy people, whom Thou hast redeemed with Thy most precious blood, and be not angry with us for ever.

Spare us, good LORD.

THE INVOCATIONS.

O God the Father] The first four clauses of the Litany offer a very striking application of the statement with which the Athanasian Creed opens, "And the Catholick Faith in this : that we *worship* one God in Trinity, and Trinity in Unity." Each of them is an act of adoration passing into an act of prayer. They were formerly preceded by "Kyrie Eleison, Christe Eleison, Christe, audi nos." The words "miserable sinners" first appear in the English Litany of 1544.

of heaven] *i.e.* from heaven, "de cœlis." The phrase comes from Luke xi. 13, ὁ Πατὴρ ὁ ἐξ οὐρανοῦ, your Father Who heareth from heaven. Cf. 2 Chron. vi. 21. "Exaudi . . . . de cœlis," Vulg.

proceeding from, etc.] This part of the Invocation was added in 1544. Its insertion may be compared with that of "Filioque" in the Nicene Creed.

O holy, blessed, etc.] The clause was thus amplified in 1544, partly from the old Sarum antiphon after the Athanasian Creed, for Trinity week, "O beata et benedicta et gloriosa Trinitas, Pater et Filius et Spiritus Sanctus."

Here followed the Invocations of Saints, with the Response, "Ora pro nobis," after each.

Remember not] Before 1544, these words formed part of the antiphon which was added to the Penitential Psalms as prefixed to the Litany. The sins of fathers may be visited on children in temporal judgments.

good Lord] It is much to be observed that the whole of what follows down to the Kyrie is one continuous act of worship offered to our Blessed Lord, as is shewn by the reference here to His "precious blood." This gives the Litany a peculiar value in days when our Lord's Divinity is too often but faintly realized.

From all evil and mischief; from sin, from the crafts and assaults of the devil; from Thy wrath, and from everlasting damnation,

Good LORD, *deliver us.*

From all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good LORD, *deliver us.*

From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil,

Good LORD, *deliver us.*

From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death,

Good LORD, *deliver us.*

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and

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THE DEPRECATIONS.

From] These Deprecations, which in the old Litanies, as in the present Roman, were broken up into separate forms, each relating to one topic, were in 1544 combined in groups, as at present; probably in order to give more intensity and energy to the "Deliver us." The like was done with the Obsecrations.

crafts and assaults] These two words refer to two distinct modes of diabolic attack, secret and open. Compare 2 Cor. ii. 11.

deadly sin] This phrase has been more than once objected to. The Committee of the House of Lords, in 1641, suggested "*grievous* sin," doubtless from dislike of the Roman distinction of mortal and venial sins. The Puritan divines, at the Savoy Conference, made a similar suggestion, observing, that the wages of sin, as such, were death. The Bishops answered, "For that very reason '*deadly*' is the better word." They therefore must have understood the phrase to refer to all wilful and deliberate sin. At the same time it must be remembered, that among wilful sins there are degrees of heinousness.

deceits of the world, the flesh] The deceits of the world mean "the vain pomp and glory" of it, the hollow splendour, the false attractiveness, the promises of satisfaction and of permanence, etc., which, as the Apostle reminds us, have no reality. [1 John ii. 17. Compare 1 Cor. vii. 31.]

lightning and tempest] Thunder-storms impelled St. Chad to repair to church, and employ himself in prayer and psalmody; being asked why he did so, he cited Psa. xviii. 13. [Bede's *Eccl. Hist.* iv. 3.]

sudden death] This is in the Sarum, "sudden and unforeseen death." York prefixes "sudden" to "eternal death." The Roman agrees with the Sarum. So Hermann, adding "evil." The same deprecation is in the Rogations of Lyons. The Puritans objected that "the godly should always be prepared to die." Hooker replies, in one of his most beautiful and thoughtful chapters [*Eccl. Pol.* v. 46], that it is lawful to "prefer one way of death before another;" that it is religion which makes men wish for a "leisurable" departure; that our prayer "importeth a twofold desire," [1] For some "convenient respite;" [2] If that be denied, then, at least, "that although death unexpected be sudden in itself, nevertheless, in regard of our prepared minds, it may not be sudden." Archbishop Hutton, of York, before the Hampton Court Conference was held, explained this as implying a condition, "if it be Thy will," supposing "sudden" were taken simply; but "sudden" might be taken as equivalent to "giving no time for repentance." The aversion of Lord Brook to this deprecation, and his own terrific instantaneous death by a shot from the great spire of Lichfield Cathedral, are well known. In a Prayer Book in the Bodleian, "worn by the daily use" of Bishop Duppa of Salisbury (while residing at Richmond, between the overthrow of Episcopacy and the Restoration), and containing marginal notes in his own hand, this comment occurs, "Vainly excepted against, because we should always be prepared for it: for by the same reason, we should not pray against any temptations." At the Savoy Conference, the Puritans again raised the old objection, and proposed to read, "from dying suddenly and unprepared." The Bishops replied, "From sudden death, is as good as from dying suddenly; which we *therefore* pray against, that we may not be unprepared." [Cardwell, *Conferences*, pp. 316, 352.] "A person," says Bishop Wilson, *Sacra Privata*, p. 358, "whose heart is devoted to God, will never be surprised by death."

privy conspiracy] After this was inserted, in 1549, "from the tyranny of the Bishop of Rome, and all his detestable enormities," which was omitted after 1561. Cosin, in his First Series of Notes, says that the

schism; from hardness of heart, and contempt of Thy Word and Commandment,
Good LORD, *deliver us.*
By the mystery of Thy holy Incarnation; by Thy holy Nativity and Circumcision; by Thy Baptism, Fasting, and Temptation,
Good LORD, *deliver us.*

Puritans (of James the First's time) wished to have it restored. It had been in the Primer of 1545, with "abominable" for "detestable."

rebellion] Added, for obvious reasons, in 1661, by Cosin.

hardness of heart, and contempt, etc.] In 1544. Compare the Third Collect for Good Friday. See Prov. i. 25. The force of this deprecation is best seen by remembering that a final hardening of the heart is a penal infliction, provoked by habitual indifference to Divine love. We may well entreat our Lord to save us from repaying His love by coldness, lest the capacity of loving Him be justly taken away. We may well implore Him, also, to keep us from the terrible possibility of ignoring, and practically despising, His revelation and His commands. Compare the beautiful Parisian Litany of the Holy Name of Jesus, "from neglect of Thy inspirations, Jesus, deliver us."

THE OBSECRATIONS.

By the mystery] Here begin the Obsecrations, as they are called. They go on the principle that every several act of our Lord's Mediatorial life has its appropriate saving energy; that virtue goes out of each, because each is the act of a Divine Person, and has a Divine preciousness. When, therefore, we say, "Deliver us *by* Thy Nativity, *by* Thy Temptation," etc., we do not *merely* ask Him to remember those events of His human life, but we plead them before Him as mystically effective, as instinct with life-giving grace, as parts of a Mediatorial whole. Doubtless, the Death of our Lord is *the* meritorious cause of our salvation; we are redeemed by *it*, not by His Circumcision, or His Fasting; and to efface the distinction between it and all other parts of the "Œconomy," in regard to His office as the Lamb of God, would be an indication of theological unsoundness. At the same time it is also true that, in St. Leo's language, all our Lord's acts, as being related to His atoning Passion, are "sacramental," as well as "exemplary;" His Nativity is our spiritual birth, His Resurrection our revival, His Ascension our advancement. They are not only incentives and patterns, but efficient causes in the order of grace. So St. Bernard, in his second Pentecost Sermon, says that His Conception is to cleanse ours, His Resurrection to prepare ours, etc. More vividly, St. Anselm, in his fifteenth Prayer, "O most sweet Lord Jesus, by Thy holy Annunciation, Incarnation, ... Infancy, Youth, Baptism, Fasting, ... scourges, buffets, thorny crown," etc. But the deepest and tenderest expression of this principle (surpassing even Bishop Andrewes' obsecrations, "by Gethsemane, Gabbatha, Golgotha," etc.) is in the mediæval Golden Litany, printed by Maskell, [*Mon. Rit.* ii. 244,] "By Thy great meekness, that Thou wouldst be comforted by an angel, so comfort me in every time. . . . For that piteous cry, in the which Thou commendedst Thy soul to Thy Father, our souls be commended to Thee," etc. The coarse and heartless fanaticism which could cavil at these obsecrations as "a certain conjuring of God," was characteristic of John Knox and his friends. They so expressed themselves when criticising the Litany ("certain suffrages devised of Pope Gregory"), in a letter to Calvin against the Prayer Book of 1552. Bishop Duppa writes, "No oath, nor no exorcism."

of Thy holy Incarnation] "The mystery" is doubtless an allusion to 1 Tim. iii. 16. The thought which it suggests is that which of old made men bow down in adoration at the words in the Creed, "et Homo factus est." "By all the stupendous truths involved in Thine assumption of our humanity, wherein Thou, being true God, becamest true Man, combining two Natures in Thy single Divine Person, without confusion, and without severance; so that, in the Virgin's womb, Thou didst bring God and man together, undergoing all the conditions of infant life, Thyself unchangeably the Creator and Life-giver."

In all time of our tribulation—wealth] This suffrage seems to refer not only to deliverance out of afflictions, but to deliverance from the special moral dangers which attend them. [Exod. vi. 9; Jer. v. 3; Hos. vii. 14; Amos iv. 6. See too the remarkable case of Ahaz, 2 Chron. xxviii. 22, and the awful picture in Rev. xvi. 11.] Suffering often hardens, instead of softening the heart; and therefore "not without reason has the Church taught all her faithful children to say, Suffer us not . . . for any pains of death to fall from Thee!" [Mill, *Univ. Sermons*, p. 332.] The trials of prosperity [Deut. viii. 14; Jer. v. 24; and Uzziah's case, 2 Chron. xxvi. 16, etc.] are more commonly recognised. Even the Greeks knew, as an ethical commonplace, that it was hard to bear success without insolence and moral depravation.

By Thine Agony and Bloody Sweat; by Thy Cross and Passion; by Thy precious Death and Burial; by Thy glorious Resurrection and Ascension; and by the coming of the HOLY GHOST,

Good LORD, *deliver us.*

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgement,

Good LORD, *deliver us.*

We sinners do beseech Thee to hear us, O LORD GOD; and that it may please Thee to rule and govern Thy holy Church universal in the right way;

We beseech Thee to hear us, good LORD.

[Arist. *Eth.* iv. 8.] It is the Christian's wisdom and happiness to learn the secret of strength against both these forms of trial, as St. Paul learned it. [Phil. iv. 12.]

The following is a tabular view of the Deprecations and Obsecrations of the Sarum and Roman Litanies.

Sarum.	*Roman.*
From all evil (also in York and Hereford).	From all evil.
From the snares of the devil (Y. H.).	From all sin.
From everlasting damnation (H.).	From Thy wrath.
From perils imminent for our sins.	From sudden and unforeseen death.
From assaults of demons.	From the snares of the devil.
From the spirit of fornication.	From the scourge of earthquake.
From the desire of vainglory.	From anger and hatred, and all ill-will.
From all uncleanness of mind and body (Y. H.).	From the spirit of fornication.
From anger and hatred, and all ill-will (Y.)	From lightning and tempest.
From unclean thoughts.	From everlasting death.
From blindness of heart.	
From lightning and tempest.	
From sudden and unforeseen death (Y. sudden).	From pestilence, famine, and war.
By the mystery of Thy holy Incarnation (Y. H.).	By the mystery of Thy holy Incarnation.
By Thy Nativity (H. holy).	By Thine advent.
By Thy holy Circumcision.	By Thy Nativity.
By Thy Baptism.	By Thy Baptism and holy Fasting.
By Thy Fasting.	
By Thy Cross and Passion (H. Passion and Cross).	By Thy Cross and Passion.
By Thy precious Death.	By Thy Death and Burial.
By Thy glorious Resurrection (H. Y. Holy).	By Thy holy Resurrection.
By Thy wonderful Ascension (Y. H.).	By Thy wonderful Ascension.
By the grace of the Holy Ghost the Paraclete (Y. H.).	By the coming of the Holy Ghost the Paraclete.
In the hour of death, succour us, O Lord (H.).	
In the day of judgment, deliver us, O Lord (Y. H.).	In the day of judgment.

THE SUPPLICATIONS.

We sinners] Here begin the Petitions, or Supplications; introduced by a confession of our sinfulness.

That it may please Thee to keep . . .] To pray for the Sovereign before the Bishops was no novelty at the time when our Litany was drawn up. The Sarum indeed, before the great quarrel with Rome, had prayed first for "Domnum Apostolicum" (the Pope), "and all degrees of the Church," then for "our Bishop and Abbats," then for "our King and Princes." York and Hereford had a like order (Hermann's Litany places "Sovereign" after "Clergy," and indeed after other classes). But the two vernacular Litanies printed by Maskell place "our Kings," or "our King . . . and Princes," before "our Bishops." The York and Hereford read "our *Kings.*" So the Dominican. The words "and strengthen . . . . of life" were first added in the Queen's Chapel Litany of 1558. Prayers for the spiritual good of the Sovereign had not been usual in old Litanies; that of 1544 prayed that Queen Catherine might be kept in the Lord's fear and love, with increase of godliness, etc. The present Roman prays generally, that Christian kings and princes may have peace and true concord. The Ambrosian Preces for First Sunday in Lent have, "for Thy servants, the Emperor N., and the King N., our Duke, and all their army," Fulda, "for the most pious Emperor and the whole Roman army."

May evermore have affiance] In 1549 and 1552 the reading was "always." *Affiance*, in the sense of *trust*, is found in Shakspeare. [and part of H. VI. iii. 1.]

Royal Family] In our Mediæval Litanies, "our Princes" are mentioned. In 1544, beside the suffrage for Queen Catherine, there is one for "our noble Prince Edward, and all the King's Majesty's children." The Primer of 1535 prayed for Queen Anne, and the King's posterity. Under Edward and Elizabeth, there was no suffrage of this kind. James I. inserted the present suffrage, in this form, ". . . and preserve our

That it may please Thee to keep and strengthen in the true worshipping of Thee, in righteousness and holiness of life, Thy Servant *VICTORIA*, our most gracious Queen and Governor;

We beseech Thee to hear us, good LORD.

That it may please Thee to rule her heart in Thy faith, fear, and love, and that she may evermore have affiance in Thee, and ever seek Thy honour and glory;

We beseech Thee to hear us, good LORD.

That it may please Thee to be her defender and keeper, giving her the victory over all her enemies;

We beseech Thee to hear us, good LORD.

That it may please Thee to bless and preserve *Albert Edward* Prince of *Wales*, the Princess of *Wales*, and all the Royal Family;

We beseech Thee to hear us, good LORD.

That it may please Thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of Thy Word; and that both by their preaching and living they may set it forth, and shew it accordingly;

We beseech Thee to hear us, good LORD.

That it may please Thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding;

We beseech Thee to hear us, good LORD.

That it may please Thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth;

We beseech Thee to hear us, good LORD.

That it may please Thee to bless and keep all thy people;

We beseech Thee to hear us, good LORD.

That it may please Thee to give to all nations unity, peace, and concord;

We beseech Thee to hear us, good LORD.

That it may please Thee to

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gracious Queen Anne, Prince Henry, and the rest of the King and Queen's royal issue."

Bishops, Priests, and Deacons] The whole body of the Clergy were not definitely prayed for in our Church Litanies until 1544, when the form ran, "Bishops, Pastors, and Ministers of Thy Church" (after the pattern of the Primer of 1535), and so continued until the last review, when the present form was adopted, by way of more expressly negativing the ministerial claims of persons not in Holy Orders.

Lords of the Council . . . Nobility . . . Magistrates] The Primer of 1535 has, "That our ministers and governors may virtuously rule Thy people;" and Hermann's prays for "principem nostrum cum præsidibus suis," and for "magistratus." Palmer compares an ancient Soissons formula, "Life and victory to the *Judges*, and the whole army of the Franks." The Preces of Fulda apparently refer to magistrates in the words, "For all who are set in high place." Our present form certainly points to the Tudor government by the Sovereign in his Privy Council. "Truth" means the Faith held by the Church.

To give to all nations unity, peace, and concord] This comes partly from the old suffrage, "peace and true concord to our King and Princes," and partly from a shorter Sarum suffrage, "That Thou wouldst give us peace;" or the York, "Give us peace and concord." The tenth century English Litany, referred to in the Indroduction to the Litany, prays for peace and unity to be given to the whole Christian people; as the Roman does. In our present suffrage, "unity" may be understood in a religious or spiritual sense, while "peace" would mean freedom from external foes, and "concord" freedom from internal dissension.

give us an heart to love and dread Thee, and diligently to live after Thy commandments;

We beseech Thee to hear us, good LORD.

That it may please Thee to give to all Thy people increase of grace to hear meekly Thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech Thee to hear us, good LORD.

That it may please Thee to bring into the way of truth all such as have erred, and are deceived;

We beseech Thee to hear us, good LORD.

That it may please Thee to strengthen such as do stand; and to comfort and help the weak-hearted; and to raise up them that fall; and finally to beat down Satan under our feet;

We beseech Thee to hear us, good LORD.

That it may please Thee to succour, help, and comfort, all that are in danger, necessity, and tribulation;

We beseech Thee to hear us, good LORD.

That it may please Thee to preserve all that travel by land or by water, all women labouring of child, all sick persons, and young children; and to shew Thy pity upon all prisoners and captives;

We beseech Thee to hear us, good LORD.

To give us an heart to love, etc.] "Dread" is here used in the sense of holy and reverent fear; which can never be dispensed with by faithful worshippers of the God-Man, Who will come to be their Judge. "If the Gospel be true, if this (Second) Psalm be true, we have great cause to fear Him" [Vaughan's *Lessons of Life and Godliness*, p. 288]; but with "that one most holy and saving fear, the dread of His displeasure" [Arnold's *Christian Life*, ii. 229]. Here again is a thought much needed in times when our Lord's Divine Majesty is often put out of sight.

To give to all Thy people increase of grace] A beautiful combination of the passage about the good ground in the Parable of the Sower, with James i. 21 and Gal. v. 22. Its date is 1544; but the Sarum Primer has something like it, "Vouchsafe to inform us with right-ruled understandings," from "Ut regularibus disciplinis nos instruere digneris" [MS. Lit. of fifteenth century, Univ. Coll.] The same form is in Cistercian and Dominican, and has a monastic import. And the Primer of 1535 has the first form of it, "To give the hearers of Thy word lively grace to understand it, and to work thereafter, by the virtue of the Holy Ghost." So Hermann, "To give the hearers increase of Thy word, and the fruit of the Spirit." Litanies for the Sick have similar topics, "To pour into his heart the grace of the Holy Spirit, . . . to bestow on him grace;" and the Ordo Romanus, Utrecht, Carthusian, and Eucharistic Litany in Chigi's MS. have, "to pour into *our* hearts," etc. An exquisite Litany in the Breviary of the Congregation of St. Maur prays, "That Thou wouldest write Thy law in our hearts; . . . wouldest give Thy servants a teachable heart; . . . that we may do Thy will with all our heart and mind; . . . that we may gladly take on us Thy sweet yoke," etc.

To bring into the way of truth] The Church has always prayed for this. "Thou hearest God's Priest at the altar, exhorting God's people to pray for the unbelievers, that God would convert them to the faith." [St. Aug. *Ep.* 217.] Compare the old Gelasian intercession on Good Friday, for all heretics and all in error; the Mozarabic Preces for the same day, "May forgiveness set right those who err from the faith;" and, still more like our suffrage, the Lyons form, "That Thou wouldest bring back the erring into the way of salvation." Fuldan prays for preservation of the holiness and purity of the Catholic Faith.

Beat down Satan] 1544. From Rom. xvi. 20; a text quoted in the Intercessory Prayer of St. Mark's Liturgy.

To succour, help, and comfort] 1544. Primer of 1535 prays for "all in extreme poverty," "Thy people in affliction or in peril, and danger by fire, water, or land." Hermann, "afflictos et periclitantes." Sarum and York have, "to look upon and relieve the miseries of the poor." So Dominican.

all that travel] This and the preceding and

That it may please Thee to defend, and provide for, the fatherless children, and widows, and all that are desolate and oppressed;

We beseech Thee to hear us, good LORD.

That it may please Thee to have mercy upon all men;

We beseech Thee to hear us, good LORD.

That it may please Thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

We beseech Thee to hear us, good LORD.

That it may please Thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them;

We beseech Thee to hear us, good LORD.

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following suffrages of our Litany may be compared with intercessions in St. Chrysostom's Liturgy, "for the young, for those that travel by land or by water;" with St. Basil's, "Sail Thou with the voyagers, travel with the travellers, stand forth for the widows, shield the orphans, deliver the captives, heal the sick, remember all who are in affliction or necessity; . . . . be all things to all men;" with the Gelasian prayer on Good Friday, that God would "open prisons, loosen chains, grant a return to travellers, health to the sick, a safe harbour to those at sea;" and with the Ambrosian Preces for first Sunday in Lent, "for orphans, captives, ... voyagers, travellers, those placed in prisons, in mines" (at forced labour there), "in exile." Probably, in these ancient intercessions, what was specially before the Church's mind was unjust and cruel imprisonment, so common in hard and lawless times, or under a Cæsarean despotism. To visit Christian prisoners was the delight of St. Leonard, the contemporary of Clovis I.; and St. Bathildis, Queen of Clovis II., "remembering her own bondage" (she had been a Saxon captive), "set apart vast sums for the redemption of captives." [Milman's *Latin Christianity*, ii. 221.]

The fatherless children, and widows] One of the tenderest petitions in the Prayer Book, and full of touching significance, as offered to Him Who entrusted His Mother to His Apostle. It was placed here in 1544 (the words being clearly suggested by such passages as Psa. cxlvi. 9; Jer. xlix. 11), but, like other passages of that date, is true to the old spirit of Church prayer.

In "all that are desolate and oppressed," the Church seems to sweep the whole field of the sorrow which comes from "man's inhumanity to man," and which no civilization can abolish; and invokes for every such sufferer the help of Him Whose sympathy is for all at once, and for each as if there were none beside. This indeed is one of the most stupendous results of the Incarnation, although perhaps but seldom faced in thought; that our Lord's sacred Heart is, so to speak, really accessible at once to all who need its inexhaustible compassion: He cares for each, not only as God, but as Man, with a special, personal, human tenderness, to which His Godhead gives a marvellous capacity of extension.

Mercy upon all men] The Church has ever prayed for all men. That her prayers do not avail for all is not from any defect in her charity, or in the Divine benignity, but from the bar which a rebellious will can oppose to the powers of the kingdom of grace. Bp. Duppa's note is, "The objection against this is answered by what St. Paul saith, 1 Tim. ii. 4: the prayer being made in the same sense as God is said to will that all men should be saved."

Forgive our enemies] Compare St. Chrysostom's Liturgy: "for those who hate and persecute us for Thy Name's sake; for those who are without, and are wandering in error" (compare a previous suffrage), "that Thou wouldest convert them to what is good, and appease their wrath against us."

To give and preserve to our use the kindly fruits] "Kindly" of course means natural, produced after their kind. This suffrage may represent to us the oldest Western use of Litanies, to avert excessive droughts or rains, and to secure a good harvest. Compare the anthems sung processionally in Sarum for rain or fair weather. "O Lord King, God of Abraham, give us rain over the face of the earth, that this people may learn that Thou art the Lord our God, Alleluia. Is there any among the idols of the Gentiles that can give rain, but only Thou, O God? or can the heavens give rain except Thou willest?" [Jer. xiv. 22.] "The waters are come in like a flood, O God, over our heads:" then Psalm lxix. 1.

So as in due time, etc.] This was added in 1544. The whole suffrage was never more valuable than at a time like the present, when there is a tendency to substitute "laws of nature" for a Living God, and to ignore the fact that behind, above, beneath, around all "laws" is the absolute sovereign Personality of Him Who "is ever present with His

That it may please Thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of Thy HOLY SPIRIT to amend our lives according to Thy holy Word;

We beseech Thee to hear us, good LORD.

SON of GOD: we beseech Thee to hear us.

SON of GOD: we beseech Thee to hear us.

O LAMB of GOD: that takest away the sins of the world;

Grant us Thy peace.

O LAMB of GOD: that takest away the sins of the world;

Have mercy upon us.

O CHRIST, hear us.

O CHRIST, hear us.

LORD, have mercy upon us.

LORD, have mercy upon us.

CHRIST, have mercy upon us.

CHRIST, have mercy upon us.

LORD, have mercy upon us.

LORD, have mercy upon us.

¶ Then shall the Priest, and the people with him, say the Lord's Prayer.

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy king-

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works one by one, and confronts everything which He has made by His particular and most loving Providence," at once the Lord of life and death, of health and sickness, of rain and drought, of plenty and famine. If men will not pray for seasonable weather, they cannot logically pray for recovery from sickness, for escape from shipwreck, or any temporal good whatever.

To give us true repentance, to forgive us] This suffrage, as it stands, was framed in 1544. The Vulgate of our Psalm xxv. 7 has supplied our present "sins . . . . and ignorances." "Negligentiam" occurs in the Vulgate of Numb. v. 6. "Negligences" mean careless omissions (compare Hammond's prayer, "Lord, forgive my sins, especially my sins of omission"). "Ignorances," faults done in ignorance of our duty, such ignorance being itself a fault, because the result of carelessness.

Among the mediæval suffrages omitted in our present Litany are, "That Thou wouldest repay everlasting good to our benefactors—that Thou wouldst give eternal rest to all the faithful departed—that it may please Thee to visit and comfort this place;" and last of all the petitions came, "That it may please Thee to hear us;" as now in the Roman. This was omitted in 1544, as superfluous.

Son of God] The Sarum rule, in the procession after the Mass "for brethren and sisters," was that the choir should repeat in full "Son of God," etc., with the Agnus and the Kyrie. Tallis' Litany shews that this practice was continued by our Choirs.

O Lamb of God] The custom of saying Agnus Dei here is referred to in the Gelasian rubric for Easter Eve. The great value of this supplication consists in its recognition of our Blessed Lord as the Victim that was once indeed slain, but is of perpetual efficacy. He *took* away our sins, in one sense by His atoning Passion; and the Atonement can never be repeated. In another sense, He continually *takes* away our sins, by appearing for us as "the Lamb that was slain," presenting Himself as such to the Father, and pleading the virtue of His death. In this sense, as Bp. Phillpotts says [*Pastoral of* 1851, p. 54], "though once for all offered, that Sacrifice is ever living and continuous. . . . To Him His Church . . . continually cries, Lamb of God, . . . not, that *tookest* away, but still *takest*." With regard to the petition to the Prince of peace, Who "is our Peace," for peace, compare the second Collect at Evensong. It is Christ's peace, not the world's: and this is brought out by the addition of "*thy*" in our form. Very touching are the entreaties in the Litany of the Abbey of St. Denis for St. Mark's day [Martene, iv. 353], "O bestower of peace, vouchsafe us perpetual peace, Have mercy. . . . O benignant Jesus, receive our souls in peace," etc.

Lord, have mercy] Sarum, York, etc. This is the only occasion on which, with us, the people repeat every one of the three sentences of the Kyrie after the Minister. Such was the old Sarum rule as to this Kyrie. [See also p. 164.]

Our Father] Here begins the Second Part of the Litany.

O Lord, deal not with us] In Sarum this verse and response, adapted from Psalm ciii. 10, were separated from the Lord's Prayer

dom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest. O LORD, deal not with us after our sins.

Answer. Neither reward us after our iniquities.

Let us pray.

O GOD, merciful FATHER, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers that we make before Thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us, be brought to nought; and by the providence of Thy goodness they may be dispersed; that we Thy servants, being hurt by no persecutions, may evermore give thanks unto Thee in Thy holy Church; through JESUS CHRIST our LORD.

O LORD, arise, help us, and deliver us for Thy Name's sake.

O GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that Thou didst in their days,

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by "O Lord, shew Thy mercy—And grant—Let Thy mercy come also upon us, O Lord, Even Thy salvation, according to Thy word; We have sinned with our fathers, We have done amiss and dealt wickedly." In York only this last verse and response intervene. In Roman, "O Lord, deal not," comes later. In the ordinary Parisian, it comes, as with us, immediately after the Lord's Prayer.

O God, merciful Father] This is very slightly altered from the Collect in the Sarum Mass "pro tribulatione cordis:" the Epistle being 2 Cor. i. 3—5, the Gospel, John xvi. 20—22. There is something pathetically significant in this adoption (1544) into the ordinary Litany of a prayer composed for "cloudy and dark days." It may remind us of the selection of part of this same passage from 2 Cor. i., as the capitulum of the ordinary Sunday Vespers in Roman, and Saturday Vespers in Sarum. The lesson is obvious—that God is *always* needed as a Comforter. It may be added, that a somewhat different version of this Sarum prayer occurs in the Missal published in 1552 by Flacius Illyricus, and supposed to represent the use of Salzburg in the tenth or eleventh century.

O Lord, arise] This, the last verse of our Psalm xliv., slightly altered, occurs, after several Preces, in the York Litany. It also occurs in the Sarum and York rites for Rogation Monday. In Sarum, the whole choir in their stalls repeated this "O Lord, arise," with Alleluia. Then was said, "O God, we have heard with our ears, our fathers have told us," that being the whole of the first verse of the Psalm according to the Vulgate: and then "immediately follows, Gloria." Then again, "O Lord, arise;" after which the procession set forth, the chanter commencing the Antiphon, "Arise ye saints, from your abodes," etc. Another Antiphon began, "We and all the people will walk in the name of the Lord our God." In York the first "Exurge" was an anthem, "in eundo cantanda;" then came the first verse of the psalm, then a second "Exurge," after which the next words of the psalm were recited, "The work which Thou didst," etc., and so on through the whole psalm: "Exurge" being again said at the end. Among the processional Antiphons was, "Kyrie eleison, Thou who by Thy precious blood hast rescued the world from the jaws of the accursed serpent." It may be observed, that in "Exurge" the "redime" of the Vulgate was altered into "libera:" and in the second repetition of "O Lord, arise" we have altered "name's sake" into "honour."

O God, we have heard] An appropriate representative of the Psalmody which followed the Litanies. [Jebb's *Choral Service*, p. 426.] In the ordinary Sarum Litany, as used out of Rogation-tide, there is no psalm: our Litany, as we have seen, here

and in the old time before them.

O LORD, arise, help us, and deliver us for Thine honour.

Glory be to the FATHER, and to the SON : and to the HOLY GHOST ;

Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen.

From our enemies defend us, O CHRIST.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of Thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O CHRIST.

Graciously hear us, O CHRIST; graciously hear us, O LORD CHRIST.

Priest. O LORD, let Thy mercy be shewed upon us;

Answer. As we do put our trust in Thee.

Let us pray.

WE humbly beseech Thee, O FATHER, mercifully to look upon our infirmities ; and for the glory of Thy Name turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we

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represents the old Rogation use. It also resembles the present Roman Litany, inasmuch as the latter has a psalm (our 70th) with a Gloria, after the Lord's Prayer: after the psalm come certain Preces, partly intercessory, then ten Collects, and a Conclusion. The ordinary Parisian has Preces before the psalm, and twelve collects after it. The order in Sarum, York, Hereford, is, Lord's Prayer, Preces, and Collects:—seven in Sarum, ten in York (the York Use has various minute resemblances to the Roman), and nine in Hereford. Among the York collects are ours for the first and fourth Sundays after Trinity,—the Collect for Clergy and People,—for Purity,—"O God, Whose nature;" "Assist us;" "O God, from Whom." With respect to the forty-fourth Psalm, this fragment of it is specially apposite, as suggesting the true comfort amid despondency: compare Psa. lxxvii. 10; Isa. li. 9, etc. The history of God's past mercies is a fountain of hope for those who own Him as the Rock of Ages, the "*I Am*" to all ages of His Church.

O Lord, arise] In this repetition we have a relic of the old use of Antiphons, to intensify the leading idea of the psalm as used at the time. See Neale's *Commentary on the Psalms*, p. 46.

Glory] This Gloria is an appendage to "O God, we have heard." Coming as it does amid supplications for help, it witnesses to the duty and the happiness of glorifying God at all times and under all circumstances. Compare the end of Psalm lxxxix. "Deo gratias" was in the fourth century a perpetual watchword: and the "Vere dignum" testifies to the duty of "giving thanks always." Compare Acts xvi. 25.

From our enemies] These preces, to the end of "Graciously hear us," were sung in procession, according to the use of Sarum, on St. Mark's day, "if it was necessary, in time of war." The choir repeated every verse. They were also in the Litany for the Dedication of a Church, in the pontifical of St. Dunstan. But when they were adopted into the Litany of 1544, "Son of David" was made to represent "Fili Dei vivi." The form "Jesu, Fili David, miserere . . ." was not uncommon in the popular devotions of mediæval times. In the St. Denis Litany [Martene, iv. 353] we have a touching series of entreaties to Christ, "O good Jesu, protect us everywhere and always. Have mercy . . . O our Redeemer, let not Thy Redemption be lost in us. Have mercy . . . Lord God our King, pardon the guilt of us all. Have mercy," etc.

O Lord, let Thy mercy] This verse and response, Psalm xxxiii. 21, are part of the Sarum preces of Prime. In several editions of our Litany they were called *the Versicle and the Answer*.

We humbly beseech Thee] This is an enlarged and improved form of the Sarum Collect in the Memorial of All Saints (among the Memoriæ Communes at the end of Lauds, feria 2). In 1544 it ran simply, "We humbly . . . . . and for the glory of Thy name sake, turn from us all those evils

may put our whole trust and confidence in Thy mercy, and evermore serve Thee in holiness and pureness of living, to Thy honour and glory; through our only Mediator and Advocate, JESUS CHRIST our LORD. *Amen.*

A PRAYER OF ST. CHRYSOSTOM.

ALMIGHTY GOD, Who hast given us grace at this time with one accord to make our common supplications unto Thee; and dost promise, that when two or three are gathered together in Thy Name Thou wilt grant their requests; Fulfil now, O LORD, the desires and petitions of Thy servants, as may be most expedient for them; granting us in this world knowledge of Thy truth, and in the world to come life everlasting. *Amen.*

2 COR. XIII.

THE grace of our LORD JESUS CHRIST, and the love of GOD, and the fellowship of the HOLY GHOST, be with us all evermore. *Amen.*

Here endeth the LITANY.

PRAYERS AND THANKSGIVINGS,

UPON SEVERAL OCCASIONS,

¶ To be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.

PRAYERS.

For Rain.

O GOD, heavenly FATHER, Who by Thy SON JESUS CHRIST hast promised to all them that seek Thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech Thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to Thy honour; through JESUS CHRIST our LORD. *Amen.*

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that we most righteously have deserved. Grant this, O Lord God, for our Mediator and Advocate, Jesu Christ's sake:" and was followed by four other collects and the Prayer of St. Chrysostom. In 1549 it took its present form, save that "name sake" was still read, and that "holiness" was not prefixed to "pureness" until 1552.

A Prayer of St. Chrysostom] This was added to the end of the Litany on its first introduction in its present form in 1544.

The grace of our Lord] Was placed at the end of the Litany, after the Prayer of St. Chrysostom, in the Queen's Chapel Litany of 1558. [See note to it, p. 170.]

THE OCCASIONAL PRAYERS.

This collection of special prayers and thanksgivings was appended to Morning and Evening Prayer in 1661, but some of the prayers had been in use at an earlier date. Such a collection had occupied a place at the end of the ancient Service Books of the Church: and the use of prayers similar to these is very ancient.

But such occasional prayers were not uniformly the same in the ancient Service Books; varying at different times according to the necessities of the period and of the locality.

For fair Weather.

O ALMIGHTY LORD GOD, Who for the sin of man didst once drown all the world, except eight persons, and afterward of Thy great mercy didst promise never to destroy it so again; We humbly beseech Thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance Thou wilt send us such weather, as that we may receive the fruits of the earth in due season; and learn both by Thy punishment to amend our lives, and for Thy clemency to give Thee praise and glory; through JESUS CHRIST our LORD. *Amen.*

In the time of Dearth and Famine.

O GOD, heavenly FATHER, Whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech Thee, the afflictions of Thy people; and grant that the scarcity and dearth, which we do now most justly suffer for our iniquity, may through Thy goodness be mercifully turned into cheapness and plenty; for the love of JESUS CHRIST our LORD, to Whom with Thee and the HOLY GHOST be all honour and glory, now and for ever. *Amen.*

Or this.

O GOD, merciful FATHER, Who, in the time of Elisha the prophet, didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness; Have mercy upon us, that we, who are now for our sins punished with like adversity, may likewise find a seasonable relief: Increase the fruits of the earth by Thy heavenly benediction; and grant that we, receiving Thy bountiful liberality, may use the same to Thy

In the first edition of the English Prayer Book, two occasional prayers, the one "for Rain," and the other "for Fair Weather," were inserted among the Collects at the end of the Communion Service. These were the same as those now placed here. Four more were added in 1552, the two "in time of Dearth," and those "in time of War," and of "Plague or Sickness;" and the whole six were then placed at the end of the Litany. Thanksgivings corresponding to these were added in 1604: and the remainder, both of the prayers and thanksgivings, were added in 1661, when all were placed where they now stand. These occasional Prayers and Thanksgivings are almost entirely original compositions, though they were evidently composed by divines who were familiar with expressions used for the same objects in the old Services. With several a special interest is connected, but others may be passed over without further notice. What few changes were made in this collection of occasional prayers are traceable to Bishop Cosin, except the important insertion of the Prayer for the Parliament, that for all Conditions of Men, and the General Thanksgiving. The rubric standing at the head of the prayers is Cosin's; but he would have explained "occasional" by adding "if the time require," at the end of it; which words were not printed. His revised Prayer Book also contains a rubrical heading in the margin "*For the Parliament and Convocation during their sessions*," but no prayer is annexed. Probably the Commissioners concluded that as Convocation is part of Parliament by the constitution of the country, a separate prayer for the former was out of place.

§ *In the time of Dearth and Famine.*

The second of these prayers was—for what reason is not apparent—left out of the Prayer Book in several of the editions published during the reigns of Queen Elizabeth

glory, the relief of those that are needy, and our own comfort; through JESUS CHRIST our LORD. *Amen.*

In the time of War and Tumults.

O ALMIGHTY GOD, King of all kings, and Governor of all things, Whose power no creature is able to resist, to Whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech Thee, from the hands of our enemies; abate their pride, asswage their malice, and confound their devices; that we, being armed with Thy defence, may be preserved evermore from all perils, to glorify Thee, Who art the only Giver of all victory; through the merits of Thy only SON, JESUS CHRIST our LORD. *Amen.*

In the time of any common Plague or Sickness.

O ALMIGHTY GOD, Who in Thy wrath didst send a plague upon Thine own people in the wilderness, for their obstinate rebellion against Moses and Aaron; and also, in the time of king David, didst slay with the plague of Pestilence threescore and ten thousand, and yet remembering Thy mercy didst save the rest; Have pity upon us miserable sinners, who now are visited with great sickness and mortality; that like as Thou didst then accept of an atonement, and didst command the destroying Angel to cease from punishing, so it may now please Thee to withdraw from us this plague and grievous sickness; through JESUS CHRIST our LORD. *Amen.*

¶ In the Ember Weeks, to be said every day, for those that are to be admitted into Holy Orders.

ALMIGHTY GOD, our heavenly FATHER, Who hast purchased to Thyself an universal Church by the precious blood of Thy dear SON; Mercifully look upon the same, and at this time so guide and govern the minds of Thy servants the Bishops and Pastors of Thy flock, that they may lay hands suddenly on no man, but faithfully and wisely

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and James I. Bishop Cosin wrote it in the margin of his revised Prayer Book, and it was re-inserted in 1661, with some slight alterations of his making.

§ *In the time of any common Plague and Sickness.*

The collect form which is so strictly preserved in these prayers was strengthened in this one by the addition of another Scriptural allusion in the invocation. This—from "didst send a plague" as far as "and also"—was inserted by Bishop Cosin, as were also the words relating to the atonement offered. The general tendency of such alterations by Bishop Cosin was to raise the objective tone of the prayers here and elsewhere; making our addresses to God of a more reverent and humble character.

§ *The Ember Collects.*

Every day] The principle laid down in the rubric before the Collects, Epistles, and Gospels, applies to the use of these Collects. One of them ought, therefore, to be said at Evensong of the Saturday before Ember Week, and at Mattins and Evensong every day afterwards until the Ordination Sunday. The Evensong previous to the latter should be included as being the eve of the Sunday itself.

The first of these Ember Collects is to be

make choice of fit persons to serve in the sacred Ministry of Thy Church. And to those which shall be ordained to any holy function give Thy grace and heavenly benediction; that both by their life and doctrine they may set forth Thy glory, and set forward the salvation of all men; through JESUS CHRIST our LORD. *Amen.*

Or this.

ALMIGHTY GOD, the Giver of all good gifts, Who of Thy divine providence hast appointed divers Orders in Thy Church; Give Thy grace, we humbly beseech Thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of Thy doctrine, and endue them with innocency of life, that they may faithfully serve before Thee, to the glory of Thy great Name, and the benefit of Thy holy Church; through JESUS CHRIST our LORD. *Amen.*

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found in Bishop Cosin's Collection of Private Devotions, which was first published in 1627. It is also found in the margin of the Durham Prayer Book, in his handwriting, with a slight alteration made by him at the end after it was written in. No trace of it has hitherto been discovered in any early collections of prayers or in the ancient Services, and therefore it may be concluded that it is an original composition of Bishop Cosin's, to whom we are thus indebted for one of the most beautiful and striking prayers in the Prayer Book, and one which is not surpassed by anything in the ancient Sacramentaries or the Eastern Liturgies. The second Collect is taken from the Ordination Services, and is written into the margin of the Durham Prayer Book under the other in the handwriting of Sancroft, having been already inserted at the end of the Litany in the Prayer Book for the Church of Scotland, printed in 1637.

Under the old system of the Church there were special masses for the Wednesday, Friday, and Saturday, at all the four Ember Seasons; but the use of a special prayer every day during the Ember Weeks is peculiar to the modern Church of England. It may be added that the very pointed character of the words used is also modern, the older Ember-day Collects and Post-Communions making little direct reference to the ordainers or those to be ordained.

The Ember-day Collect is a continual witness before God and man of the interest which the whole body of the Church has in the ordination of the Clergy who are to minister in it. The entreaty of St. Paul, "Brethren, pray for us," is the entreaty that continually goes forth to the Church at large from its ministry; but never with greater necessity, or with greater force, than when the solemn act of Ordination is about to be performed by the Bishops, and a number of the future guides and leaders of the Church are about to be empowered and authorized to undertake their office. This is, in fact, one of the most valuable of our Collects, wielding as it does the strong weapon of general prayer throughout the land on behalf of the Bishops, through whom all ministerial authority and power is conveyed from our Lord, and of the priests and deacons, to whom, from time to time, their ministry is delegated. A faithful reliance upon the promises of our Blessed Lord respecting prayer will give us an assurance that so general a supplication for a special object could not be without effect; and no age ever required that such a supplication should be offered more than the present, when the Clergy are growing more and more faithful, but when the necessities of some dioceses lead to a far too promiscuous admission of persons who are "fit," only by some stretch of language, "to serve in the sacred ministry of God's Church."

It is worth noticing that "the Bishops and Pastors of Thy flock" does not refer to the Bishops and the Priests who with them lay their hands on the heads of those who are ordained Priests. "Bishop and Pastor" is the expression used in all the documents connected with the election and confirmation of a Bishop; and no doubt it is here also used in the same sense, with reference to the Bishop as the earthly fountain of pastoral authority, ability [2 Cor. iii. 6], and responsibility.

The times for using one or other of these Collects are as follows :—

From Saturday Evensong before { 1st Sunday in Lent / Whitsunday / Sept. 18th / Dec. 17th } to Saturday Evensong before { 2nd Sunday in Lent / Trinity Sunday / Sept. 25th / Dec. 24th } inclusive

¶ A Prayer that may be said after any of the former.

O GOD, Whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of Thy great mercy loose us; for the honour of JESUS CHRIST, our Mediator and Advocate. *Amen.*

¶ A Prayer for the High Court of Parliament, to be read during their Session.

MOST gracious GOD, we humbly beseech Thee, as for this Kingdom in general, so especially for the High Court of Parliament, under our most religious and gracious Queen at this time assembled: That Thou wouldest be pleased to direct and prosper all their consultations to the advancement of Thy glory, the good of Thy Church, the safety, honour, and welfare of our Sovereign, and her Dominions; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established

§ *A prayer that may be said, etc.*

This ancient prayer, which is one of the "Orationes pro Peccatis" in the Sacramentary of St. Gregory, comes into our Prayer Book through the Litany of the Salisbury Use, and is found in all the Primers of the English Church. It occupied its ancient place in the Litany of 1544, but was omitted from later Litanies until 1559. In 1661 it was transferred to this place.

The proper times for the use of this prayer are seasons of penitence. All days in Lent, Fridays, the Rogation Days, and the days of Ember Weeks, are obviously occasions when it comes in with a marked appropriateness; its use "after any of the former" clearly supposing that "the former" collects are accompanied by fasting and humiliation.

It may also be pointed out as a most suitable prayer for use by Clergy and Laity alike after any confession of sins in private prayer; or in praying with sick persons, in cases when an authoritative absolution is not to be used.

§ *The Prayer for the Parliament.*

There is every reason to think that this prayer, so consonant with the constitutional principles of modern times, was composed by Archbishop Laud, when Bishop of St. David's. The earliest form in which it is known is that above given, from a Fast-day Service printed in 1625. It also appears in at least two Forms of Prayer which were issued by Laud after he became Archbishop of Canterbury, and during the rule of that "Long" Parliament by the influence of which he and the king suffered. It does not appear in a folio copy of "Prayers for the Parliament," which is bound up at the beginning of Bishop Cosin's Durham Prayer Book, but it was inserted in a Fast-day Service for the 12th of June 1661, and afterwards in its present place. The word "Dominions" was substituted for "Kingdoms" by an Order in Council of January 1st, 1801. As, however, the ancient style of our kings was "*Rex* Angliæ, *Dominus* Hiberniæ," this seems to have been a constitutional mistake, as well as a questionable interference with the Prayer Book; but probably "dominions" was supposed to be the more comprehensive word, and one more suitable than "kingdoms" to an empire so extended and of so mixed a character as that of the English Sovereigns.

The phrase "High Court of Parliament" in this prayer includes the House of Lords, the House of Commons, the Upper and Lower Houses of Convocation; which, together, are the three estates of the realm (by representation) assembled under the Sovereign. The petition referring to "the advancement of God's glory, and the good of His Church," has a special reference to Convocation, which was no doubt evident enough at the time the prayer was composed, when Convocation was the primary assembly for the consideration of all religious questions having a national bearing.

This prayer may have been intended only for use before the several Houses of Parliament, when it was inserted here in 1661. Yet the remarks made on the Ember Collect apply to it in no small degree; and the general prayers of the Church may be expected to bring down a blessing upon the

among us for all generations. These and all other necessaries, for them, for us, and Thy whole Church, we humbly beg in the Name and Mediation of JESUS CHRIST our most blessed LORD and SAVIOUR. *Amen.*

¶ A Collect or Prayer for all Conditions of men, to be used at such times when the Litany is not appointed to be said.

O GOD, the Creator and Preserver of all mankind, we humbly beseech Thee for all sorts and conditions of men; that Thou wouldest be pleased to make Thy ways known unto them, Thy saving health unto all nations. More especially, we pray for the good estate of the Catholick Church; that it may be so guided and governed by Thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to Thy fatherly goodness all

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deliberations of the Parliament, in a higher degree than the local prayers daily used in each House.

It may be mentioned that the expression "*most* great, learned and *religious* king," is contained in James the First's Act for a Thanksgiving on the Fifth of November.

§ *Prayer for all Conditions of Men.*

This prayer was composed by Dr. Peter Gunning, afterwards Bishop, successively, of Chichester and Ely, and one of the chief instruments, under God, in the restoration of the Prayer Book to national use in 1662. It has usually been supposed to be a condensed form of a longer prayer, in which he had endeavoured to satisfy the objections of the Puritans against the collect form of the Five Prayers, by amalgamating the substance of them into one. The first idea of it seems, however, to be taken from the nine ancient collects for Good Friday, of which we only retain three. Dr. Bisse states that when Gunning was Master of St. John's College, Cambridge, he would not allow this prayer to be used at Evensong, declaring that he had composed it only for Morning use, as a substitute for the Litany. And certainly, if it had been intended for constant use, it is strange that it was not placed before the Prayer of St. Chrysostom in Morning and Evening Prayer, but among the "Prayers for Several Occasions." The original intention must certainly have been to confine this general supplication to occasional use; and the meaning of "to be used" is probably identical with "that may be used." There are circumstances under which it may be desirable to shorten the Service, and if the omission of this prayer can thus be considered as permissible, it will offer one means of doing so.

The tone and the language of the prayer very successfully imitate those of the ancient collects, and the condensation of its petitions shews how thoroughly and spiritually the author of it entered into the worth of that ancient mode of prayer, as distinguished from the verbose meditations which were substituted for it in the Occasional Services of James I. The petition, "That all who profess and call themselves Christians, may be led into the way of truth," was evidently framed with reference to the Puritan Nonconformists, who had sprung up in such large numbers during the great Rebellion; but it is equally applicable as a prayer of charity for Dissenters at all times; and no words could be more gentle or loving than these, when connected with the petitions for unity, peace and righteousness which follow.

There was, beside these Common Memorials, a Daily Prayer for the Sick in the Service at Prime, as follows:—"Almighty and everlasting God, the eternal salvation of them that believe, hear us on behalf of those Thy servants for whom we beseech the help of Thy mercy; that they, being restored unto health, may render thanks to Thee in Thy Church; through Jesus Christ our Lord. Amen."

It is a very excellent practice, when any are known to be dying, to commend them to the prayers of the Church (by name or otherwise) before the Prayer for all Conditions of Men is said. It is equally applicable to cases of mental or bodily distress, as well as to its more familiar use in the case of sick persons; and the afflictions or distresses of "mind, body, or estate," which are so tersely but comprehensively named, shew clearly that the special clause of intercession was not by any means intended to be limited to sickness.

those who are any ways afflicted, or distressed, in mind, body, or estate; [**especially those for whom our prayers are desired,*] that it may please Thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for JESUS CHRIST his sake. *Amen.*

* This to be said when any desire the Prayers of the Congregation.

THANKSGIVINGS.

¶ A General Thanksgiving.

ALMIGHTY GOD, FATHER of all mercies, we Thine unworthy servants do give Thee most humble and hearty thanks for all Thy goodness and loving-kindness to us, and to all men; [**particularly to those who desire now to offer up their praises and thanksgivings for Thy late mercies vouchsafed unto them.*] We bless Thee for our creation, preservation, and all the blessings of this life; but above all, for Thine inestimable love in the redemption of the world by our LORD JESUS CHRIST; for the means of grace, and for the hope of glory. And, we beseech Thee, give us that due sense of all Thy mercies, that our hearts may be unfeignedly thankful, and that we shew forth Thy praise, not only with our lips, but in our lives; by giving up ourselves to Thy service, and by walking before Thee in holiness and righteousness all our days; through JESUS CHRIST our LORD, to Whom with Thee and the HOLY GHOST be all honour and glory, world without end. *Amen.*

* This to be said when any that have been prayed for desire to return praise.

For Rain.

O GOD our heavenly FATHER, Who by Thy gracious providence dost cause

THE OCCASIONAL THANKSGIVINGS.

These were all placed as they now stand in 1661; but they were, with two exceptions, printed at the end of the Litany (by Royal authority only), after the Hampton Court Conference in 1606. The particular circumstances under which this liberty was taken with the Prayer Book by James I. are mentioned in the Historical Introduction. It is unnecessary to add anything further here than that the Occasional Thanksgivings are now as entirely a part of the Prayer Book sanctioned by the Church as any other prayers.

§ *The General Thanksgiving.*

This was composed or compiled by Reynolds, Bishop of Norwich, for the revision of 1661. The first portion of it appears to be borrowed from the following opening of a Thanksgiving composed by Queen Elizabeth after one of her progresses, and which is printed (from a copy in the State Paper Office) in the "Liturgies of Queen Elizabeth" of the Parker Society, p. 667, "I render unto Thee, O Merciful and Heavenly Father, Most humble and hearty thanks for Thy manifold mercies so abundantly bestowed upon me, as well for my creation, preservation, regeneration, and all other Thy benefits and great mercies exhibited in Christ Jesus. . . ." But it is possible that there is some older prayer, as yet unnoticed, which was the original of both Queen Elizabeth's and Bishop Reynolds'.

The remarks which have been made re-

the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give Thee humble thanks that it hath pleased Thee, in our great necessity, to send us at the last a joyful rain upon Thine inheritance, and to refresh it when it was dry, to the great comfort of us Thy unworthy servants, and to the glory of Thy holy Name; through Thy mercies in JESUS CHRIST our LORD. *Amen.*

For fair Weather.

O LORD GOD, Who hast justly humbled us by Thy late plague of immoderate rain and waters, and in Thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorify Thy holy Name for this Thy mercy, and will always declare Thy loving kindness from generation to generation; through JESUS CHRIST our LORD. *Amen.*

For Plenty.

O MOST merciful FATHER, Who of Thy gracious goodness hast heard the devout prayers of Thy Church, and turned our dearth and scarcity into cheapness and plenty; We give Thee humble thanks for this Thy special bounty; beseeching Thee to continue Thy loving kindness unto us, that our land may yield us her fruits of increase, to Thy glory and our comfort; through JESUS CHRIST our LORD. *Amen.*

For Peace and Deliverance from our Enemies.

O ALMIGHTY GOD, Who art a strong tower of defence unto Thy servants against the face of their enemies; We yield Thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed: We acknowledge it Thy goodness that we were not delivered over as a prey unto them; beseeching Thee still to continue such Thy mercies towards us, that all the world may know that Thou art our Saviour and mighty Deliverer; through JESUS CHRIST our LORD. *Amen.*

For restoring Publick Peace at Home.

O ETERNAL GOD, our heavenly FATHER, Who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless Thy holy Name, that it hath pleased Thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching Thee

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specting the special clause in the "Prayer for all Conditions of Men," apply also to the special clause in the General Thanksgiving.

§ *For restoring Publick Peace at Home.*

This is to be found in the margin of Cosin's Durham Prayer Book, in his handwriting; and is, no doubt, of his composition. There are two changes made in the course of writing it, with the evident object of moulding it in as charitable a form as possible. "Madness of a raging and unreasonable people" was one of the original phrases; and, "grant that we may henceforth live in peace and unity," was another;

to grant to all of us grace, that we may henceforth obediently walk in Thy holy commandments; and, leading a quiet and peaceable life in all godliness and honesty, may continually offer unto Thee our sacrifice of praise and thanksgiving for these Thy mercies towards us; through JESUS CHRIST our LORD. *Amen.*

For Deliverance from the Plague, or other common Sickness.

O LORD GOD, Who hast wounded us for our sins, and consumed us for our transgressions, by Thy late heavy and dreadful visitation; and now, in the midst of judgement remembering mercy, hast redeemed our souls from the jaws of death; We offer unto Thy fatherly goodness ourselves, our souls and bodies which Thou hast delivered, to be a living sacrifice unto Thee, always praising and magnifying Thy mercies in the midst of Thy Church; through JESUS CHRIST our LORD. *Amen.*

Or this.

WE humbly acknowledge before Thee, O most merciful FATHER, that all the punishments which are threatened in Thy law might justly have fallen upon us, by reason of our manifold transgressions and hardness of heart: Yet seeing it hath pleased Thee of Thy tender mercy, upon our weak and unworthy humiliation, to asswage the contagious sickness wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings; We offer unto Thy Divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying Thy glorious Name for such Thy preservation and providence over us; through JESUS CHRIST our LORD. *Amen.*

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and both are altered in Cosin's own writing. This Thanksgiving offers another illustration of the restrained and temperate spirit in which the restoration of the Prayer Book and its revision were undertaken by men who had suffered so much from the "outrage of a violent and unruly people," as Cosin and his coadjutors had suffered for many years.

Except the General Thanksgiving, none of these Occasional Thanksgivings are well adapted to the necessities of present times; and the introduction of several new "Memoriæ Communes" would be a good work of revision, provided they were worded in language whose suitableness and dignity made them fit to be placed beside more ancient parts of the Prayer Book.

AN INTRODUCTION TO THE COLLECTS, EPISTLES, AND GOSPELS.

THE Liturgy, or Communion Service, consists of a fixed and unvarying portion, and of a portion which varies at least once a week; the fixed part is printed by itself in a later division of the Prayer Book, and the variable part is that included under the title of "The Collects, Epistles, and Gospels, to be used throughout the year," and now coming under notice.

In the early ages of the Church, the Office of the Holy Communion was contained in several separate volumes, one for the Epistles, called the "Comes," "Lectionarius," or "Epistolarium;" another for the Gospels, called the "Evangelistarium;" a third for the Anthems, called the "Antiphonarius," or "Gradual;" and a fourth for the fixed part of the Service and the Collects, which went by the name of the "Liber Sacramentorum," or "Sacramentary." These four separate volumes were eventually united into one, under the name of the Missal: and the two portions of the Prayer Book in which the varying and unvarying parts of the Communion Service are contained, constitute, in fact, the Missal of the Church of England, which is almost universally bound in a separate form for use at the Altar.

The modern arrangement of these variable parts of the Liturgy is derived directly from the ancient Missals of the Church of England, of which the principal one was that of Salisbury. Like the rest of the Prayer Book, it has undergone some condensation. Offertory sentences were formerly placed in this part of the Liturgy, but are now collected into the unvarying portion. There was also a short Anthem, or Gradual (with its response), placed after every Epistle, and a Collect called "Post-Communio,"[1] but both of these have been discontinued. The Introit, or Officium, was likewise appointed for every celebration of the Holy Communion, and a short Anthem to be sung during the Administration. In the first Prayer Book, the Introits were taken from the Psalms, and were printed before the Collects; but Hymns have been generally substituted since their omission. The "Communio" was also fixed in the first Prayer Book, being the Anthem, "O Lamb of God, Which takest away the sins of the world, have mercy upon us;" and for this a soft and solemn organ voluntary seems to have been afterwards substituted, such as is still to be heard at Durham Cathedral and elsewhere during the Administration.

[1] In the Prayer Book of 1549 a number of Sentences of Scripture were appointed for Post-Communions, and printed after the Agnus Dei.

This arrangement of the variable parts of the Communion Service is, however, much more ancient than the Salisbury Missal. The selection of the Epistles and Gospels for the Sundays and some of the other Holydays is attributed to St. Jerome in the fourth century; and most of the Collects come to us originally from the Sacramentaries of St. Leo, Gelasius, and St. Gregory; the last of whom died A.D. 604.

§ *Collects.*

The Collects which are now used in the Communion Service appear to be the growth of the fifth and sixth centuries, as is stated above; though it is far from being improbable that the Sacramentaries of that date were, to a large extent, compilations of previously existing forms, rather than original compositions of those whose names they bear. These Sacramentaries have the appearance of methodizing and rearranging established customs and formularies; and there is an antecedent improbability in the statement that SS. Leo, Gregory, or any other single individual, *invented* so large a body of public devotions, and wrought so great a revolution in the habits of the Church, as to bring it suddenly into use. Cardinal Bona [*Rer. Liturg.* ii. 5; iv.] gives some evidence in support of the supposed Apostolic origin of the form of prayer known by the name of Collect, though he thinks the general tradition of the Christian world a sufficient proof that Gelasius and St. Gregory composed those now in use.

There are two, and only two, prayers of the Church given in the New Testament. Both of these are in the Acts of the Apostles, and both of them have a striking similarity to the prayers we now know as Collects. The first is in Acts i. 24, 25, "Thou, Lord, Which knowest the hearts of all men, shew whether of these two Thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place." The second is in Acts iv. 24, "Lord, Thou art God, Which hast made heaven, and earth, and the sea, and all that in them is: Who by the mouth of Thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against His Christ. For of a truth against Thy holy Child Jesus, Whom Thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever Thy hand and counsel determined before to be done. And now, Lord, behold

their threatenings: and grant unto Thy servants, that with all boldness they may speak Thy word, by stretching forth Thine hand to heal; and that signs and wonders may be done by the name of Thy holy Child Jesus." In both of these prayers, the address, or invocation, is a prominent feature; and in the latter it occupies more than two-thirds of the whole prayer: while the actual supplication itself, though in both cases of the highest importance possible, is condensed into a few simple words. These Apostolic prayers, therefore, bear a great resemblance to Collects, and might not unreasonably be spoken of as the earliest on record.

But the real model of this form of prayer is to be found in a still higher quarter, the Lord's Prayer itself. If we compare some of the best of our ancient or modern Collects (as for instance, the Collect for Whitsun-day, which has been familiarly known to the Church in her daily Service for at least twelve centuries and a half, or that for the Sunday after Ascension, which is partly of Reformation date) with the Prayer of Prayers, we shall find in both that the tone is chiefly that of adoration, and subordinately that of supplication; and, also, that the human prayer follows the Divine pattern in the adoption of a condensed form of expression, which is in strict accordance with the injunction, "God is in heaven, and thou upon earth, therefore let thy words be few." Such a comparison will bring home a conviction to the mind, that when we use this terse form of mixed adoration and prayer, we are not far from carrying out, with literal exactness, the still more authoritative injunction of Him Who gave us His own prayer as the type of all others, "After this manner, therefore, pray ye."

The origin of the name "Collect" is uncertain; and various meanings have been given to it. Some ritualists have connected it with the collected assembly of the people; others have interpreted the name as indicating that the prayer so called collects together the topics of previous prayers, or else those of the Epistle and Gospel for the day. But the most reasonable interpretation seems to be that which distinguishes the Collect as the prayer offered by the priest alone on behalf of the people, while in Litanies and Versicles the priest and the people pray alternately. As of Common Prayer in general, so we may conclude especially of the Collect in particular, that it is the supplication of many gathered into one by the voice of the priest, and offered up by him to the Father, through our Lord and only Mediator. So in an old mediæval commentary on the Divine Offices, the explanation of the word is given thus: "Yt is as moche as to saye a gatherynge togyther, for before thys prayer ye dresse you to god, and gather you in onhed to pray in the person of holy chirche, that ye sholde be the soner harde." And with respect to the ending the explanation is very properly given: "Ye ende all youre orysons by oure lorde Jesu cryste, and in hys blyssed name, by cause he sayde in his gospel, that what euer ye aske the father in my name, he shall gyue yt you."

There is a very exact and definite character in the structure of Collects; so exact, that certain rules have been deduced from these prayers of the Saints for the construction of others, as rules of grammar are deduced from classic writers.

First, may be mentioned the characteristics which distinguish this special form of prayer, and which have been loosely mentioned above:—

1. A Collect consists of a single period, seldom a long one.
2. A single petition only is offered in it.
3. Mention is made of our Lord's Mediation; or else
4. It ends with an ascription of praise to God.

These features of the Collect at once distinguish it from the long and often involved forms of Eastern prayers, and also from the precatory meditations which became so familiar to English people in the seventeenth century; and the chastened yet comprehensive character of Collects is owing, in no small degree, to the necessities imposed upon the writers of them by this structure.

This general outline of the Collect developes itself in detail on a plan of which the most perfect form may be represented by two of our finest specimens, the one as old as the Sacramentary of St. Gregory, in the sixth century, the other composed by Bishop Cosin, more than a thousand years later.

	WHITSUN-DAY.	SIXTH SUNDAY AFTER EPIPHANY.
1. Invocation.	GOD,	O GOD,
2. Reason on which the Petition is to be founded.	Who as at this time didst teach the hearts of Thy faithful people by sending to them the light of Thy Holy Spirit;	Whose blessed Son was manifested that He might destroy the works of the devil, and make us the sons of God, and heirs of eternal life;
3. PETITION.	grant us by the same Spirit to have a right judgment in all things,	grant us, we beseech Thee, that having this hope, we may purify ourselves, even as He is pure;
4. Benefit hoped for.	and evermore to rejoice in His holy comfort;	that when He shall appear again with power and great glory, we may be made like unto Him in His eternal and glorious Kingdom,
5. Mention of Christ's Mediation, or Ascription of praise: or both.	through the merits of Christ Jesus our Saviour, Who liveth and reigneth with Thee, in the unity of the same Spirit, one GOD, world without end.	where with Thee, O Father, and Thee, O Holy Ghost, He liveth and reigneth, ever one GOD, world without end.

Introduction to the Collects, Epistles, and Gospels

The number of the variable Collects in the Book of Common Prayer is eighty-three. Fifty-nine of these have come to us, through the Sarum Missal, from the ancient Sacramentaries; all but one of that number being contained in the Sacramentary of St. Gregory. Of the remaining twenty-four, the germ and spirit, and often the language, may be found in ancient Liturgical forms. Only one new Collect, that for St. Andrew's Day, was inserted in 1552; and only four in 1661. The latter are written in the margin of Bishop Cosin's Durham Book, in his handwriting. That for St. Stephen's Day he adapted from one (in the Scottish Prayer Book) which is attributed to Archbishop Laud, while those for the Third Sunday in Advent, the Sixth Sunday after Epiphany, and Easter Even, were either composed by himself or derived from some ancient originals which have not been identified.

The primary use of the Collect is to give a distinctive tone to the Eucharistic Service, striking the key-note of prayer for the particular occasion on which the Sacrifice is offered. But by the constant use of it in its appointed place in the Daily Mattins and Evensong, it also extends this Eucharistic speciality into the other public Services of the Church, and carries it forward from one celebration to another, linking these Offices on to the chief Service and Offering which the Church has to render to Almighty God. Thus it is a constant memorial before God of the great Memorial which joins on the work of the Church on earth to the intercession of our Mediator in heaven; and it is also a memorial to the mind of every worshipper of the sanctification which is brought upon all our days and all our prayers by the Sacramental Presence of our Blessed Lord. [See also p. 166.]

§ *The Epistles and Gospels.*

The Holy Communion was celebrated and received by the faithful for nearly twenty years before St. Paul wrote his first Epistle, and for nearly thirty years before the first Gospel was written by St. Matthew; and none of the Gospels or Epistles are likely to have been generally known in the Church until even a much later time. The Scriptures of the New Testament did not, therefore, form any part of the original Liturgies.[1] It has been supposed by many ritualists that portions of the Old Testament were read at the time of the celebration: and the gradual introduction of our present system is indicated by the usage shewn in an Irish Communion Book of the sixth century, which has one unvarying Epistle and Gospel, 1 Cor. xi., and John vi. The existing system is attributed to St. Jerome by the almost unanimous voice of ancient writers on the Divine Service of the Church; and a very ancient Book of Epistles and Gospels exists, called "the Comes," which has gone by the name of St. Jerome at least since the time of Amalarius and Micrologus, in the ninth and eleventh centuries.

In the "Comes" there are Scriptures for twenty-five Sundays after the Octave of Pentecost, as in our Prayer Book and in the ancient Salisbury Use (though in both the latter they are numbered as after Trinity), but the Roman rite has them only as far as the twenty-third Sunday after Pentecost. The Epistles and Gospels for these twenty-five Sundays and those for Advent exactly agree with the ancient and modern English, which are quite different in arrangement from the Roman. The "Comes" also contains Epistles and Gospels for Wednesdays and Fridays in Epiphany, Easter, and Trinity seasons, which were in the Salisbury Missal, but are not in the Roman. It has also five Sundays before Christmas (that is, in Advent), instead of four, a peculiarity of notation which indicates very early origin, and which is reproduced in the "Sunday next before Advent," and four Sundays in Advent, of the English Use. Such parallel peculiarities between the "Comes" and the English arrangement, differing as they do from the Roman, form a strong proof that our Eucharistic system of Scriptures had an origin quite independent of the Roman Liturgy; or, at least, that it belongs to a system which is much older than that now in use in the latter. It may be remarked, in conclusion, (and perhaps this is the most important fact in connexion with this diversity,) that the Collects, Epistles, and Gospels for Trinity Season are all in harmony in the English Missal, while that harmony is entirely dislocated in the Roman.

The principle on which portions of Holy Scripture are selected for the Epistles and Gospels is that of illustrating the two great divisions of the Christian year, from Advent to Trinity, and from Trinity to Advent. In the one, and more emphatic division, our Blessed Lord is set before us in a life-like diorama of Gospels, which tell us about Him and His work, not as in a past history, but with that present force wherewith the events of His life and suffering are pleaded in the Litany. In nothing is the graphic action of the Church (sometimes very truly called 'histrionic') shewn more strongly than in the way by which the Gospels of the season are made the means of our living over again, year by year, the time of the Incarnation, from Bethlehem to Bethany; while in the long-drawn season of Trinity we see the Church's continuance, by the power of the Pentecostal outpouring, in the true faith and worship of the Blessed Trinity, and in the faithful following of her Master and Head through a long probationary career.

The special bearing of each Gospel and

[1] On the other hand, there are those who believe that many expressions in the New Testament Scriptures are derived from Liturgies known to and used by the Apostles. See an Essay on Liturgical quotations in Neale's *Liturgiology*, pp. 411-474.

Epistle on the day for which it is appointed will be shewn in the Notes that follow. It is sufficient here to say, in conclusion, that the existing arrangement of them appears to be founded on some more ancient system of consecutive reading similar to that in use for our daily Lessons, a system still followed out in the East: that the Epistles have continued to be used in a consecutive order, but that the Gospels have been chosen with the special object of illustrating the season; or, where there is nothing particular to illustrate, of harmonizing with their respective Epistles. In 1661 the only changes made were in the Gospels for the Holy Week, some of which were shortened by Bishop Cosin; in the insertion of those for a Sixth Sunday after Epiphany; and in printing all Gospels and Epistles from the Authorized Version of 1611, instead of from that of 1540.

THE COLLECTS, EPISTLES, AND GOSPELS,

TO BE USED THROUGHOUT THE YEAR

¶ *Note*, That the Collect appointed for every Sunday, or for any Holy-day that hath a Vigil or Eve, shall be said at the Evening Service next before.

The First Sunday in Advent.

THE COLLECT.

ALMIGHTY GOD, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which Thy SON JESUS CHRIST came to visit us in great humility; that in the last day,

ADVENT.

From the first institution of the great Festivals of the Church each of them occupied a central position in a series of days; partly for the greater honour of the Festival itself, and partly for the sake of Christian discipline. Thus Christmas is preceded by the Sundays and Season of Advent, and followed by twelve days of continued Christian joy which end with Epiphany.

Under its present name the season of Advent is not to be traced further back than the seventh century: but Collects, Epistles, and Gospels for five Sundays before the Nativity of our Lord, and for the Wednesdays and Fridays also, are to be found in the ancient Sacramentaries, and in the "Comes" of St. Jerome. These offer good evidence that the observance of the season was introduced into the Church at the same time with the observance of Christmas; yet there is not, properly speaking, any season of Advent in the Eastern Church, which has always carefully preserved ancient customs intact; though it observes a Lent before Christmas as well as before Easter.

Durandus (a laborious and painstaking writer, always to be respected, though not to be implicitly relied upon) writes that St. Peter instituted three whole weeks to be observed as a special season before Christmas, and so much of the fourth as extended to the Vigil of Christmas, which is not part of Advent. [Durand. vi. 2.] This was probably a very ancient opinion, but the earliest extant historical evidence respecting Advent is that mentioned above, as contained in the Lectionary of St. Jerome. Next come two homilies of Maximus, Bishop of Turin, A.D. 450, which are headed *De Adventu Domini*. In the following century are two other Sermons of Cæsarius, Bishop of Arles [501—542], (formerly attributed to St. Augustine, and printed among his works,) and in these there are full details respecting the season and its observance. In the latter part of the same century St. Gregory of Tours writes, that Perpetuus, one of his predecessors, had ordered the observance of three days as fasts in every week from the Feast of St. Martin to that of Christmas; and this direction was enforced on the Clergy of France by the Council of Maçon, held A.D. 581. In the Ambrosian and Mozarabic liturgies Advent season commences at the same time; and it has also been sometimes known by the name *Quadragesima Sancti Martini*: from which it seems probable that the Western Churches of Europe originally kept six Advent Sundays, as the Eastern still keeps a forty days' Fast beginning on the same day. But the English Church, since the Conquest, at least, has observed four only, although the title of the Sunday preceding the first seems to offer an indication of a fifth in more ancient days.

The rule by which Advent is determined defines the first Sunday as that which comes nearest, whether before or after, to St. Andrew's Day; which is equivalent to saying that it is the first Sunday after November 26th. December 3rd is consequently the latest day on which it can occur.

In the Latin and English Churches the Christian year commences with the First Sunday in Advent. Such, at least, has been the arrangement of the Collects, Epistles, and

when He shall come again in His glorious Majesty to judge both the quick and dead, we may rise to the life immortal, through Him Who liveth and reigneth with Thee and the HOLY GHOST, now and ever. *Amen.*

¶ This Collect is to be repeated every day, with the other Collects in Advent, until Christmas Eve.

THE EPISTLE. Rom. xiii. 8.

OWE no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is

Gospels for many centuries, although the ancient Sacramentaries began the year with Christmas Day, and although the Prayer Book (until the change of style in 1752) contained an express "Note, that the Supputation of the year of our Lord in the Church of England beginneth the Five and Twentieth day of March." By either reckoning it is intended to number the times and seasons of the Church by the Incarnation: and while the computation from the Annunciation is more correct from a theological and a chronological point of view, that from Advent and Christmas fits in far better with the vivid system of the Church by which she represents to us the life of our Lord year by year. Beginning the year with the Annunciation, we should be reminded by the new birth of Nature of the regeneration of Human Nature; beginning it with Advent and Christmas, we have a more keen reminder of that humiliation of God the Son by which the new birth of the world was accomplished. And as we number our years, not by the age of the world, nor by the time during which any earthly sovereignty has lasted, but by the age of the Christian Church and the time during which the Kingdom of Christ has been established upon earth, calling each "the Year of our Lord," or "the Year of Grace:" so we begin every year with the season when grace first came by our Lord and King, through His Advent in the humility of His Incarnation.

In very ancient times the season of Advent was observed as one of special prayer and discipline. As already stated, the Council of Maçon in its ninth Canon directs the general observance by the Clergy of the Monday, Wednesday, and Friday fast-days, of which traces are found at an earlier period; and the Capitulars of Charlemagne also speak of a forty days' fast before Christmas. The strict Lenten observance of the season was not, however, general. Amalarius, writing in the ninth century, speaks of it as being kept in that way only by the religious, that is, by those who had adopted an ascetic life in monasteries, or elsewhere: and the principle generally carried out appears to have been that of multiplying solemn services,[1] and of adopting a greater reserve in the use of lawful indulgences. Such an observance of the season still commends itself to us as one that will form a fitting prefix to the joyous time of Christmas: and one that will also be consistent with that contemplation of our Lord's Second Advent which it is impossible to dissociate from thoughts of His First. In the system of the Church the Advent Season is to the Christmas Season what St. John the Baptist was to the First, and the Christian Ministry is to the Second, Coming of our Lord.

§ *The First Sunday in Advent.*

The four Sundays in Advent set forth, by the Holy Scriptures appointed for them, the Majesty of our Lord's Person and Kingdom. Christmas is to represent before us the lowliness to which the Eternal God condescended to stoop in becoming Man; and we begin on that day the detailed observance of each great Act in the mystery of the Incarnation. Before coming to Bethlehem and seeing the Holy Child in the manger, we are bidden to look on the glory which belongs to Him; and, ere we look upon the Babe of the humble Virgin, to prepare our hearts and minds for the sight by dwelling on the key-note which sounds in our ears through Advent, "Behold, thy King cometh:" a meek and lowly Babe, but yet Divine.

In this spirit the old Introit for the First Sunday was chosen, "Unto Thee lift I up mine eyes: O my God, I have put my trust in Thee, . . ." though not without reference also to the humble dependence upon His Father with which the Son of God took human nature, and all its woes, upon Him. Lifting up our eyes to the Holy Child, we behold Him from afar, and "knowing the time, that now it is high time to awake out of sleep," we hear the cry, "Behold, the Bridegroom cometh" to His Church in a first Advent of Humiliation and Grace, and a second

[1] Our own Church had special Epistles and Gospels for the Wednesdays and Fridays in Advent until the Reformation.

briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the LORD JESUS CHRIST, and make not provision for the flesh, to fulfil the lusts thereof.

THE GOSPEL. S. Matth. xxi. 1.

WHEN they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent JESUS two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto Me. And if any man say ought unto you, ye shall say, The LORD hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as JESUS commanded them; and brought the ass, and the colt, and put on them their clothes, and they set Him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the SON of David; Blessed is He that cometh in the Name of the LORD; Hosanna in the highest. And when He was come into Jerusalem all the city was moved, saying, Who is this? And the multitude said, This is JESUS the Prophet of Nazareth of Galilee. And JESUS went into the temple of GOD, and cast out all them that sold and bought in the temple; and overthrew the tables of the money-changers, and the seats of them that sold doves; and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

Advent of Glory and Judgment. For each Advent the Church has one song of welcome, "Hosanna to the Son of David: blessed is He that cometh in the Name of the Lord, Hosanna in the Highest; Even so come, Lord Jesus."

The Christian year opens, then, on this Sunday with a direct re-presentation of our Lord Jesus Christ to us in His Human Nature, as well as His Divine Nature, to be the Object of our Adoration. We cannot do otherwise than love the Babe of Bethlehem, the Child of the Temple, the Son of the Virgin, the Companion of the Apostles, the Healer of the Sick, the Friend of Bethany, the Man of Sorrows, the Dying Crucified One; but we must adore as well as love; and recognise in all these the triumphant King

The Second Sunday in Advent.

THE COLLECT.

BLESSED LORD, Who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of Thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour JESUS CHRIST. *Amen.*

THE EPISTLE. Rom. xv. 4.

WHATSOEVER things were written aforetime, were written for our learning; that we through patience, and comfort of the Scriptures, might have hope. Now the GOD of patience and consolation grant you to be like-minded one towards another, according to CHRIST JESUS: that ye may with one mind, and one mouth, glorify GOD, even the FATHER of our LORD JESUS CHRIST. Wherefore receive ye one another, as CHRIST also received us, to the glory of GOD. Now I say, that JESUS CHRIST was a Minister of the circumcision for the truth of GOD, to confirm the promises made unto the fathers: And that the Gentiles might glorify GOD for His mercy; as it is written, For this cause I will confess to Thee among the Gentiles, and sing unto Thy Name. And again he saith, Rejoice, ye Gentiles, with His people. And again, Praise the LORD, all ye Gentiles, and laud Him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and He that shall rise to reign over the Gentiles, in Him shall the Gentiles trust. Now the GOD of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the HOLY GHOST.

THE GOSPEL. S. Luke xxi. 25.

AND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are com-

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of Glory Who reigns over the earthly Sion, and over the heavenly Jerusalem. No contemplation of the Humility of the Son of Man must divert our eyes from the contemplation of His Infinite Majesty, of Whom the Father saith when He bringeth in the First-Begotten into the world, "Let all the angels of God worship Him."

§ *The Second Sunday in Advent.*

The note sounded by the Gospel of this Second Sunday is, "The Kingdom of God is nigh at hand." As the Kingdom of Grace it is in the midst of us, so that the signs of its summer beauty and strength are visible to every eye that will look for them: as the Kingdom of the Second Coming, it is nigh at hand to all, for all must soon pass out of the one into the other. And what though the latter be terrible to contemplate, "men's hearts failing them for fear?" One has arisen to reign even over the Gentiles, and in Him shall the Gentiles trust. The patience and comfort of God's Holy Word, the Personal and the written Word, give the Church sure faith to look up and lift up its head, knowing that its redemption draweth nigh. "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth" [Rev. iii. 10].

ing on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And He spake to them a parable, Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the Kingdom of GOD is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled: heaven and earth shall pass away; but My words shall not pass away.

The Third Sunday in Advent.

THE COLLECT.

O LORD JESU CHRIST, Who at Thy first coming didst send Thy messenger to prepare Thy way before Thee; Grant that the ministers and stewards of Thy mysteries may likewise so prepare and make ready Thy way, by turning the hearts of the disobedient to the wisdom of the just, that at Thy second coming to judge the world we may be found an acceptable people in Thy sight, Who livest and reignest with the FATHER and the HOLY SPIRIT, ever one GOD, world without end. *Amen.*

THE EPISTLE. 1 Cor. iv. 1.

LET a man so account of us, as of the ministers of CHRIST, and stewards of the mysteries of GOD. Moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgement: yea, I judge not mine own self. For I know nothing by myself, yet am I not hereby justified; but He that judgeth me is the LORD. Therefore judge nothing before the time, until the LORD come, Who both will bring to light the hidden

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The continuity of the Church under the Old and New Dispensation is strongly shewn in both the Epistle and the Gospel for this Sunday. In the first, the Monarchy of Christ over each Dispensation is set forth: in the second, the Parable of our Lord points to the Summer, which was to begin at His passing away. "Lo, the winter is past, the rain is over and gone: the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig-tree putteth forth her green figs. Arise, my love, my fair one, and come away" [Cant. ii. 11—13]. It looks, also, beyond to that time when the Tree of Life will give its fulness of fruit, and the Kingdom of God be known in that phase of its continuous existence in which His servants shall serve Him, and they shall see His face, Who has been their Redemption.

§ *The Third Sunday in Advent.*

The Signs of Christ's Presence with His Church are shewn by the Scriptures of to-day as a continuation of the truth enunciated on the Second Sunday, that the Kingdom of God is nigh at hand. Whether or not the faith of John the Baptist in the Lamb of God was imperfect, there were reasons why the faith of others should be made more perfect by means of the message which he sent to Jesus, "Art Thou He that should come, or do we look for another?" There was no outward show to signify the Infinite Glory that was dwelling in the lowly-born and lowly-living Man Who was in the midst of them. If indeed this was He that was to come, where was the fulfilment of all the well-known prophecies about the Majesty of the Messiah? For evidence, Christ did not

things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of GOD.

THE GOSPEL. S. Matth. xi. 2.

NOW when John had heard in the prison the works of CHRIST, he sent two of his disciples, and said unto Him, Art Thou He that should come, or do we look for another? JESUS answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them: And blessed is he whosoever shall not be offended in Me. And as they departed, JESUS began to say unto the multitudes concerning John, What went ye out into the wilderness to see? a reed shaken with the wind? But what went ye out for to see? a man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? a prophet? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee.

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transfigure His human Person before the multitude, and exhibit to them an unbearable glory, that would be as convincing as the burning bush, or the fire of Sinai: but "in the same hour He cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind He gave sight" [Luke vii. 21]: and when He had done this His answer to the messengers was, "Go and shew John again those things which ye do hear and see." It was thus the King's Presence was to be manifested among that generation. "Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence: He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert" [Isa. xxxv. 4—6]. It is also in His work of healing that the same Saviour manifests His continued Presence with His Church. As He sent forth His agents then to carry on His work, in the person of Apostles, so does He send forth the ministers and stewards of His mysteries now. The one and the other both act by His authority, are endowed with His power, and do His work. As His ministers they have in past generations opened the eyes of the spiritually blind, healed spiritual infirmities by the ministration of their Master's grace, and made life-giving streams of Sacramental power to spring up in the wildernesses and deserts of the world. As, therefore, the Divine power gave evidence of the Divine Presence to those who were sent to ask, "Art Thou He that should come?" so the Divine power still gives evidence that the promise is fulfilled, "Lo, I am with you alway, even to the end of the world." The hearts of the disobedient are turned to the wisdom of the just, the children of men are made the children of God, souls are absolved by the Word of our God and Saviour pronounced at His bidding and by His agents, lively stones are being continually built up into the Temple of the Holy Ghost, which is the Mystical Body of Christ: and in all these ways the perpetual Presence of "Him that should come" is manifested, with as convincing an evidence as if our eyes beheld Him reigning on a visible Throne of Glory.

This view of these Scriptures shews their connexion with the Advent Ordination: and it was this view, doubtless, which led Bishop Cosin to compose the Collect that we now use in the place of a short one which stood here until 1661, in these words: "Lord, we beseech Thee give ear to our prayers, and by Thy gracious visitation lighten the darkness of our hearts, by our Lord Jesus Christ." This ancient Collect is erased in the Durham Book, and our present one written against it in the margin.[1]

The Advent Ember Days are the Wednesday, Friday, and Saturday after St. Lucy's

1 The first Ember Collect was also composed by Bishop Cosin.

The Fourth Sunday in Advent.

THE COLLECT.

O LORD, raise up (we pray Thee) Thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, Thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of Thy SON our LORD, to Whom with Thee and the HOLY GHOST be honour and glory, world without end. *Amen.*

THE EPISTLE. Philip. iv. 4.

REJOICE in the LORD always, and again I say, Rejoice. Let your moderation be known unto all men. The LORD is at hand. Be careful for nothing: but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto GOD. And the peace of GOD, which passeth all understanding, shall keep your hearts and minds through CHRIST JESUS.

THE GOSPEL. S. John i. 19.

THIS is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the LORD, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? John answered them, saying, I baptize with water: but there standeth One among you, Whom ye know not: He it is Who coming after me is preferred before me, Whose shoe's latchet I am not worthy to

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Day, which is December 13th. They always occur, therefore, in the third week of Advent, and their relative position in regard to Advent Sunday is shewn by the following table:—

ADVENT SUNDAY.	EMBER WEDNESDAY.
November 27.	December 14.
,, 28.	,, 15.
,, 29.	,, 16.
,, 30.	,, 17.
December 1.	,, 18.
,, 2.	,, 19.
,, 3.	,, 20.

As December 17th must thus always come in Ember Week, the Ember Collect should always be used from the Saturday Evensong preceding the 17th, according to the rule shewn at page 203, on whatever day of the week the 17th may happen to fall.

§ *The Fourth Sunday in Advent.*

On this Sunday, the close approach of the King of Glory to His kingdom of grace is heralded by Scriptures of which the pointed words are, "The Lord is at hand," "Make straight the way of the Lord." The Collect has lost its Gregorian pointedness by a return to its Gelasian form, which makes the whole a Prayer for the Presence of God the Father, instead of what it was originally, one for the Coming among us of God the Son. The alteration was probably made under a strong impression of the truth that

unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

THE NATIVITY OF OUR LORD, OR THE BIRTH-DAY OF CHRIST,

COMMONLY CALLED

Christmas Day.

THE COLLECT.

ALMIGHTY GOD, Who hast given us Thy only-begotten SON to take our nature upon Him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy HOLY SPIRIT; through the same our LORD JESUS CHRIST, Who liveth and reigneth with Thee and the same Spirit, ever one GOD, world without end. *Amen.*

THE EPISTLE. Hebr. i. 1.

GOD, Who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His SON, Whom He hath appointed Heir of all things, by Whom also He made the worlds; Who being the brightness of His glory, and the express image of His Person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they. For unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee? And again, I will be to Him a Father, and

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all prayer should be addressed to the Father through the Son: and also with reference to the words spoken by our Lord immediately after He had given the command respecting prayer, and had promised a return of His own Presence, "If a man love Me, he will keep My words, and My Father will love him, and We will come unto Him and make Our abode with him" [John xiv. 23]. In Collect and Scriptures the Church sounds her last herald-notes of the season which precedes Christmas; and we seem to hear the cry of the procession, as it draws nearer and nearer, "The Bridegroom cometh; go ye forth to meet Him." It is a cry that should bring peace and joy to her children. "Rejoice in the Lord alway," for "One standeth among you," even now, Who brings down from on high "the peace of God which passeth all understanding."

A very striking accidental coincidence with this joyous tone of the Fourth Sunday in Advent occurs in the First Lesson for Christmas Eve, "Arise, shine, for thy Light is come, and the glory of the Lord is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee." The words sound like an answer from heaven to the prayers of Advent, that the Light would vouchsafe to come, and illuminate the Church with His Presence. Other words which follow are equally striking, and offer themselves as a benediction of the Christmas decorations which have just been completed: "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of My sanctuary; and I will make the place of My feet glorious."

CHRISTMAS DAY.

The Festival of Christmas was observed at a very early period in the Church, as indeed it could hardly but be; for that which brought the joy of angels within reach of men's ears could not but have been devoutly and joyously remembered by Christians, year by year, when they came fully to understand the greatness of the event. St. Chrysostom, in a Christmas homily, speaks of the festival as being even then, in the fourth century, one of great antiquity; and, in an Epistle, mentions that Julius I. [A.D. 337—352] had caused strict

He shall be to Me a Son? And again, when He bringeth in the first-begotten into the world, He saith, And let all the angels of GOD worship Him. And of the angels He saith, Who maketh His angels spirits, and His ministers a flame of fire. But unto The SON He saith, Thy throne, O GOD, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom: Thou hast loved righteousness, and hated iniquity; therefore GOD, even Thy GOD, hath anointed Thee with the oil of gladness above Thy fellows. And, Thou, LORD, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands: they shall perish, but Thou remainest; and they all shall wax old as doth

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inquiry to be made, and had confirmed the observance of it on December 25th. There are sermons extant which were preached upon this day by Gregory Nazianzen and St. Basil, in the same century. It is spoken of by Clemens Alexandrinus, who died in the beginning of the third century, a little more than a hundred years after the death of St. John, and it was on Christmas Day that a whole church full of martyrs was burnt by Maximin in Nicomedia.

In the primitive age of the Church, this Festival was more closely associated with the Epiphany than it has been in later times. The actual Nativity of Christ was considered as His first Manifestation, and the name "Theophania" was sometimes given to the day on which it was commemorated as well as to the twelfth day afterwards, when the end of the Christmas Festival is celebrated with other memorials of the appearance of God among men. Most of the Fathers have left sermons which were preached on Christmas Day, or during the continuance of the Festival; and secular decrees of the Christian Emperors, as well as Canons of the Church, shew that it was very strictly observed as a time of rest from labour, of Divine Worship, and of Christian hilarity.

The ancient Church of England welcomed Christmas Day with a special service on the Vigil, a celebration of the Holy Communion soon after midnight, another at early dawn, and a third at the usual hour of the mid-day mass. The first two of these services were omitted from the Prayer Book of 1549, and the third from that of 1552. But an early communion, as well as the usual mid-day one, has always been celebrated in some of the greater churches on Christmas Day, and custom has revived the midnight celebration also, in addition to the ordinary Evensong of Christmas Eve. The midnight celebration commemorates the actual Birth of our Lord; the early morning one its revelation to mankind in the persons of the shepherds; that at mid-day the Eternal Sonship of the Holy Child Jesus.

It is most fit that the season so marked out by angels by songs of joy, such as had not been heard on earth since the Creation, should also be observed as a time of festive gladness by the Church, and in the social life of Christians. Christ Himself instituted this festival when he sanctified the day by then first revealing His Human Nature to the eyes of mankind. The holy Angels witnessed to its separation for ever as a day of days, when they proclaimed the Glory that was then offered to God in the Highest by the restoration of perfect Manhood in the Virgin-born Jesus; and the peace that was brought among men on earth through the reunion of their nature to God. The whole world has since recognised it as the single point of history in which every age, every country, every living man has an interest. It is to the Nativity of our Lord that all the pages of the Bible point as the centre on which everything there recorded turns. Kings have lived and died; empires have arisen and crumbled away; great cities have been built and destroyed; countries peopled and again laid desert: and all this is to us almost as if it had never been. Great as past events of history were to the generations in which they occurred, to us they are of less practical importance than the everyday circumstances of our common life. But the event which gives us the festival of Christmas was one whose interest is universal and unfading: one with which we are as much concerned as were the shepherds of Bethlehem: and which will be of no less importance to the last generation of men than it is to us. For it was in the Birth of Christ that Earth was reunited to Heaven, and both made one Kingdom of God above and below, as they were at the first Creation. In it, separation of man from God was done away, for One appeared Who in His own single Person was God, belonging to Heaven, and Man, belonging to earth. It was not only the beginning of a new era, but it was the Centre of all human history, the point of time to which the ages that were gone had looked

a garment; and as a vesture shalt Thou fold them up, and they shall be changed; but Thou art the same, and Thy years shall not fail.

THE GOSPEL. S. John i. 1.

IN the beginning was the WORD, and the WORD was with GOD, and the WORD was GOD. The same was in the beginning with GOD. All things were made by Him; and without Him was not any thing made that was made. In Him was Life, and the Life was the Light of men. And the Light shineth in darkness, and the darkness comprehended it not. There was a man sent from GOD, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His

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forward, and to which the ages that were to come after must all look back; the one day of days which gathered all other times into itself, and stretching its influence through every hour of human existence from the Fall to the Judgment, makes for itself a history by connection with which only can other histories have an eternal interest. And so, even beyond the immediate influence of the Church, it is found, that the Christmas gladness of the Church is reflected in the world around: and a common instinct of regenerated human nature teaches that world to recognise in Christmas a season of unity and fellowship and goodwill, of happiness and peace.

THE THREE DAYS AFTER CHRISTMAS.

The position of the three days after Christmas Day is a very remarkable one. Easter and Pentecost each have two festive days following their principal day, the Sunday: and in this respect Christmas, with its three festive days, is placed on a similar though a more honoured footing. But at Easter and Pentecost the days are connected by name with the festival itself, whereas, at Christmas, they are associated with the names of Saints, in addition to that continued commemoration of the Nativity which belongs to them as to the other days of the Octave.

Some explanation of this may be found in the vivid convictions of the early Church respecting the close union between Christ and His people, especially His Martyrs, through the virtue of the Incarnation. Eusebius speaks of the martyrs of Alexandria as Χριστοφόροι, a name otherwise familiar to us in the story of St. Christopher, and in the appellation of Theophorus which was given by himself or others to Ignatius: and St. Augustine, in one of his sermons on St. Stephen's Day, seems to adopt a strain of thought in accordance with these names, when he says, "As Christ by being born was brought into union with Stephen, so Stephen by dying was brought into union with Christ." There was, moreover, in the early Church (itself so familiar with a life of suffering) a profound sense of the continuous martyrdom which was involved in the earthly life of our Lord, both from the intensity of the humiliation which He underwent in becoming Man [non *horruisti* virginis uterum. *Te Deum*], and also from the sorrows which were inherent in His human nature as the bearer of all human woes. Hence they could not lose sight, in those days, of the fact that the Holy Child of Bethlehem was also the Man of Sorrows: and it is very probable that this view of our Lord's Incarnation led to the commemoration of the first Martyr who suffered on the day succeeding that on which his Master had entered on a life of suffering, rather than on the anniversary of his martyrdom. In connection with this view it is very observable, that at the first taste of martyrdom, even before the suffering of St. Stephen, the Church pleaded the Divine Sonship and human Infancy of our Lord; and although few of the Apostles are likely to have known their Lord in His childhood, (while His mature years and His final work were familiar to all, and His Ascent out of their sight as Man vividly fresh in their memory,) yet they speak of Him to the Father in their hour of trouble as "Thy holy Child Jesus," and seem thus to fall back, so to speak, on the first days of the Incarnation more than a third of a century before, rather than on their recent knowledge of Him through

own received Him not. But as many as received Him, to them gave He power to become the sons of GOD, even to them that believe on His Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of GOD. And the WORD was made flesh, and dwelt among us (and we beheld His glory, the glory as of the Only-begotten of the FATHER) full of grace and truth.

Saint Stephen's Day.

THE COLLECT.

GRANT, O LORD, that, in all our sufferings here upon earth for the testimony of Thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the HOLY GHOST, may learn to love and bless our persecutors by the example of Thy first Martyr Saint Stephen,

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Whom they prayed for strength to do and bear all that was set before them. It may well have been that St. Stephen was among them when the words of that prayer were used.

Another explanation is to be found in the Rationale of Durandus [vii. 42]. The substance of this is, that Christ being the Head to which all the members are joined, three kinds of members are joined to Him by martyrdom. The first and chief order of martyrs he thus considers to be those who, being baptized in blood, suffered both in will and deed; the second, confessors who gave their will up entirely to suffer, but yet escaped with life, and so accomplished a white martyrdom: the third, those who suffered but had no wills of their own to sacrifice to God, as was the case with the Holy Innocents.

One other view may be named; which is, that as the second half of the Christian year represents the Christian life founded on the life of Christ, so the three days after Christmas represent the three ways of suffering, love, and purity, by which the Incarnation bears fruit in the saints of God. St. Stephen was the nearest to the King of Saints in His life of suffering, St. John in His life of love, the Holy Innocents in His life of purity. The first trod immediately in his Master's footsteps of a martyr death in its most perfect form; the second lying on Jesus' bosom in close communion with Him to the end of His earthly life, followed Him closely ever after in His heavenly example; the third were the first-fruits of that holy train whose innocence and purity admits them nearest to the Person of their glorified Redeemer, so that "they follow the Lamb whithersoever He goeth."

§ *St. Stephen.*

Nothing is known of St. Stephen before his martyrdom beyond the solitary fact that he was one of the seven deacons ordained by the Apostles when they began to divide off the lower portions of their ministerial functions, duties, and cares. His eloquence, ready knowledge, heroic courage, are strikingly exhibited in the account given of his last hours in the seventh chapter of the Acts. It may be that he is only a fair and average example of those wonderfully endowed men who carried on Christ's work in the Apostolic age; and that the peculiarity of his martyrdom as being the first, and as occurring while the Church was still confined almost within the walls of Jerusalem, has given it the prominence of a Scriptural narrative. There were, doubtless, many others in that holy band of Apostolic men of whom it might have been recorded that, "full of faith and power, they did great wonders and miracles among the people;" and many who suffered as boldly and as meekly as St. Stephen. Yet it is around the head of the Proto-martyr alone that Holy Scripture places the nimbus of glory; and however truly it may be the due of others also, it is of St. Stephen only that the words are written, "And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel." Hence St. Chrysostom calls him the Στέφανος or crown of the Church, in respect to her martyrdoms.

The dying words of St. Stephen are also of a most saint-like character, whether that character was common to the saintly martyrs or not. The last words of his Master's passion, "Father, forgive them, for they know not what they do," have a parallel in the servant's, "Lord, lay not this sin to their charge;" and the commendatory prayer, "Lord Jesus, receive my spirit," is the saint's version of the Son's cry, "Father, into Thy hands I commend My spirit."

Such circumstances as these seem as if they were providentially ordered, in part, as a monition to the Church of the honour in which the martyrs of Christ were ever after to be held; to shew her that Christ was to be glorified in His saints, through whom the

who prayed for his murderers to Thee, O blessed JESUS, Who standest at the right hand of GOD to succour all those that suffer for Thee, our only Mediator and Advocate. *Amen.*

¶ Then shall follow the Collect of the Nativity, which shall be said continually unto New Year's Eve.

FOR THE EPISTLE. Acts vii. 55.

STEPHEN, being full of the HOLY GHOST, looked up stedfastly into heaven, and saw the glory of GOD, and JESUS standing on the right hand of GOD, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of GOD. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon GOD, and saying, LORD JESUS, receive my spirit. And he kneeled down, and cried with a loud voice, LORD, lay not this sin to their charge. And when he had said this, he fell asleep.

THE GOSPEL. S. Matth. xxiii. 34.

BEHOLD, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not? Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the Name of the LORD.

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lustre of His own Light was shed around as planets disperse the light of the sun when it is beyond our horizon. Nor must it be forgotten that the narrative of St. Stephen's martyrdom is given us in that book which is principally made up of the Acts of St. Paul, the account of the missionary life and sufferings—and how small a part!—of that "young man whose name was Saul," at whose feet the official "witnesses" of the cruel and sudden death "laid down their clothes." Were all these official μάρτυρες won over to be martyrs in life and death as that young man was? Whether or not such fruit was borne by the first martyr's blood, it is certain that all the members of the then existing Church must have had his death keenly engraved on their memory; and that, as Christ ordained Christmas Day by the very fact of His Nativity, so His holy Martyr must have been privileged to originate the observance of Saints' Days by the very circumstances of that martyrdom whereof the Church, and the Apostle of the Gentiles above all, must have said year by year, This was the day on which Stephen fell asleep.

The Collect for St. Stephen's Day, as it now stands, is first found, in Bishop Cosin's handwriting, in the margin of the Durham Prayer Book. Until 1661 it was used in this much shorter and less beautiful form,—"Grant us, O Lord, to learn to love our enemies, by the example of Thy martyr, Saint Stephen, who prayed for his persecutors to Thee; which livest." It is observable that in both forms of this Collect it follows the example given by St. Stephen, of prayer to the second Person of the Blessed Trinity.

Saint John the Evangelist's Day.

THE COLLECT.

MERCIFUL LORD, we beseech Thee to cast Thy bright beams of light upon Thy Church, that it being enlightened by the doctrine of Thy blessed Apostle and Evangelist Saint John may so walk in the light of Thy truth, that it may at length attain to the light of everlasting life; through JESUS CHRIST our LORD. *Amen.*

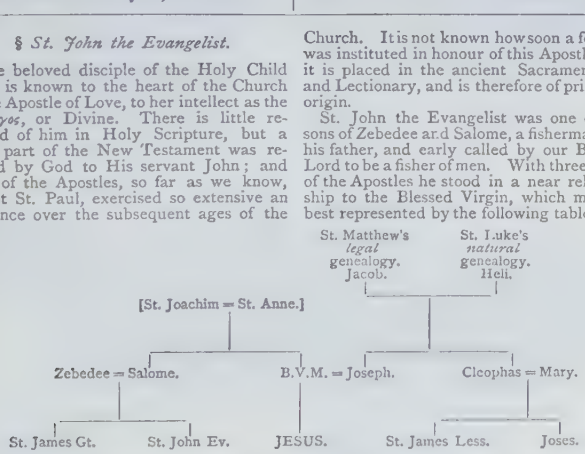
THE EPISTLE. 1 S. John i. 1.

THAT which was from the beginning, Which we have heard, Which we have seen with our eyes, Which we have looked upon, and our hands have handled, of the Word of Life, (for the Life was manifested, and we have seen It, and bear witness, and shew unto you that eternal Life, Which was with the FATHER, and was manifested unto us,) That Which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the FATHER, and with His SON JESUS CHRIST. And these things write we unto you, that your joy may be full. This then is the message which we have heard of Him, and declare unto you, That GOD is Light, and in Him is no darkness at

§ *St. John the Evangelist.*

The beloved disciple of the Holy Child Jesus is known to the heart of the Church as the Apostle of Love, to her intellect as the Θεολόγος, or Divine. There is little recorded of him in Holy Scripture, but a large part of the New Testament was revealed by God to His servant John; and none of the Apostles, so far as we know, except St. Paul, exercised so extensive an influence over the subsequent ages of the Church. It is not known how soon a festival was instituted in honour of this Apostle, but it is placed in the ancient Sacramentaries and Lectionary, and is therefore of primitive origin.

St. John the Evangelist was one of the sons of Zebedee and Salome, a fisherman like his father, and early called by our Blessed Lord to be a fisher of men. With three other of the Apostles he stood in a near relationship to the Blessed Virgin, which may be best represented by the following table:—



The intimate relationship between the Blessed Virgin Mary and her cousin Elizabeth seems to make it probable that the son of her sister Salome would become an early disciple of St. John the Baptist; and as his follower he was in company with St. Andrew when the Baptist bore official witness to the Mission of our Lord as "the Lamb of God Which taketh away the sin of the world." The Evangelist, therefore, was one of the first pair of disciples who were called from following the Law to follow the Gospel: sharing indeed with St. Andrew in the honour of the title Πρωτόκλητος. It would appear to have been some little time afterward that St. John was required to give up his ordinary occupation that he might be trained to the office of a fisher of men, and become a constant attendant on our Lord; still longer before that training had been so

all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth : but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of JESUS CHRIST His SON cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His WORD is not in us.

far carried on as to qualify him in outward knowledge for receiving the commission and power of an Apostle. In the appointment of the Apostles, St. John was one of the three whom our Lord distinguished by new names : he and his brother St. James being then called Boanerges, a title which ancient writers connect with the great eloquence of these two Apostles, as Demosthenes and Plato were called "tonantes" by old Roman writers. This does not seem quite to explain the title ; yet in the case of St. John it is easy to see that it might have such a prophetic application to him as the last writer of the New Testament, who was to proclaim resounding theological truths to the world as from a Gospel Sinai after historical narratives had done their work in preparing the minds of men for their reception.

The next time St. John's name occurs in the Gospels is as one of the three "elect of the elect" who were chosen by our Lord to witness the manifestation of His Divine power in the chamber of Jairus's daughter, and of His Divine glory on the Mount of Transfiguration. The same three were also present at the Agony. They seem to have been chosen, not for any purpose of sympathy needed by Christ, but as a part of their own training. All three were afterwards distinguished by special services for their Master, and these visions of His Power, His Glory, and His Suffering were preparing them for their work. Of the two sons of Zebedee, St. James was the first martyred Apostle, St. John the latest living Apostle. The first miracle of the Church was wrought by St. Peter and St. John ; they, too, were the first sufferers after the Ascension ; they were the first Apostles who went beyond Judæa ; and they were the "pillars" of the Church in its early days. If we reckon up the extent of their work in the education of the Church, it will be found that far the greatest proportion of the New Testament has come from the pens of St. Peter, St. Paul, and St. John ; the second great Apostle appearing to have filled up the vacancy caused by the martyrdom of St. James. And as St. Peter exercised a vast external influence over the Church of the Future, while St. Paul was its great moral teacher, so St. John the Theologian was the Apostle by whom the world was to learn, more than by any other, those truths which lie at the very root of orthodox and true conceptions respecting the Blessed Trinity, our Redeemer, and the work of the Incarnation in making God and man at one. The Church of England traced up its usages in primitive days to the teaching of St. John, and there is good reason to think that the influence of this Apostle has moulded her Liturgy and her spirit very extensively ; preparing her, perhaps, for that great struggle against unbelief in which she seems destined to bear a prominent part.

The Blessed Virgin having been committed to the care of St. John the Evangelist at the Cross, his office towards her appears to have terminated about the year 48, but between that time and the later part of the century his history is in obscurity. Possibly it was part of the fulfilment of the Lord's words, "If I will that he tarry till I come," that St. John should really see Jerusalem encompassed with armies, and that he did not leave for Ephesus until so late as the year 66, when the siege began ; which was only a year before the martyrdom of St. Peter and St. Paul. It was about this time, certainly, that the Evangelist and Theologian began to be the sole remaining Apostolic centre of the Church, as he continued to be for about a third of a century. This isolation of St. John sets him in a position of patriarchal prominence, greater even than that of St. Paul had been : and he was doubtless directed to Ephesus, the Metropolis of Asia, the great centre of nature-worship, and the commercial port of the one great sea of the then known world, as the place where his influence would extend farthest and widest during those eventful years in which the Church was breaking free from Judaism, and settling into definite forms of doctrine and worship.

The latter part of St. John's life was marked by two acts which fulfilled our Lord's words, that he should tarry until His coming. A poisoned cup of wine was given to him at Ephesus, but the Apostle made over it the sign of the Cross, and partook of it without harm ; according to the promise, that if the Apostles drank of any deadly thing it should not hurt them. He was

THE GOSPEL. S. John xxi. 19.

JESUS said unto Peter, Follow Me. Then Peter, turning about, seeth the disciple whom JESUS loved following; which also leaned on His breast at supper, and said, LORD, which is he that betrayeth Thee? Peter seeing him saith to JESUS, LORD, and what shall this man do? JESUS saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou Me. Then went this saying abroad among the brethren, That that disciple should not die: yet JESUS said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true. And there are also many other things which JESUS did, the which if they should be written every one, I suppose, that even the world itself could not contain the books that should be written.

The Innocents' Day.

THE COLLECT.

O ALMIGHTY GOD, Who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify Thee by their deaths; Mortify and kill all vices in us, and so strengthen us by Thy grace, that by the

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also summoned to Rome, and there cast into a caldron of burning oil [see Calendar]; but escaped unharmed. Banished to Patmos, the visions of the Apocalypse were revealed to him; and when his work was done there, his Master's Providence led him back to Ephesus, to contend against the rising heresies of the day, to speak loving words about the love of God, and to breathe out his spirit in peace at the age of an hundred in the midst of his "little children,"—those whom he had begotten in Christ.

Lying on the bosom of his Master, not only in those few minutes in the upper chamber of the institution of the Holy Eucharist, but ever after by contact of his spiritual senses with the WORD of God, this holy Apostle learned things from the Divine lips and heart which had been kept secret from the foundation of the world; which the angels desired to look into, but could not until they were revealed to mankind. As St. John the Baptist, the last Prophet of the Old Dispensation, was the Forerunner of Christ, so it may be said that St. John the Evangelist, the Prophet of the New Dispensation, occupies a similar position as the Herald of the Second Advent; and for this reason, as well as others that have been stated, his Festival is connected so closely with Christmas. When He that enlighteneth every man came into the world, He cast some of the bright beams of His Light upon St. John, that by him the illumination of the world might be more perfect, and the Sun of Righteousness which had arisen with healing in His beams might shine more gloriously over the understandings and the love of His Church.

§ *The Holy Innocents.*

The festival of the Innocents is alluded to by St. Irenæus, who was himself a martyr, A.D. 202; and by St. Cyprian, who went to his Saviour by the same path, A.D. 258. In an Epistle which the latter wrote to a community of Christians in anticipation of a fearful persecution which he foresaw, he says, "The nativity of Christ commenced forthwith with the martyrdom of infants, so that they who were two years old and under were put to death for His Name's sake. An age not yet capable of conflict, proved fit for a crown. That it might appear that they are innocent who are put to death for the sake of Christ, innocent infancy was slain for His Name's sake. It was shewn that no one is free from the perils of persecution, when even such accomplished martyrdom."

These words of the third century plainly shew how early the memorial day of the Holy Innocents was associated with Christmas: and allusions of the same kind are to be found in the Sermons of Origen, St. Augustine, and others.

The Gospel of this day gives the actual narrative of the slaughter of the children of Bethlehem by Herod, an event spoken of in Roman history as well as in the Holy Bible. The Epistle sets forth the heavenly sequel of that event as told in the mystical language of the Apocalypse. In the joining together

innocency of our lives, and constancy of our faith even unto death, we may glorify Thy holy Name; through JESUS CHRIST our LORD. *Amen.*

FOR THE EPISTLE. Rev. xiv. 1.

I LOOKED, and lo, a LAMB stood on the mount Sion, and with Him an hundred forty and four thousand, having His FATHER'S Name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins: these are they which follow the LAMB whithersoever He goeth: these were redeemed from among men, being the first-fruits unto GOD, and to the LAMB. And in their mouth was found no guile; for they are without fault before the throne of GOD.

THE GOSPEL. S. Matth. ii. 13.

THE Angel of the LORD appeareth to Joseph in a dream, saying, Arise, and take the young Child, and His mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young Child to destroy Him. When he arose, he took the young Child and His mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken of the LORD by the prophet, saying, Out of Egypt

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of these two portions of Holy Scripture, we have an exact representation of the light in which the martyrdom of the Innocents has always been regarded by the Church; and the tender feeling with which these first witnesses for the Holy Child Jesus were kept in memory, is illustrated by the well-known hymn of Prudentius, written in the fourth century, and familiar in the English version, "All hail! ye Infant Martyr flowers."

"Not in speaking but in dying," says the ancient Collect, "have they confessed Christ." "Stephen," says St. Bernard, "was a martyr among men; John may be considered so in the sight of angels, to whom by spiritual signs his devotion was known; but these are martyrs with God; for neither to men nor angels is their merit known, but commended to God alone in the prerogative of His singular grace." "Before the use of the tongue," writes St. Leo, "in silence He put forth the power of the Word, as if He were saying already, 'Suffer little children to come unto Me, for of such is the Kingdom of Heaven.' With a new glory He crowned infants, and in His own beginnings consecrated the first-fruits of little children; that hence we might learn that no one among mankind is incapable of a Divine Sacrament, since even that age was fit for the glory of martyrdom. . . . . Christ loves infancy, which He took on Himself both in mind and body: He loves infancy as the mistress of humility, the type of innocence, the form of meekness. To infancy He directs the manners of elders, and brings back the old. It is to this, the similitude of little children, that you, most beloved, are invited by the mystery of this day's festival."

In connexion with these holy Innocents, it is impossible not to remember the words at the end of the Service for the Baptism of Infants, "It is certain by God's Word, that children which are baptized, [dying before they commit actual sin, are undoubtedly saved." The writer once met with a strong illustration of the comfort wrought by faith in this truth, when looking over a country churchyard. A mother had laid underneath two Christian babes, and she had written on the stone over them, "They are without

have I called My SON. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth; and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

The Sunday after Christmas Day.

THE COLLECT.

ALMIGHTY GOD, Who hast given us Thy only-begotten SON to take our nature upon Him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy HOLY SPIRIT; through the same our LORD JESUS CHRIST, Who liveth and reigneth with Thee and the same SPIRIT, ever one GOD, world without end. *Amen.*

THE EPISTLE. Gal. iv. 1.

NOW I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors, until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, GOD sent forth His SON, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, GOD hath sent forth the Spirit of His SON into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of GOD through CHRIST.

THE GOSPEL. S. Matth. i. 18.

THE birth of JESUS CHRIST was on this wise: When as His mother Mary was espoused to Joseph, before they came together she was found with child of the HOLY GHOST. Then Joseph her husband,

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fault before the throne of God." Doubtless, many such have been added to the mystical number since St. John wrote down his Vision, "first-fruits unto God and to the Lamb," taken away from the evil to come, and gaining the fullest benefit of the Holy Child's Nativity by the way of Innocence in which they have been privileged to follow Him on Earth, that they may "follow Him whithersoever He goeth" in Heaven. "So He giveth His beloved sleep."

The mournful character of this day was anciently kept up in England by the use of black vestments and muffled peals.

THE SUNDAY AFTER CHRISTMAS.

The Lord's Day within the Octave of Christmas carries on, of necessity, the idea of the preceding festival, forming a kind of "Low Sunday" to Christmas Day itself. There is no change of Collect, but the Epistle and Gospel strike a new chord in the harmony of the Eucharistic Scriptures. On Christmas Day they memorialized the condescension of the Word of God in becoming Son of Man: on this day they set forth the exaltation of human Nature by that condescension. On the one day, the Son of God is shewn to

being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the LORD appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the HOLY GHOST: And she shall bring forth a Son, and thou shalt call His name JESUS; for He shall save His people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the LORD by the prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call His name Emmanuel, which being interpreted is, GOD with us.) Then Joseph, being raised from sleep, did as the angel of the LORD had bidden him, and took unto him his wife; and knew her not till she had brought forth her First-born Son: and he called His name JESUS.

The Circumcision of Christ.

THE COLLECT.

ALMIGHTY GOD, Who madest Thy blessed SON to be circumcised, and obedient to the law for man; Grant us the true circumcision of the Spirit; that, our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey Thy blessed will; through the same Thy SON JESUS CHRIST our LORD. *Amen.*

THE EPISTLE. Rom. iv. 8.

BLESSED is the man to whom the LORD will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith

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us becoming the Son of Man: on the other, the sons of men are shewn to us becoming the sons of God, through the Adoption won for them by the Holy Child Jesus. We are "heirs of God through Christ," because of the fulfilment of the promise conveyed by His name, "He shall save His people from their sins."

The Genealogies were struck out of the Gospel of the Day by Bishop Cosin in 1661: and he proposed to insert a note at the end of the Gospel, "This Collect, Epistle, and Gospel, are to be used only to the Circumcision."

THE CIRCUMCISION.

This day has been observed from the earliest ages of the Church as the Octave of the Nativity, and from about the sixth century as both the Octave of the Nativity and the Feast of the Circumcision. From its coincidence with the Kalends of January, on which the riotous and immoral festival of the Saturnalia was kept by the Romans, it offered a great difficulty to the Church for some centuries, and there were places and periods in which the Saturnalia were so mixed up with the Christian feast that the observance of the latter was altogether forbidden.

Of the Circumcision there is no notice whatever in the "Comes" of St. Jerome, the day being called Octava Domini, the Epistle being Gal. iii. 23, and the Gospel the same as ours. In St. Gregory's Sacramentary the name of the day is still the Octave of the Lord, and the Circumcision is not noticed in the Collect; but in the proper Preface are the words, "per Christum Dominum nostrum: cujus hodie Circumcisionis diem, et Nativitatis octavum celebrantes;" and the words of the Benediction,

which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

THE GOSPEL. S. Luke ii. 15.

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the LORD hath made known unto us. And they came with haste, and found Mary and Joseph, and the Babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this Child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising GOD for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the Child, His name was called JESUS, which was so named of the angel before He was conceived in the womb.

¶ The same Collect, Epistle, and Gospel shall serve for every day after unto the Epiphany.

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as printed above, are equally explicit. In the Salisbury Missal the day is named as it now is in the Prayer Book, but except in the Gospel there is not the slightest allusion to the festival as being connected with the Circumcision. In modern times, the tendency has been to observe the day as New Year's Day, overlooking, as far as possible, its connexion with the Nativity, as well as with the Circumcision.

The true idea of the day seems to be, that it belongs to Christmas as its Octave, but that as the three days after Christmas are specially honoured by the Commemoration of Saints, so the Octave is supplemented with the Commemoration of our Lord's Circumcision, to do still greater honour to the Day of His Nativity. The two are pleaded conjointly in the Litany, "By Thy holy Nativity and Circumcision."

The Rubric at the end of the Gospel was inserted by Bishop Cosin. It varies in a very important particular from the previous Rubric of 1552.

1552.	1661.
If there be a Sunday between the Epiphany and the Circumcision: then shall be used the same Collect, Epistle, and Gospel, at the Communion, which was used upon the day of Circumcision.	The same Collect, Epistle, and Gospel, shall serve for every day after unto the Epiphany.

In the Scottish Prayer Book of 1637 the Rubric stood as in that of 1552, with the addition, "So likewise, upon every other day from the time of the Circumcision to the Epiphany." Either daily celebration of the Holy Communion was not contemplated in 1552, or the omission of any mention of it in this Rubric was an oversight. In 1637 and 1661 it was clearly provided for.

January 1st was never in any way con-

The Epiphany,

OR THE

MANIFESTATION OF CHRIST TO THE GENTILES.

THE COLLECT.

O GOD, Who by the leading of a star didst manifest Thy only-begotten SON to the Gentiles; Mercifully grant, that we, which know Thee now by faith, may after this life have the fruition of Thy glorious Godhead; through JESUS CHRIST our LORD. *Amen.*

THE EPISTLE. Ephes. iii. 1.

FOR this cause, I Paul, the prisoner of JESUS CHRIST for you Gentiles; if ye have heard of the dispensation of the grace of GOD, which is given me to you-ward: How that by revelation He made known unto me the mystery (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of CHRIST) which in other ages was not made known unto the sons of men, as it is now revealed un-

nected with the opening of the Christian year: and the religious observance of this day has never received any sanction from the Church, except as the Octave of Christmas and the Feast of the Circumcision. The spiritual "point" of the season all gathers about Christmas: and as the modern New Year's Day is merely conventionally so (New Year's Day being on March 25th until A.D. 1752), there is no reason why it should be allowed at all to dim the lustre of a day so important to all persons and all ages as Christmas Day. We ought also to guard against a Judaical tendency even in the observance of the Circumcision itself.

THE EPIPHANY.

In its earliest origin, the Epiphany was observed as a phase of Christmas in the same way as the Circumcision is now to be so regarded; and the intimate association of the two is still marked by the custom of the Armenian Christians, who always keep their Christmas on the 6th of January, instead of the 25th of December. The idea on which the whole cycle of the Festivals of our Lord is founded is that of memorializing before God the successive leading points of our Lord's life and acts; and the order in which the Holy Days have been observed is also that in which these leading points are pleaded in two clauses of the Litany:—"By the mystery of Thy holy Incarnation; by Thy holy Nativity and Circumcision; by Thy Baptism, Fasting, and Temptation. By Thine Agony and bloody Sweat; by Thy Cross and Passion; by Thy precious Death and Burial; by Thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost, good Lord, deliver us." Hence the Epiphany was originally regarded as that part of the Christmas Festival on which was commemorated the Baptism of the Lord Jesus by St. John the Baptist. It seems to have acquired a more independent position, and to have begun to be observed in memory of our Lord's Manifestation to the Gentile Magi, about the fourth century and in the Western Church: but probably this was never more than a development of the original idea; and although it may have become the most prominent feature of the festival at particular periods, it never superseded the original one altogether. The primitive name of the day was Theophany, and this is still retained in the Oriental Church. Both *Theophania* and *Epiphania* are used in the "Comes" of St. Jerome, and as late as the Sacramentary of St. Gregory; but the former name seems to have dropped out of use about the same time that the festival began to be connected with the Adoration of the Magi. Even St. Jerome himself calls it "Epiphaniorum dies" in his Commentary on Ezekiel, and speaks of it as "venerabilis." Durandus says that "in codicibus antiquis hæc dies Epiphaniarum pluraliter intitulatur, et ideo tripliciter nominatur, scilicet Epiphania, Theophania, et Bethphania:" the third name being associated with our Lord's Manifestation *in the house* at the Marriage in Cana. The latter name appears to have been little used, but the idea it represents is illustrated by the Gospel for the Second Sunday after Epiphany, and by the Second Lesson at Evensong on the Festival itself. In the Eastern Church the Theophany is also called *The Lights*, "from the array," Dr. Neale says, "of torches and tapers with which the Benediction of the Waters is performed on this day, as they symbolize that spiritual illumination to which our Lord, by His Baptism in Jordan, consecrated water." If this name of the festival is ancient (and it seems to be as old as Gregory Nazianzen's

to His holy Apostles and Prophets by the SPIRIT; That the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in CHRIST, by the Gospel: whereof I was made a minister, according to the gift of the grace of GOD given unto me by the effectual working of His power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of CHRIST; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in GOD, Who created all things by JESUS CHRIST: to the intent, that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of GOD, according to the eternal purpose which He purposed in CHRIST JESUS our LORD: In Whom we have boldness and access with confidence by the faith of Him.

THE GOSPEL. S. Matth. ii. 1.

WHEN JESUS was born in Bethlehem of Judæa, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them, where CHRIST should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the

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time), one might expect to find that it originated in the illumination of the world by that "true Light, which, coming into the world, enlighteneth every man," and to which the Magi were led by the light of the Star.

There is a beautiful and very instructive unity about the Scriptures used on the Epiphany. The first morning Lesson is the 60th chapter of Isaiah, the same which accidentally occurs on Christmas Eve: "Arise, shine; for thy Light is come, and the glory of the Lord is risen upon thee. . . . . The Lord shall be unto thee an everlasting Light, and thy God thy glory. . . . . The Lord shall be thine everlasting Light, and the days of thy mourning shall be ended." The same chapter also contains the prophecy which began to be fulfilled by the adoration of the Magi as told in the Gospel of the Day, "And the Gentiles shall come to thy Light, and kings to the brightness of thy rising;" and the Epistle reads like an expansion of this verse, shewing how the Light of Christ is manifested to the world at large, in and by the Church. The first Lesson is the ancient Epistle of the Church, as is shewn by St. Jerome's Lectionary, but the Gospel was the same as our own.

In the second morning Lesson (a week-day Gospel of the season, in the "Comes") we have the original idea of the Festival, the Theophany or manifestation of our Lord's Divine Sonship at His Baptism by the Voice from Heaven and the visible descent of the Holy Ghost. The First Lesson at Evensong sets forth the joy of the Church and the glory that was to come upon it through the coming of her Light: "Sing, O heavens; and be joyful, O Earth; and break forth into singing, O mountains; for the Lord hath comforted His people, and will have mercy upon His afflicted. . . . I will lift up Mine hand to the Gentiles, and set up My standard to the people, and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers. . . ." The Bethphany, or manifestation of our Lord's Divine power at the marriage by turning water into wine [see Gospel for Second Sunday], is illustrated by the Second Lesson at Evensong.

Thus each phase of this great festival is

prophet, And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor that shall rule My people Israel. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young Child, and when ye have found Him, bring me word again, that I may come and worship Him also. When they had heard the king, they departed; and lo, the star which they saw in the east went before them, till it came and stood over where the young Child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young Child with Mary His mother, and fell down and worshipped Him: and when they had opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh. And being warned of GOD in a dream that they should not return to Herod, they departed into their own country another way.

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presented to us on the day itself: and as will afterwards be shewn, the subsequent Sundays have a definite and systematic relation to the festival after which they are named.

Some authors have suggested, and it seems not improbable, that the "star" which appeared to the Wise Men in the East might be that glorious light which shone upon the shepherds of Bethlehem when the angel came to give them the glad tidings of our Saviour's birth. At a distance this might appear like a star; or, at least, after it had thus shone upon the shepherds, might be lifted up on high, and then formed into the likeness of a star. According to an ancient commentary on St. Matthew, this star, on its first appearance to the Magi, had the form of a radiant child bearing a sceptre or cross; and in some early Italian frescoes it is so depicted.

It has always been the tradition that the Magi were three in number, and that the remainder of their lives after the events recorded in the Gospel was spent in the service of God. They are said to have been baptized by St. Thomas, to have themselves preached the Gospel, and to have been crowned with martyrdom in confirmation of its truth. Their relics are believed to be preserved at Cologne, and are exhibited in the Cathedral there, in a costly shrine of silver-gilt, enriched with gems of great value. Their names are there given as Gaspar, Melchior, and Balthazar, and these names are ascribed to the Magi in mediæval art and literature.

In England a striking memorial of their offering is kept up by our Sovereigns, who make an oblation of gold, frankincense, and myrrh at the altar of the Chapel Royal in the Palace of St. James on this festival. Until recently the ceremony was performed in person. The king coming from his closet, attended as usual, proceeded to the altar at the time of the Offertory, and knelt down there, when the Dean or Sub-dean of the Chapels Royal received into a golden basin the offerings of gold, frankincense, and myrrh from the king's hands, and offered them upon the altar. The offering is now made by an officer of the Royal household: but we may venture to hope that the striking significance and humility by which it is characterized will cause it to be revived in the original form at some future day.

The Epiphany is a festival which has always been celebrated with great ceremony throughout the whole Church; its threefold meaning, and its close association with the Nativity as the end of Christmas-tide, making it a kind of accumulative festival. And such a celebration of it is to be desired; for it will help to give us true reverence for the Babe of Bethlehem by eucharistic, ritual, homiletic, and mental, recognition of His Divine Glory. When we are entering with our Lord on the course of His earthly humiliation, it is fitting that we should make such a recognition of His Divinity: and as the Transfiguration trained the three chosen Apostles for the sight of the Agony and the Crucifixion, so the Epiphany will set the Church forward in a true spirit towards the observance of Lent and Good Friday.

The First Sunday after the Epiphany.

THE COLLECT.

O LORD, we beseech Thee mercifully to receive the prayers of Thy people which call upon Thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through JESUS CHRIST our LORD. *Amen.*

THE EPISTLE. Rom. xii. 1.

I BESEECH you therefore, brethren, by the mercies of GOD, that ye present your bodies a living sacrifice, holy, acceptable unto GOD, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of GOD. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as GOD hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in CHRIST, and every one members one of another.

THE GOSPEL. S. Luke ii. 41.

NOW His parents went to Jerusalem every year at the feast of the passover. And when He was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the Child JESUS tarried behind in Jerusalem; and Joseph and His mother knew not of it. But they, supposing Him to have been in the company, went a day's journey, and they sought Him among their kinsfolk and acquaintance. And when they found Him not, they turned back again to Jerusalem, seeking Him. And it came to pass, that after three days they found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard Him were astonished at His understanding and answers. And when they saw Him, they were amazed: and His mother said unto Him, Son, why hast Thou thus dealt with us? behold, Thy father and I have sought Thee sorrowing. And He said unto them, How is it that ye sought Me? wist

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THE FIRST SUNDAY AFTER THE EPIPHANY.

This Sunday commemorates the manifestation of our Lord's glory for the second time in the Temple. In His infancy that glory had been revealed to the faithful souls who waited for the loving-kindness of the Lord in the midst of His Temple, and they had seen the Epiphany of that Sun of Righteousness Whose Light was to lighten the Gentiles, and to be the glory of God's people Israel. Twelve years afterwards the childhood of the Holy Child Jesus was to reveal the same glory to all who had faith to behold it during that visit to the Temple, when He sat among the doctors and fulfilled the words, "I have more understanding than My teachers." Among those teachers may have been Nicodemus and Gamaliel, and the rays

ye not that I must be about My FATHER'S business? And they understood not the saying which He spake unto them. And He went down with them, and came to Nazareth, and was subject unto them: but His mother kept all these sayings in her heart. And JESUS increased in wisdom, and stature, and in favour with GOD and man.

The Second Sunday after the Epiphany.

THE COLLECT.

ALMIGHTY and everlasting GOD, Who dost govern all things in heaven and earth; Mercifully hear the supplications of Thy people, and grant us Thy peace all the days of our life; through JESUS CHRIST our LORD. *Amen.*

THE EPISTLE. Rom. xii. 6.

HAVING then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not slothful in business; fervent in spirit; serving the LORD; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate.

THE GOSPEL. S. John ii. 1.

AND the third day there was a marriage in Cana of Galilee, and the mother of JESUS was there. And both JESUS was called, and His disciples, to the mar-

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which were shed from the Light of the Divine understanding at which they marvelled, may have fallen on their minds with a vivifying power that afterwards made the one fit to receive the first full revelation of the truth respecting new birth into Christ, and the other to be the teacher of St. Paul, by whom the Light of Christ was so marvellously spread abroad among the Gentiles.

THE SECOND SUNDAY AFTER THE EPIPHANY.

On this day is commemorated that beginning of Miracles by which "Jesus manifested forth His glory," so that "His disciples believed on Him." The transmutation of water into wine revealed our Lord as possessing the power of a creator; and shewed that it was He Who had once taken of the dust of the earth and elevated it in the order of existence, so that by His breathing it became a living man. This, therefore, is the Epiphany of Jesus as the Lord of a New Creation, by which His former work is to be exalted to a much higher place and function in the dispensation of His Providence: and in the act which is recorded He prefigured that work of re-creation which He now causes to be wrought in His Kingdom for the salvation of souls and bodies. Simple elements pass silently beneath the power of His blessing: His servants bear forth: water becomes generous wine. So Baptism exalts the souls and bodies of men from the

riage. And when they wanted wine, the mother of JESUS saith unto Him, They have no wine. JESUS saith unto her, Woman, what have I to do with thee? Mine hour is not yet come. His mother saith unto the servants, Whatsoever He saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. JESUS saith unto them, Fill the water-pots with water. And they filled them up to the brim. And He saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did JESUS in Cana of Galilee, and manifested forth His glory, and His disciples believed on Him.

The Third Sunday after the Epiphany.

THE COLLECT.

ALMIGHTY and everlasting GOD, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth Thy right hand to help and defend us; through JESUS CHRIST our LORD. *Amen.*

THE EPISTLE. Rom. xii. 16.

BE not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is Mine; I will repay, saith the LORD. Therefore, if thine enemy hunger,

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Kingdom of Nature to the Kingdom of Grace, and the Holy Eucharist is the means by which our whole nature is built up into the nature of Christ, elevated from one step to another, "changed from glory to glory."

Thus at a marriage supper was revealed the great truth of that Union between the Lamb of God and the Bride by which the virtue of the Incarnation of the Word is extended to fallen human nature. And thus also are we taught, that in the Miracle which is being continually wrought by the elevation of lowly elements into sacramental substances, and by the regeneration and edification of souls through their operation, Christ is still "manifesting forth His glory" in every generation, and giving cause for His disciples to believe in Him.

THE THIRD SUNDAY AFTER THE EPIPHANY.

The Epiphany of Christ as the Divine Healer of human infirmities is commemorated on this Sunday. His all-embracing sympathy could take in even the leper and the stranger; and would manifest itself to overflowing by touching the one, whom no one else would come near, and by healing the servant of the other, though he was the Gentile slave of a Gentile centurion. The glory of the Good Physician was thus manifested forth, immediately after He had made His Mission openly known to the people, in two remarkable instances. Leprosy was a disease for which no human physician could find a cure; yet Christ put forth His hand

feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

THE GOSPEL. S. Matth. viii. 1.

WHEN He was come down from the mountain, great multitudes followed Him. And behold, there came a leper and worshipped Him, saying, LORD, if Thou wilt, Thou canst make me clean. And JESUS put forth His hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And JESUS saith unto him, See thou tell no man, but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. And when JESUS was entered into Capernaum, there came unto Him a centurion beseeching Him, and saying, LORD, my servant lieth at home sick of the palsy, grievously tormented. And JESUS saith unto him, I will come and heal him. The centurion answered and said, LORD, I am not worthy that Thou shouldest come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When JESUS heard it, He marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And JESUS said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

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and touched the leper, and at once a regeneration of the diseased nature took place, so that he became a new man. Palsy or paralysis, again, is a loss of all muscular energy and power, so that the afflicted person becomes, in a greater or less degree, incapable of moving; and his body, in severe cases, is, in one sense, dead. Very rarely indeed is paralysis cured; and never, in the case of one "grievously tormented" with it, as this slave was. Yet the will of the Good Physician effected the cure in a moment, either by the ministration of one to whom He could say, "Go, and he goeth" on his Master's errand of mercy, or else by the immediate operation of His Divine Omnipotence.

As Jesus manifested forth His glory by displaying His Power over the inanimate Creation when He transubstantiated the water into wine, so now he shewed it by changing a leper and a paralytic into sound and whole men by His touch and His will.

The ancient Offertory sentence brought out this doctrine very beautifully. It was, "The right hand of the Lord hath the pre-eminence: the right hand of the Lord bringeth mighty things to pass. I shall not die but live, and declare the works of the Lord." The same idea forms the basis of the Collect.

THE FOURTH SUNDAY AFTER THE EPIPHANY.

Our Lord Jesus is on this Sunday commemorated as the Saviour of all from every danger, as well as the Saviour of the diseased and infirm from the bodily afflictions which happen to human nature. It is not now a leper or a paralytic, but strong and hale men who are in need of His help. And yet, though

The Fourth Sunday after the Epiphany.

THE COLLECT.

O GOD, Who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through JESUS CHRIST our LORD. *Amen.*

THE EPISTLE. Rom. xiii. 1.

LET every soul be subject unto the higher powers; for there is no power but of GOD: the powers that be are ordained of GOD. Whosoever therefore resisteth the power resisteth the ordinance of GOD: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of GOD to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of GOD, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also; for they are GOD'S ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

THE GOSPEL. S. Matth. viii. 23.

AND when He was entered into a ship, His disciples followed Him. And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but He was asleep. And His disciples came to Him, and awoke Him, saying, LORD, save us, we perish. And He saith unto them, Why are ye fearful, O ye of little faith? Then He arose, and rebuked the winds and the sea, and there was a great calm. But

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no horrible or painful disease afflicts them, they could not be in any more hopeless or helpless condition than when at sea in an open boat at the mercy of a tempest. He was, doubtless, revealing to them the true source of their safety,—His Presence, which makes an Ark of the Church. He was asleep, and they had little faith, and the storm was violent; and the ship being "covered with the waves," we may well suppose that the danger was, from a human point of view, extreme. Christ reveals to the Apostles that the human point of view takes in a very small part of the whole prospect by manifesting forth His authority over the winds and the waves, and shewing them that His Presence could preserve them, because it is the presence of God.

The miracle of casting out the devils from the two possessed Gergesenes, carries on the parabolical teaching of the storm and its subjugation, by shewing that the power of Christ extends not only over natural elements and forces, but over supernatural beings. And hence the Lord of the Church is continually declaring to us, that though it may be tempest-tossed on the waves of the world, He can ensure its safety; and that though evil spirits oppose it with all the array of their power, yet "the gates of Hell shall not prevail against it."

The Epistle for this Sunday was altered in 1549, because it coincided with that for the first Sunday in Advent. In the Mozarabic or ancient Spanish rite it is taken from Rom. vii., which, as it is respecting the struggle of our two natures, seems once to have been co-existent with our Collect.

the men marvelled, saying, What manner of man is this, that even the winds and the sea obey Him! And when He was come to the other side into the country of the Gergesenes, there met Him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with Thee, JESUS, Thou SON of GOD? art Thou come hither to torment us before the time? And there was a good way off from them an herd of many swine, feeding. So the devils besought Him, saying, If Thou cast us out, suffer us to go away into the herd of swine. And He said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet JESUS: and when they saw Him, they besought Him, that He would depart out of their coasts.

The Fifth Sunday after the Epiphany.

THE COLLECT.

O LORD, we beseech Thee to keep Thy Church and household continually in Thy true religion; that they who do lean only upon the hope of Thy heavenly grace may evermore be defended by Thy mighty power; through JESUS CHRIST our LORD. *Amen.*

THE EPISTLE. Coloss. iii. 12.

PUT on therefore, as the elect of GOD, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as CHRIST forgave you, so also do ye. And above all these things put

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THE FIFTH SUNDAY AFTER THE EPIPHANY.

The connection of this Sunday with the Epiphany season is not made so clear in the Gospel of the Tares and the Wheat, as in the case of those the Gospels of which record the Manifestation of the glory of Christ in His acts. Yet it reveals Him as the Lord of the Church for its government as well as for its preservation; and shews that even when He seems to be suffering evil that might be prevented, His purpose is still full of love for His own, lest the wheat should be injured by the destruction of the tares. And as, moreover, our Lord Himself has explained that the seed is the WORD of God, that is, His own Person, this Gospel and Sunday must be regarded as setting forth the glory of Christ in the increase of His Church, and the development of that Kingdom on earth which is to form so large a portion of the eternal dominion of the King of kings. It shews also the ultimate triumph of the WORD in the face of all opposition. Men may sleep who should have guarded the field, and the enemy may seem to have gained an advantage by which the glory of the WORD is dimmed; but God waits His time, and when that is fulfilled sends forth His servants to undo the work of the Evil One; so that the glory of the Redeemer is manifested by the gathering in of a large harvest of the redeemed into His heavenly garner.

The Epistle for this Sunday takes up the course of St. Paul's Epistles from the 24th Sunday after Trinity, and both Gospel and

on charity, which is the bond of perfectness. And let the peace of GOD rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of CHRIST dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the LORD. And whatsoever ye do, in word or deed, do all in the Name of the LORD JESUS, giving thanks to GOD and the FATHER by Him.

THE GOSPEL. S. Matth. xiii. 24.

THE Kingdom of Heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

The Sixth Sunday after the Epiphany.

THE COLLECT.

O GOD, Whose blessed SON was manifested that He might destroy the works of the devil, and make us the sons of GOD, and heirs of eternal life; Grant us, we beseech Thee, that, having this hope, we may purify ourselves, even as He is pure; that, when He shall appear again with power and great glory, we may be made like unto Him in His eternal and glo-

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Epistle have a relation to the season of Advent, because they used frequently to be required to complete that of Trinity.

THE SIXTH SUNDAY AFTER THE EPIPHANY.

From 1549 until 1661 the Church of England reckoned only five Sundays after Epiphany, and if a sixth occurred before Septuagesima, the Collect, Epistle, and Gospel of the fifth were repeated. The old rubric was, "The sixth Sunday (if there be so many) shall have the Collect, Epistle, and Gospel that was upon the Fifth Sunday." To this it was at first proposed to add, "And if there be fewer Sundays than six, yet this Collect, Epistle, and Gospel of the Fifth Sunday shall be last:" but this new rubric (inserted in the Durham Book) was erased, and a sixth Sunday added without it.[1]

The Collect is written in the margin of the Durham book, and appears to be an original composition of Bishop Cosin's; though there is some similarity of expression between it and the Latin Easter Collect of St. Gregory's Sacramentary, which seems to indicate that the one was in part suggested by the other.

The Epistle is most aptly chosen as a link between the Epiphany Sundays and those near Advent, the whole Service of this day being often required for the twenty-fifth or

[1] The ancient English use was to reckon one Sunday within the Octave of Epiphany, and five Sundays "after the Octave."

rious kingdom; where with Thee, O FATHER, and Thee, O HOLY GHOST, He liveth and reigneth, ever one GOD, world without end. *Amen.*

THE EPISTLE. 1 S. John iii. 1.

BEHOLD, what manner of love the FATHER hath bestowed upon us, that we should be called the sons of GOD: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of GOD, and it doth not yet appear what we shall be: but we know, that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that He was manifested to take away our sins; and in Him is no sin. Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the SON of GOD was manifested, that He might destroy the works of the devil.

THE GOSPEL. S. Matth. xxiv. 23.

THEN if any man shall say unto you, Lo, here is CHRIST, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.

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twenty-sixth Sunday after Trinity. The Collect is founded on the Epistle, and the Gospel displays the final Manifestation of the glory of Christ in the triumph of His Second Coming. Thus this day falls in with the old system of Epiphany Sundays, and forms an admirable climax to the whole series; while, at the same time, it is strikingly adapted for transfer to the end of the Trinity season (if required), according to the anciently received practice of our own and other branches of the Western Church.

The Sunday called Septuagesima,

OR THE THIRD SUNDAY BEFORE LENT.

THE COLLECT.

O LORD, we beseech Thee favourably to hear the prayers of Thy people; that we, who are justly punished for our offences, may be mercifully delivered by Thy goodness, for the glory of Thy Name; through JESUS CHRIST our SAVIOUR, Who liveth and reigneth with Thee and the HOLY GHOST, ever one GOD, world without end. *Amen.*

THE EPISTLE. 1 Cor. ix. 24.

KNOW ye not, that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things: now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away.

THE GOSPEL. S. Matth. xx. 1.

THE Kingdom of Heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle

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SEPTUAGESIMA SUNDAY.

After the conclusion of the season of Epiphany the Sundays are reckoned with reference to Easter and its preceding fast. The origin of the names which distinguish the three Sundays before Lent cannot be historically accounted for, and has received various explanations in ancient and modern times. Pamelius considers that Septuagesima was so called in commemoration of the seventy years' captivity of Israel in Babylon, and that the other two Sundays following were named from it by analogy. As it was so much the habit of early Christian writers to compare the forty days' fast of Lent with the forty years' sojourn in the wilderness, this derivation seems a probable one. But the more generally received one in modern times is that the fast of Lent being called Quadragesima, and that name being especially applied to the first Sunday in Lent, these three preceding Sundays were named from analogy, and as representing in round numbers the days which occur between each and Easter. Septuagesima is, indeed, only sixty-three days distant from Easter, but Quinquagesima is forty-nine; and the nearly correct character of the appellation in the latter case seems to support this theory. The second and more exact titles which were added to the old names of these Sundays in 1661 appear for the first time in Bishop Cosin's corrected Prayer Book. The ancient titles themselves are all three found in the Lectionary of St. Jerome, and in the Sacramentaries; but there are not any analogous ones in use in the Eastern Church.

The time and manner of observing Lent varied very much in the early Church, and these Sundays are a monument of this variation. Each of them marked the beginning of Lent in communities which extended it beyond forty days; and Durandus states that monastic persons were accustomed to begin the fast at Septuagesima, the Greeks at Sexagesima, and the secular clergy at Quinquagesima. It is very probable that the names themselves were adopted to mark another variation in the mode of keeping Lent. For in some parts of the Church fasting was not permitted on Sundays, Thursdays, or Saturdays, and yet the Lenten fast was to extend to forty days. The beginning of it was therefore thrown back to Septuagesima, the weeks from which day to Easter would include forty fasting-days. Other churches omitted only Thursdays and Sundays, and began the fast on Sexagesima. A third class made no omissions except of

in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good-man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a penny? Take that thine is, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

The Sunday called Sexagesima,

OR THE SECOND SUNDAY BEFORE LENT.

THE COLLECT.

O LORD GOD, Who seest that we put not our trust in any thing that we do;

Sunday, and commenced their season of penitence two days before Ash-Wednesday, at Quinquagesima; while a fourth, perhaps the largest, limited Lent to thirty-six days, beginning it on Quadragesima Sunday.[1]

When these various modes of keeping Lent had been all superseded under the reforming hand of St. Gregory the Great by our present custom, the Church still retained the penitential tone of the services for these three Sundays, and they thus form a link between the joyous seasons of Christmas and Epiphany, and the deeply sorrowful one which begins with Ash-Wednesday and reaches its climax in the Holy Week. Although some customs which were retained with this view in the ancient Church of England have been dropped in the modern,—such as the omission of the Alleluia at the beginning of Mattins,—the Scriptures of the season still mark it as one that leads up to Lent.

The Gospels and Epistles for the three Sundays are clearly appointed with a reference to Christian self-discipline; and they seem to have been chosen with the well-known ancient classification of virtues in view, as if to shew the Christian application of the truths of heathen philosophy. Thus on Septuagesima the Epistle of the Christian strife for the mastery represents *Temperantia*, the Gospel of the labourers and the penny a day, *Justitia*. On Sexagesima *Fortitudo* is illustrated by St. Paul's account of his sufferings for Christ's sake, and *Honestas* by the parable of the Sower, some of Whose good seed falls on honest and good hearts. Quinquagesima illustrates by the Epistle the Christian complement of all natural virtue in Charity; the climax of which was reached in the submission of the Son of Man to that contumely and persecution which He predicts in the Gospel of the day.

[1] So it still is in the Ambrosian rite: and so it was in the Mozarabic until the time of Cardinal Ximenes.

Mercifully grant that by Thy power we may be defended against all adversity; through JESUS CHRIST our LORD. *Amen.*

THE EPISTLE. 2 Cor. xi. 19.

YE suffer fools gladly, seeing ye yourselves are wise. For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak: howbeit, whereinsoever any is bold, (I speak foolishly,) I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of CHRIST? (I speak as a fool,) I am more: in labours more abundant; in stripes above measure; in prisons more frequent; in deaths oft. Of the Jews five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep; in journeyings often; in perils of waters; in perils of robbers; in perils by mine own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren; in weariness and painfulness; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness; besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The GOD and FATHER of our LORD JESUS CHRIST, Which is blessed for evermore, knoweth that I lie not.

THE GOSPEL. S. Luke viii. 4.

WHEN much people were gathered together, and were come to Him out of every city, He spake by a parable: A sower went out to sow his seed; and as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns, and the thorns sprang up with it, and

SEXAGESIMA SUNDAY.

On all three of the Sundays before Lent, the Apostle St. Paul is set forth as an illustrious example of self-denial, zeal, and suffering for Christ's sake; and on Quinquagesima his noble words as to the valuelessness of all such discipline and zeal without love, set the true Christian seal upon asceticism in every degree. It is with reference, no doubt, to this application of his example, that an allusion was made to the great Apostle of the Gentiles in the Collect; but the manner in which it was made led to its expulsion altogether in 1549; and to the insertion of the more reliable expression of being defended by the power of God.

QUINQUAGESIMA SUNDAY.

The ancient Collect for this day had a special reference to the practice of Confession on the Tuesday following, which was hence called Shrove Tuesday. It was as follows: "Preces nostras, quæsumus, Domine, cle-

choked it. And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when He had said these things, he cried, He that hath ears to hear, let him hear. And His disciples asked Him, saying, What might this parable be? And He said, Unto you it is given to know the mysteries of the kingdom of GOD: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the Word of GOD. Those by the way-side are they that hear; then cometh the devil, and taketh away the Word out of their hearts, lest they should believe, and be saved. They on the rock are they, which, when they hear, receive the Word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which, in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience.

The Sunday called Quinquagesima,

OR THE NEXT SUNDAY BEFORE LENT.

THE COLLECT.

O LORD, Who hast taught us that all our doings without charity are nothing worth; Send Thy HOLY

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menter exaudi: atque a peccatorum vinculis absolutos ab omni nos adversitate custodi. Per Dominum nostrum." Our present very beautiful Collect was substituted in 1549; it is formed on the basis of the Epistle, and is evidently constructed also as a prayer for that Love without which the discipline of Lent would be unavailing.

At the end of the Gospel for Quinquagesima Sunday the following rubric is inserted in MS. in Cosin's Durham Prayer Book: "This Collect, Epistle, and Gospel shall serve only till the Wednesday following."

LENT.

A fast before Easter has been observed from the earliest Christian times; but the period of its duration varied in different countries and ages down to the seventh century. Of these variations Irenæus wrote in his Epistle to Victor, Bishop of Rome, about the close of the second century, when (speaking of the varying rules about Easter) he says, "For the difference of opinion is not about the day alone, but about the manner of fasting; for some think they are to fast one day, some two, some more: some measure their day as forty hours of the day and night." [Iren. in Euseb. v. 24.]

It is left uncertain, by the words of Irenæus, whether this universal primitive Lent of which he writes ever extended to forty days; and his words read differently in the several ancient texts of Eusebius. In some copies they are, as above, *οἱ δὲ τεσσαράκοντα ὥρας ἡμερινὰς καὶ νυκτερινὰς συμμετροῦντι τὴν ἡμέραν αὐτῶν*: but in others, and in Ruffinus, they read, "For some think they are to fast one day, some two, some more, some forty days; and they measure their day by the hours of the day and night." Tertullian, a few years later, speaks of the practice of the Church as believed with certainty to be founded on that passage of the Gospel in which those days were appointed for fasting, during which the Bridegroom was taken away. This has been thought by some to point to the period of forty days during which our Lord was going through His Temptation in the wilderness; but it is far more probable that it refers to the time during which His Soul was separated from His Body. Some few years later still, however, towards the middle of the third century, Origen speaks of forty days being consecrated to fasting before Easter. And at the Council of Nicæa this period was taken for granted, as if long in use.

But, however early the extension of the Lenten fast to forty days may have been, it is certain that they were reckoned in several

GHOST, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee: Grant this for Thine only SON JESUS CHRIST'S sake. *Amen.*

THE EPISTLE. 1 Cor. xiii. 1.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether

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different ways, though always immediately preceding Easter. By various Churches the forty days were distributed over periods of nine, eight, and seven weeks (that is, from Septuagesima, Sexagesima, or Quinquagesima to Easter), by the omission of Sundays, Thursdays, and Saturdays, of Sundays and Saturdays or of Sundays alone, from the number of fasting-days [see Notes on Septuagesima]; and it would appear that Lent was sometimes called by the three names now confined to the three Sundays preceding it as well as by the name of Quadragesima, or Τεσσαρακοστή. St. Gregory the Great introduced our present mode of observance, or sanctioned it with his authority, at the end of the sixth century; excluding Sundays from the number of fasting-days, and making the thirty-six days thus left of the forty-two immediately preceding Easter into an exact forty by beginning the Fast on the Wednesday before Quadragesima Sunday instead of on the Monday following it. This rule seems to have been very readily accepted in the Western Church; but the Eastern Lent [Μεγάλη Νηστεία] begins on the Monday after the day which we call Quinquagesima; and the rule of fasting is so strict, that although some slight relaxation of its rigour is allowed on Sundays and Saturdays, not even the former are wholly excluded from the number of fasting-days.

The primary object of the institution of a fast before Easter was doubtless that of perpetuating in the hearts of every generation of Christians the sorrow and mourning which the Apostles and Disciples felt during the time that the Bridegroom was taken away from them. This sorrow had, indeed, been turned into joy by the Resurrection, yet no Easter joys could ever erase from the mind of the Church the memory of those awful forty hours of blank and desolation which followed the last sufferings of her Lord; and she lives over year by year the time from the morning of Good Friday to the morning of Easter Day by a re-presentation of Christ evidently set forth, crucified among us [Gal. iii. 1]. This probably was the earliest idea of a fast before Easter. But it almost necessarily followed that sorrow concerning the death of Christ should be accompanied by sorrow concerning the cause of that Death; and hence the Lenten fast became a period of self-discipline; and was so, probably, from its first institution in Apostolic times. And, according to the literal habit which the early Church had of looking up to the pattern of her Divine Master, the forty days of His fasting in the wilderness while He was undergoing Temptation, became the gauge of the servants' Lent, deriving still more force as an example from the typical prophecy of it which was so evident in the case of Moses and Elijah.

St. Chrysostom speaks of great strictness in fasting on the part of many in his day, such as is still found in the Eastern Church. "There are those," he says, "who rival one another in fasting, and shew a marvellous emulation in it; some indeed who spend two whole days without food; and others who,

there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

THE GOSPEL. S. Luke xviii. 31.

THEN JESUS took unto Him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. For He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge Him, and put Him to death; and the third day He shall rise again. And they understood none of these things: and this saying was hid from them, neither knew

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rejecting from their tables not only the use of wine, and of oil, but of every dish, and taking only bread and water, persevere in this practice during the whole of Lent." He also speaks in another homily of men being purified, in the days of Lent, by prayer and almsdeeds, by fasting, watching, tears, and confession of sins, shewing that the severe Lents of later ages were only such as had been observed in the time of that great Father of the Church. The general mode of fasting seems to have been to abstain from food until after six o'clock in the afternoon, and even then not to partake of animal food or wine. Yet it may be doubted whether such a mode of life could have been continued day after day for six weeks by those whose duties called upon them for much physical exertion; and it is possible that we ought not to interpret so literally as this such allusions to the fasting of ordinary Christians as we meet with in early writings.

Lent was the principal time, in the early Church, for preparing the Catechumens for Baptism, and a large portion of St. Cyril's Catechetical Lectures were delivered at this season. There were also constant daily sermons at the services, as we see from expressions used by St. Chrysostom and other Fathers. Public shows were more or less strictly forbidden; and works of charity were engaged in by all who could undertake them. It was a time when sinners were called upon to do outward penance as a sign of inward penitence, that they might be received back to Communion at Easter. Lent was, in fact, a season of humiliation, abstinence from pleasure, fasting, prayer, penitence, and general depression of tone on account of sin; and was marked on every side with the sombre tokens of mourning.

From this short account of the Lenten fast of primitive days, we may go on to consider briefly what should be the mode of observing it in modern times, so that the ancient and unchanging principles of the Catholic Church may be applied to the ever-varying habits of the world which those principles are intended to leaven. The Church of England has not expressly defined any rule on the subject of fasting, but in the Homilies on the subject has urged the example of the early Church as if intending it to be followed with a considerable amount of strictness. The work that is set before most persons, in the Providence of God, at the present day, makes it quite impossible, however, for those who have to do it to fast every day for six weeks until evening, or even to take one meal only in the day. And the ordinary mode of living is so restrained among religious persons, that such a custom would soon reduce them to an invalid condition, in which they could not do their duty properly in the station of life to which God has called them, whether in the world or in the sanctuary. And although it may seem, at first, that men ought to be able to fast in the nineteenth century as strictly as they did in the sixteenth, the twelfth, or the third, yet it should be remembered that the continuous labour of life was unknown to the great majority of persons in ancient days, as it is at the present time in the Eastern Church and in Southern Europe; and that the quantity and quality of the food which now forms a full meal is only equivalent to what would have been an extremely spare one until

they the things which were spoken. And it came to pass, that as He was come nigh unto Jericho, a certain blind man sat by the way-side begging: and hearing the multitude pass by, he asked what it meant. And they told him, that JESUS of Nazareth passeth by. And he cried, saying, JESUS, Thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto Him: and when he was come near, He asked him, saying, What wilt thou that I should do unto thee? And he said, LORD, that I may receive my sight. And JESUS said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying GOD: and all the people, when they saw it, gave praise unto GOD.

THE FIRST DAY OF LENT, COMMONLY CALLED

Ash-Wednesday.

THE COLLECT.

ALMIGHTY and everlasting GOD, Who hatest nothing that Thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of Thee, the

comparatively modern days. The problem which the modern Christian has to solve, then, in this matter, is that of so reconciling the duty of fasting in Lent and at other times ordered by the Church, with the duty of properly accomplishing the work which God has set him to do, that he may fulfil both duties as a faithful servant of God.

It is impossible to lay down any general law as to the amount of abstinence from food which is thus compatible with modern duties: nor can any one, except a person possessed of much physiological acumen, determine what is to be the rule for another. But the general rules may be laid down, [1] that it is possible for all to diminish in some degree the quantity of their food on fasting days without harm resulting; [2] that many can safely abstain altogether from animal food for some days in the week; [3] that food should be taken on fasting-days as a necessity, and its quality so regulated that it shall not be a luxury; [4] that all can deny themselves delicacies on fast-days which may be very properly used at other times.

In the First Homily on Fasting the objects of this discipline of the body are well stated thus: [1] "To chastise the flesh that it be not too wanton, but tamed and brought in subjection to the spirit." [2] "That the spirit may be more fervent and earnest in prayer." [3] "That our fast be a testimony and witness with us before God, of our humble submission to His high Majesty."

Finally, it may be remarked, that as the changed habits of life have diminished our capacity for abstaining from food for long periods, so they have increased our opportunities of sacrificing our pleasures by abstinence from luxuries. Theatres, balls, private parties, novel-reading, mere ornamental pursuits, unnecessary delicacies, sumptuous costume,—these are things which may well be selected as the subjects of our abstinence, if, in Lent, or in our general life, we desire to adopt a stricter Christian habit than is commonly necessary. From time so saved, many an hour can be gained in which to attend the Divine Service of the Church day by day, to use extra private devotions, and to engage in works of charity.

§ *Ash-Wednesday.*

The ancient ecclesiastical name given to the first day of Lent is *Caput Jejunii*, and the popular name of Ash-Wednesday has been acquired by it from the custom of blessing ashes made from the palms distributed on the Palm Sunday of the preceding year, and signing the cross with them on the heads of those who knelt before the officiating minister for the purpose, while he said,

GOD of all mercy, perfect remission and forgiveness; through JESUS CHRIST our LORD. *Amen.*

¶ This Collect is to be read every day in Lent after the Collect appointed for the Day.

FOR THE EPISTLE. Joel ii. 12.

TURN ye even to Me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the LORD your GOD: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil. Who knoweth if He will return, and repent, and leave a blessing behind Him, even a meat-offering and a drink-offering unto the LORD your GOD? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare Thy people, O LORD, and give not Thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

THE GOSPEL. S. Matth. vi. 16.

WHEN ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy FATHER which is in secret; and thy FATHER, which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.

"Remember, man, that thou art dust, and unto dust shalt thou return." The Commination Service is an adaptation of this rite, as is further shewn in the notes to that Office.

The Penitential Psalms are all used in the services of Ash-Wednesday, as they have been time immemorial, the 6th, 32nd, and 38th, at Mattins, the 51st at the Commination, the 102nd, 130th, and 143rd at Evensong. The Collect is partly a translation of one used at the Benediction of the Ashes, and partly a composition of 1549 on the basis of other Collects of the Day. The Epistle and Gospel are those of the ancient Lectionary of St. Jerome. In the Durham Book a rubric is inserted ordering that the Collect, Epistle, and Gospel of this day "are to serve until the Sunday following."

THE FIRST SUNDAY IN LENT.

Although the Sundays in Lent are not to be observed as fast-days, the devotional tone given to them is carefully assimilated to that of the season; and a constant memorial of it is kept up by the use of the Ash-Wednesday Collect after that of the week on Sundays as well as week-days. The ancient Use contained Collects for Mondays, Wednesdays, and Fridays in Lent.

The Collect for this Sunday has not been traced to any ancient source, but as it con-

The First Sunday in Lent.

THE COLLECT.

O LORD, Who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey Thy godly motions in righteousness, and true holiness, to Thy honour and glory, Who livest and reignest with the FATHER and the HOLY GHOST, one GOD, world without end. *Amen.*

THE EPISTLE. 2 Cor. vi. 1.

WE then, as workers together with Him, beseech you also, that ye receive not the grace of GOD in vain; (for He saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation;) giving no offence in any thing, that the ministry be not blamed; but in all things approving ourselves as the ministers of GOD, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the HOLY GHOST, by love unfeigned, by the word of truth, by the power of GOD, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

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tains the first allusion to fasting, it may possibly come down from that distant time when Lent began on this day or the day following, instead of on Ash-Wednesday. In the ancient Use the Collect for this Sunday was, "O God, Who dost cleanse Thy Church by the yearly observance of Lent; grant unto Thy family that what it strives to obtain from Thee by abstinence, the same it may perform in good works, through our Lord Jesus Christ."

The Gospel of the day sets forth the Lord Jesus perfecting His sympathy with our nature by undergoing temptation: and the first words of the Epistle point to the efficacious power of that temptation for the rescue from the Tempter of all who are tempted. Our Blessed Lord, as the Originator of a new spiritual nature which was to take the place of that lost by Adam, went through a similar trial to that of Adam; and that He might have perfect sympathy also with us who are open to the assaults of the Evil One, "He was tempted like as we are." This representative character of Christ's Temptation is observable in the three forms which it took. [1] "Command these stones that they be made bread," was a parallel to that temptation of the senses which was laid before our first parents when they were invited to eat of the tree whose fruit had been forbidden by God. And in this primary temptation of sense all others are represented. But He Who fed five thousand by a miracle after one day's fasting, will not work a miracle to feed Himself after a fast of forty days: nor will He rise above the proper level of His human nature in His struggle with the enemy, because His time is not yet come. [2] "If Thou be the Son of God, cast Thyself down," was a temptation to make a premature and unnecessary display of His Divine Power, similar to the intellectual temptation set before our first parents, "Ye shall be as Gods." The substance of it was, Can God do this? The answer was, "Thou shalt not tempt the Lord thy God."[1] [3] The first Adam was tempted to covet the gift of a Divine Intelligence, "Ye shall be as Gods, knowing good and evil," and though God had given him sovereignty over the world in His own way,

[1] It is observable that Simon Magus, who pretended to be divine, met his death in an attempt to display his power in this very manner.

THE GOSPEL. S. Matth. iv. 1.

THEN was JESUS led up of the SPIRIT into the wilderness, to be tempted of the devil. And when He had fasted forty days and forty nights, He was afterward anhungred. And when the tempter came to Him, he said, If Thou be the SON of GOD, command that these stones be made bread. But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of GOD. Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, and saith unto Him, If Thou be the SON of GOD, cast Thyself down; for it is written, He shall give His angels charge concerning Thee, and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone. JESUS said unto him, It is written again, Thou shalt not tempt the LORD thy GOD. Again, the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me. Then saith JESUS unto him, Get thee hence, Satan; for it is written, Thou shalt worship the LORD thy GOD, and Him only shalt thou serve. Then the devil leaveth Him, and behold, angels came and ministered unto Him.

The Second Sunday in Lent.

THE COLLECT.

ALMIGHTY GOD, Who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we

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by a delegated authority, to seek it in another way, by the possession of Omniscience. So the third and strongest temptation offered to Him Who came to draw all men unto Him by His lifting up, was contained in the offer—doubtless one that could have been, in its way, realized—"All these things will I give Thee."

These three forms of temptation are comprehensive types of all that the Tempter has to offer,—sensual temptations, the seductions of vanity and pride, and the desire to go beyond God's will. Thus the ancient formulary, which includes all sin under the three heads, "the world, the flesh, and the Devil," is strictly in keeping with the view of sin which is given to us in the Fall of the first, and the Victory of the Second Adam: and as we acknowledge ourselves to be sinners through our origin from the one, so we may see the full force of the prayer to the other, "By Thy Temptation, good Lord, deliver us," and seek spiritual strength in all times of spiritual danger by becoming "fellow-workers with Him" through the grace of God.

The week which begins with the first Sunday in Lent is one of the Ember weeks, the following Sunday being the canonical day for Ordinations.

THE SECOND SUNDAY IN LENT.

Our Lord's triumph in His own Person over Satan is followed up on this Sunday by a narrative of one of those cases in which He exhibited the same power for the good of others. "Grievously vexed with a devil" is a phrase which seems to point to an utter subjugation of the poor victim so afflicted to the power of the Evil One; and in that subjugation physical and mental evil were doubtless combined. He Who, having been tempted, was now able to succour them that are tempted, manifested that ability on this occasion by the effect of His will alone, so that without the use of any apparent means or any visible act, He caused the Evil One to give up his power over the afflicted, and in answer to the urgent prayer of the mother, "her daughter was made whole from that very hour." There is, doubtless, a connexion between the fact told in the Gospel and the

may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through JESUS CHRIST our LORD. *Amen.*

THE EPISTLE. 1 Thess. iv. 1.

WE beseech you, brethren, and exhort you by the LORD JESUS, that as ye have received of us how ye ought to walk, and to please GOD, so ye would abound more and more. For ye know what commandments we gave you by the LORD JESUS. For this is the will of GOD, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not GOD; that no man go beyond and defraud his brother in any matter; because that the LORD is the avenger of all such, as we also have forewarned you, and testified. For GOD hath not called us unto uncleanness, but unto holiness. He therefore that despiseth despiseth not man, but GOD, Who hath also given unto us His HOLY SPIRIT.

THE GOSPEL. S. Matth. xv. 21.

JESUS went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto Him, saying, Have mercy on me, O LORD, Thou SON of David; my daughter is grievously vexed with a devil. But He answered her not a word. And His disciples came and besought Him saying, Send her away; for she crieth after us. But He answered and said, I am

exhortation of the Epistle, the epithet designating the evil spirits who possessed their victims, and that by which St. Paul designates impurity, being the same; and several pieces of evidence pointing to extreme impurity of life as one result of possession. The Collect is moulded in the same lines of thought, acknowledging the power of the Tempter to assault the soul by evil thoughts, and our own inability to prevail against such assaults without the aid of Him by Whom the Tempter was, and is, overcome. The note of the day and week, therefore, so far as Lent looks to discipline, is a call to the subjugation of the sensual part of our nature by earnest prayer for a participation in the power of Him Who was tempted, and yet came out of His temptation without sin, that He might succour others in His strength.

THE THIRD SUNDAY IN LENT.

The dangerous sympathy which exists between human nature and evil is set forth on this Sunday with fearful intensity of expression. Our Lord had cast out another of those evil spirits which were permitted in His time to exercise their utmost power over men, that His glory might be shewn in overcoming them; and some of those who witnessed the occurrence, finding no other way of explaining it, attributed it to "Beelzebub, the prince of the devils." This foolish and wicked way of accounting for the marvel our Lord met by two arguments: [1] Satan would not act against himself; [2] If Satan cast out Satan, then "the children" of the Jews, *i.e.* the Apostles, to whom "the very devils were subject" through Christ's name, could only have cast them out by the same evil power. In the parallel passage, Matt. xi. 31, He also goes on to shew how this wicked accusation was in danger of becoming the unpardonable sin; the Jews, in reality, calling the saving work of the Holy Spirit a "soul-destroying" work, that of the Destroyer of souls. Then the Lord declared that it is He alone Who can cast out Satan; He being stronger than the strong Evil One. From His words we may deduce the truth that all driving out of the Evil One is the work of Christ, as all sin is ultimately the work of the Enemy. He is the Stronger

not sent, but unto the lost sheep of the house of Israel. Then came she and worshipped Him, saying, LORD, help me. But He answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their masters' table. Then JESUS answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The Third Sunday in Lent.

THE COLLECT.

WE beseech Thee, Almighty GOD, look upon the hearty desires of Thy humble servants, and stretch forth the right hand of Thy Majesty, to be our defence against all our enemies; through JESUS CHRIST our LORD. *Amen.*

THE EPISTLE. Ephes. v. 1.

BE ye therefore followers of GOD, as dear children; and walk in love, as CHRIST also hath loved us, and hath given Himself for us, an offering and a sacrifice to GOD for a sweet-smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints; neither filthiness, nor foolish-talking, nor jesting, which are not convenient; but rather giving of thanks: for this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of CHRIST, and of GOD. Let no man deceive you with vain words: for because of these things cometh the wrath of GOD upon the children of disobedience. Be not ye therefore partakers with them: for ye were sometimes darkness, but now are ye light in the LORD: walk as children of light; (for the fruit of the SPIRIT is in all goodness, and righteousness, and truth;) proving what is acceptable unto the LORD. And have no fellowship with the unfruitful works of darkness, but rather reprove them: for it is a shame even to speak of those things which are done of them in

than the strong who drives evil from our nature, by purifying that nature in His own holy and immaculate Person; from each individual by the work of the same Person through the grace given in sacraments: and His power extends over every form of Satan's power, physical or mental infirmity, or spiritual disease. This personal power of Christ is illustrated by the words of St. Paul, "O wretched man that I am," through this power of Satan over me, "Who shall deliver me?" . . . . "I thank God, through Jesus Christ our Lord."

After this comes that awful truth respecting re-possession which illustrates so fearfully the abiding sympathy of our nature with evil, and the intensification of Satan's power through every unresisted submission to the influence of it. This was spoken first of the generation of Jews among whom our Lord had come, and has its application to later times in the falling away of churches into heresy and worldliness. Satan was driven out from every position which he had taken up as soon as Christ appeared for the purpose of opposing him. But the sympathies of the nation were towards evil, and after their rejection of Christ and His Apostles their spiritual condition became far worse than it was even in our Lord's time when He called them a generation of vipers. The vanquished strong man returned, and

secret. But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and CHRIST shall give thee light.

THE GOSPEL. S. Luke xi. 14.

JESUS was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And others, tempting Him, sought of Him a sign from heaven. But He, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say, that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of GOD cast out devils, no doubt the kingdom of GOD is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with Me is against Me: and he that gathereth not with Me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there; and the last state of that man is worse than the first. And it came to pass, as He spake these things, a certain woman of the company lift up her voice, and said unto Him, Blessed is the womb that bare Thee, and the paps which Thou hast sucked. But He said, Yea rather, blessed are they that hear the Word of GOD, and keep it.

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the horrors of sin among the Jews between our Lord's Ascension and the final destruction of Jerusalem,—the hardness of heart, the blindness, the cruelty, were never exceeded. It is probable that the sway of Mahometanism in the East and in India is a return of the "strong man armed," with "seven others more wicked than himself," to nations among whom the Church had been received as a cleansing and garnishing power for a time, but was afterwards rejected when the new unbelief aroused old sympathies with evil.

The application of the same truth to individuals is obvious. The sense of Satan's power was so strong in the early Church as to lead it to make exorcism an invariable preliminary of baptism. Every act of penitence is a kind of exorcism, and every Absolution is the conquest of Satan by Christ. But unless the swept and garnished soul is preoccupied with good, evil will return to it. In all Lenten discipline, therefore, the occupation of the soul by the sevenfold gifts of the Spirit is the true bar to the entrance of the seven evil spirits, and works of mercy will guard against the dangers and deadly sins to which inactive devotion makes it liable.

The Fourth Sunday in Lent.

THE COLLECT.

GRANT, we beseech Thee, Almighty GOD, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of Thy grace may mercifully be relieved; through our LORD and SAVIOUR JESUS CHRIST. *Amen.*

THE EPISTLE. Gal. iv. 21.

TELL me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free; which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit; even so it is now. Nevertheless, what saith the Scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

MID-LENT, OR REFRESHMENT SUNDAY.

This day has been called *Dominica Refectionis* from a very ancient period, no doubt from the Gospel in which our Lord is set forth as feeding the five thousand by a miracle in the wilderness. It has at some times been observed as a day of greater festivity than was permitted on any other Sunday in Lent; and the Mi-Carême of the French Church still gives an illustration of this usage. In Rome also, the "Golden Rose" is blessed on this day, and presented by the Pope to some distinguished person who is considered to have done good service to the Church in the past year: and the ceremony is accompanied by festive observances which make Mid-Lent Sunday conspicuously different from the others of the season. The "comfort" of the Collect, the "free Jerusalem" springing out of the bondage of Sinai of the Epistle, and the Feast in the midst of the wilderness, all point the same way.

The miracle which gives point to this Sunday exhibits our Lord as refreshing men literally by the operation of His Providence, and mystically as their spiritual Refresher.

[1] From the literal point of view the miracle was stupendous, and well calculated to shew that the Providence of Him "by Whom all things were made" is able to take care of those whom He loves. Cornelius à Lapide, calculating from the Roman price of a loaf weighing from 8 to 10 ounces, concludes that the 200 pence named would have purchased 2000 such loaves. The average price of bread in England is $1\frac{3}{4}d.$ a pound, at which rate the same money would purchase about 914 pounds, a quantity not very far from this estimate. This weight of bread distributed among 5000 persons only would give not quite three ounces to each, about as much as is ordinarily eaten as an accompaniment to other food at dinner. But St. Matthew [xiv. 21] says that there were "women and children," besides "about five thousand men," and if these are reckoned at only 5000 more, the quantity of bread provided for each by the 200 pence would have been only $1\frac{1}{2}$ ounce, literally "a little" as stated by Philip, and quite insufficient for satisfying a hungry person. But the actual quantity of bread present was much less than two hundred pennyworth, being only such a quantity as a *lad* could carry, five barley

THE GOSPEL. S. John vi. 1.

JESUS went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed Him, because they saw His miracles which He did on them that were diseased. And JESUS went up into a mountain, and there He sat with His disciples. And the Passover, a feast of the Jews, was nigh. When JESUS then lift up His eyes, and saw a great company come unto Him, He saith unto Philip, Whence shall we buy bread, that these may eat? (And this He said to prove him; for He Himself knew what He would do.) Philip answered Him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto Him, There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many? And JESUS said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And JESUS took the loaves, and when He had given thanks He distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, He said unto His disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that JESUS did, said, This is of a truth that Prophet that should come into the world.

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loaves (perhaps ten or twelve pounds in weight altogether), and in that case enough to give a piece of bread of *eight or ten grains weight* to each person. When Elisha's servitor said of "twenty loaves of barley and full ears of corn in the husk thereof," "What, should I set this before an hundred men?" it is no wonder that the servitor of Christ should say of the five barley-loaves, "But what are these among so many," as ten thousand men, women, and children? Yet in the course of subdivision this small quantity of bread increased so as to be sufficient for a full meal; the persons so satisfied being evidently in a fasting, and therefore hungry condition. For such a full meal sixteen ounces of bread is not much, but 10,000 pounds of bread amounts to four and a half tons weight, a vast quantity, apparently a thousandfold exceeding that from which it originated. Such a calculation magnifies the miracle in appearance, yet it would have been as much an act of Divine power to have increased the bread twofold as a thousandfold; and acts of Divine power equally stupendous are daily being wrought around us by the loving-kindness of our Creator.

[2] The mystical meaning of the miracle is shewn by the course of the several acts recorded in the eleventh verse of the Gospel; and they are plainly of an Eucharistic character.

α] The loaves are placed in the hands of Jesus, as an oblation is offered to God of the Bread and Wine.

β] Jesus gave thanks [εὐχαριστήσας, cf. Luke xxii. 19] before distributing them to the disciples, this eucharistization of the loaves endowing them with capacities which they did not previously possess.

γ] He distributes to His ministers as to persons receiving gifts from Him for the benefit of others.

δ] And by the intervention of these ministers, not by direct communication between Jesus and the multitude, the latter receive the eucharistized bread by which they are satisfied.

Thus the mighty work of Christ in the midst of the wilderness is set before His Church in the midst of Lent as a sure token

The Fifth Sunday in Lent.

THE COLLECT.

WE beseech Thee, Almighty GOD, mercifully to look upon Thy people; that by Thy great goodness they may be governed and preserved evermore, both in body and soul; through JESUS CHRIST our LORD. *Amen.*

THE EPISTLE. Hebr. ix. 11.

CHRIST being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building; neither by the blood of goats and calves; but by His own blood He entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of CHRIST, Who, through the eternal SPIRIT, offered Himself without spot to GOD, purge your conscience from dead works to serve the living GOD? And for this cause He is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

THE GOSPEL. S. John viii. 46.

JESUS said, Which of you convinceth Me of sin? and if I say the truth, why do ye not believe Me? He that is of GOD heareth GOD'S words; ye therefore hear them not, because ye are not of GOD. Then answered the Jews, and said unto Him, Say we not well, that Thou art a Samaritan, and hast a devil? Jesus an-

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that the earth is the Lord's and the fulness thereof; and that both fasting and abundance are at His command. But still more as an earnest of that Divine gift the "Bread from Heaven," which He distributes to His people in the wilderness of this world, by the hands of ministers, for their spiritual refreshment and strength.

PASSION SUNDAY.

The name of Passion Sunday has been given to the second Sunday before Good Friday from time immemorial, because on that day the Lord began to make open predictions of His coming sufferings. The Epistle refers to our Lord's Passion; the Gospel narrates the beginning of it in that fearful rejection of Him by the Jews; and the first Lessons at Mattins and Evensong are clearly prophetic of the redemption wrought by the sufferings of Christ. When the last attempt was made to alter the Prayer Book in 1688, it was proposed to substitute a Collect more in character with the day, which is as follows:—"O Almighty God, Who hast sent Thy Son Jesus Christ to be an High Priest of good things to come, and by His own Blood to enter in once into the holy place, having obtained eternal redemption for us; mercifully look upon Thy people, that by the same Blood of our Saviour, Who through the eternal Spirit offered Himself without spot unto Thee, our consciences may be purged from dead works, to serve Thee, the living God, that we may receive the promise of eternal inheritance, through Jesus Christ our Lord."

As the Divine Power of Christ was illustrated on the preceding Sunday by the miracle of the loaves and fishes, so on this day His Divine Nature is set forth in a conspicuous manner by the juxtaposition of the Gospel in which He used the words, "Before Abraham was, I am," with the first Lesson, in which God is heard saying to Moses, "I AM THAT I AM: . . . . thus shalt thou say unto the children of Israel, I AM hath sent me unto you." The conduct of the Jews shews that they recognised in our Lord's words an assumption of the incommunicable Name, and in that assumption a proclamation that He is God. This

swered, I have not a devil; but I honour My FATHER, and ye do dishonour Me. And I seek not Mine own glory; there is One that seeketh and judgeth. Verily, verily, I say unto you, If a man keep My saying, he shall never see death. Then said the Jews unto Him, Now we know that Thou hast a devil: Abraham is dead, and the prophets; and Thou sayest, If a man keep My saying, he shall never taste of death. Art Thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest Thou Thyself? JESUS answered, If I honour Myself, My honour is nothing; it is My FATHER that honoureth Me, of Whom ye say, that He is your GOD: yet ye have not known Him; but I know Him: and if I should say, I know Him not, I shall be a liar like unto you; but I know Him, and keep His saying. Your father Abraham rejoiced to see My day, and he saw it, and was glad. Then said the Jews unto Him, Thou art not yet fifty years old, and hast Thou seen Abraham? JESUS said unto them, Verily, verily, I say unto you, before Abraham was, I am. Then took they up stones to cast at Him: but JESUS hid Himself, and went out of the temple.

The Sunday next before Easter.

THE COLLECT.

ALMIGHTY and everlasting GOD, Who, of Thy tender love towards mankind, hast sent Thy SON, our SAVIOUR JESUS CHRIST, to take upon Him our flesh, and to suffer death upon the cross, that all mankind should follow the example of His great humility; Mercifully grant, that

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open and unlimited proclamation of His Divine Nature comes in on Passion Sunday, as the several manifestations of the glory of Christ come in before Christmas, that through the humiliation of the Cross, as through that of the manger, we may behold the eternal Son of God: and see rays of Divinity shed from His crucified Body.

PALM SUNDAY.

The last week of Lent has ever been observed by Christians as a time of special solemnity; and from the awfully important events which occurred in the last week of our Lord's life, which it represents to us, it has been called, from primitive times, the Great Week and the Holy Week. During this period there was, as early as the days of St. Chrysostom, a general cessation of business among the Christian part of the people: fasting was observed with greater strictness than in the other weeks of Lent, and special acts of mercy and charity were engaged in by all, the Emperors (when they had become Christian) setting an official example by ceremonies of which our Royal Maundy is a relic.

The first day of the Holy Week is called Indulgence Sunday in the Lectionary of St. Jerome, and in many other later writers. This name has been explained by a custom of the Christian Emperors, who used to set prisoners free and close all courts of law during Holy Week. But it seems to have been in use before this practice originated, which was not earlier than the end of the fourth century. It has also been supposed to be connected with the reconciliation of penitents. In the Sacramentary of St. Gregory there is the phrase, "Per Quem nobis indulgentia largitur," in the proper preface for this day, and "ut indulgentiam percipere mereamur," in the Collect for Tuesday: from which it may be inferred that the name Indulgence Sunday (and Indulgence Week) originally pointed to our Lord's work of redemption, and His great love in going forward willingly on this day to meet His sufferings. The day is also called Hosanna Sunday in some parts of Europe and the East.

But a far more common name is that by

we may both follow the example of His patience, and also be made partakers of His resurrection; through the same JESUS CHRIST our LORD. *Amen.*

THE EPISTLE. Philip. ii. 5.

LET this mind be in you, which was also in CHRIST JESUS: Who, being in the form of GOD, thought it not robbery to be equal with GOD; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore GOD also hath highly exalted Him, and given Him a Name which is above every name; that at the Name of JESUS every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that JESUS CHRIST is LORD, to the glory of GOD the FATHER.

THE GOSPEL. S. Matth. xxvii. 1.

WHEN the morning was come, all the chief priests and elders of the people took counsel against JESUS, to put Him to death. And when they had bound Him, they led Him away, and delivered Him to Pontius Pilate the governor. Then Judas who had betrayed Him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. (Then

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which it is familiarly known to us, that of Palm Sunday. It is called *Dominica in ramis palmarum* in the Sacramentary of St. Gregory, and *Dominica in ramis olivarum* in that of St. Ambrose, and in the former there is a plain reference to the ceremony of branch-bearing as one then in use, as well as to the act of the Jews which originally gave the name to the Sunday. The words are in the Benediction of the people: "May Almighty God grant unto you, that as ye present yourselves before Him with branches of palms and of other trees, so after your departure from this life ye may attain to appear before Him with the fruit of good works and the palm of victory." In the Ambrosian rite it is not so clear that the ceremony was then in use; but St. Chrysostom mentions the shaking of the palm-branches [*σείειν τὰ βάΐα*] as one of the customs of the day in one of his sermons for the Great Week.

In the ancient English Church the Benediction of the Palms took place before the beginning of the Holy Communion. First an Acolyte read Exod. xv. 27—xvi. 10, the narrative of Israel's encamping by the twelve wells and threescore and ten palm-trees of Elim. Then a Deacon read John xii. 12—19, the account of our Lord's triumphal entry. After this the palm, yew or willow branches being laid upon the Altar, the Priest (vested in a red silk cope) pronounced an exorcism and a blessing over them, which were followed by four Collects. A procession then passed round the Church, singing Anthems, and distributing the branches; after which began the celebration of the Holy Eucharist. The custom is still represented in some places by decking the church

was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of Him that was valued, Whom they of the children of Israel did value, and gave them for the potter's field, as the LORD appointed me.) And JESUS stood before the governor; and the governor asked Him, saying, Art Thou the King of the Jews? And JESUS said unto him, Thou sayest. And when He was accused of the chief priests and elders, He answered nothing. Then saith Pilate unto Him, Hearest Thou not how many things they witness against Thee? And He answered him to never a word, insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or JESUS which is called CHRIST? For he knew that for envy they had delivered Him. When he was set down on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that just Man: for I have suffered many things this day in a dream because of Him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy JESUS. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with JESUS, which is called CHRIST? They all say unto him, Let Him be crucified. And the governor said, Why, what evil hath He done? But they cried out the more, saying, Let Him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood

with willow-branches on Palm Sunday; and almost everywhere by the country people bearing them in their hands as they walk out in the afternoon.

On this day the Church has always begun to set before God and men the Gospel account of the Passion of our Lord. In the Lectionary of St. Jerome, and in the ancient Missals of the Church of England, St. Matthew's narrative, or "The Passion according to St. Matthew," was fixed for the Gospel on Palm Sunday, that of St. Mark on Tuesday, that of St. Luke on Wednesday, and that of St. John on Good Friday.[1]

Until 1661 the 26th and 27th chapters of St. Matthew were still read for the Gospel on Palm Sunday, and the 18th and 19th of St. John on Good Friday; but a marginal note in Sancroft's writing is appended to both these days in the Durham Book, directing the first chapter to be left out in each case, because it is appointed to be read in the Second Lesson.

The distinguishing characteristic of this day in the last week of our Lord's life is not represented in any of the Scriptures for the day, which are altogether occupied with

[1] The Passion was said in a very remarkable manner, and is printed accordingly in the Salisbury Missal. Instead of the whole being said by the Gospeller, it was apportioned among three persons, apparently choir men. Those words which were spoken by the Jews or the disciples had the letter "*a*" prefixed, and were directed to be sung or said [cantari aut pronuntiari] by an *alto* voice; the words of our Lord were marked "*b*," and to be sung by a *bass* voice; those of the Evangelist "*m*," to be sung by a *tenor* [media]. This singular custom was observed in reading the Passion from each of the four Evangelists; and is still kept up abroad.

of this just Person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged JESUS he delivered Him to be crucified. Then the soldiers of the governor took JESUS into the common hall, and gathered unto Him the whole band of soldiers. And they stripped Him, and put on Him a scarlet robe. And when they had platted a crown of thorns they put it upon His head, and a reed in His right hand: and they bowed the knee before Him, and mocked Him, saying, Hail, King of the Jews. And they spit upon Him, and took the reed, and smote Him on the head. And after that they had mocked Him they took the robe off from Him, and put His own raiment on Him, and led Him away to crucify Him. And as they came out they found a man of Cyrene, Simon by name; him they compelled to bear His cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave Him vinegar to drink mingled with gall: and when He had tasted thereof, He would not drink. And they crucified Him, and parted His garments, casting lots: that it might be fulfilled, which was spoken by the prophet, They parted My garments among them, and upon My vesture did they cast lots. And sitting down they watched Him there; and set up over His head His accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with Him; one on the right hand, and another on the left. And they that passed by reviled Him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save Thyself: if Thou be the SON of GOD, come down from the cross. Likewise also the chief priests mocking Him, with the scribes and elders, said, He saved others, Himself He cannot save: if He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in GOD; let Him deliver Him now, if He will have Him: for He said, I am the SON of GOD. The thieves also, which were crucified with Him, cast the same in His teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour JESUS cried

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our Lord's Passion. This arises from the change made in 1549, when the service for the Benediction of the Palms was set aside (in which this characteristic of the day was fully commemorated), and only the Ancient Mass of the day (which was commemorative of the Passion) retained. This oversight is to be regretted, as there is clearly a connection between the usage of palm-bearing and the Divine ritual, both of Sinai and the New Jerusalem. One of God's commands to the Jews was, "Ye shall take you on the first day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees and willows of the brook; and ye shall rejoice before the Lord your God seven days" [Lev.

with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, My GOD, My GOD, why hast Thou forsaken Me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a spunge, and filled it with vinegar, and put it on a reed, and gave Him to drink. The rest said, Let be, let us see whether Elias will come to save Him. JESUS, when He had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching JESUS, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the SON of GOD.

Monday before Easter.

FOR THE EPISTLE. Isai. lxiii. 1.

WHO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, travelling in the greatness of His strength? I that speak in righteousness, mighty to save. Wherefore art Thou red in Thine apparel, and Thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone, and of the people there was none with Me: for I will tread them in Mine anger, and trample them in My fury, and their blood shall be sprinkled upon My garments, and I will stain all My raiment. For the day of vengeance is in Mine heart, and the year of My redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore Mine own arm brought salvation unto Me, and My fury it upheld Me. And I will tread down the people in Mine anger, and make them drunk in My fury, and I will bring down their strength to the earth. I will mention the loving-kindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness towards the house of Israel, which He hath bestowed on them, according to His mercies, and according to the multitude of His loving-

xxiv. 40]. And in the Revelation St. John writes, "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms were in their hands" [Rev. vii. 9]: the token of victory through suffering.

MONDAY IN HOLY WEEK.

The distinctive memorial of this day is the act of our Blessed Lord in destroying the barren fig-tree. Having left Jerusalem in the evening of Palm Sunday and retired to Bethany, He returned to the city in the morning, and on His way He was hungry;

kindnesses. For He said, Surely they are My people, children that will not lie: so He was their Saviour. In all their affliction He was afflicted, and the angel of His presence saved them: in His love, and in His pity, He redeemed them, and He bare them, and carried them all the days of old. But they rebelled, and vexed His HOLY SPIRIT; therefore He was turned to be their enemy, and He fought against them. Then He remembered the days of old, Moses and His people, saying, Where is He that brought them up out of the sea with the shepherd of His flock? where is He that put His HOLY SPIRIT within him? that led them by the right hand of Moses, with His glorious arm dividing the water before them, to make Himself an everlasting Name? that led them through the deep as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the SPIRIT of the LORD caused Him to rest: so didst Thou lead Thy people, to make Thyself a glorious Name. Look down from heaven, and behold from the habitation of Thy holiness, and of Thy glory: where is Thy zeal, and Thy strength, the sounding of Thy bowels, and of Thy mercies towards me? Are they restrained? Doubtless Thou art our FATHER, though Abraham be ignorant of us, and Israel acknowledge us not: Thou, O LORD, art our FATHER, our Redeemer, Thy Name is from everlasting. O LORD, why hast Thou made us to err from Thy ways? and hardened our heart from Thy fear? Return for Thy servants' sake, the tribes of Thine inheritance. The people of Thy holiness have possessed it but a little while: our adversaries have trodden down Thy sanctuary. We are Thine: Thou never barest rule over them; they were not called by Thy Name.

THE GOSPEL. S. Mark xiv. 1.

AFTER two days was the feast of the Passover, and of unleavened bread: and the chief priests and the scribes sought how they might take Him by craft, and put Him to death. But they said, Not on the feast-day, lest there be an uproar of the people. And being in Bethany, in the house of Simon the leper, as He sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious; and she brake the box, and poured it on His head.

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and seeing a fig-tree afar off having leaves, He came if haply He might find anything thereon; and when He came to it He found nothing but leaves; for the time of figs was not yet. And Jesus answered and said unto it, "No man eat fruit of thee hereafter for ever" [Mark xi. 14]. From thence He went to the Temple, and cleansed it from the presence of those who carried their merchandise into the very house of God. Both actions are compared by ritualist commentators to that separation of the firmament from the subjacent waters out of which the earth was to spring, and which took place on the second day of the week of the creation. As the Almighty Creator separated the waters

And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? for it might have been sold for more than three hundred pence, and have been given to the poor: and they murmured against her. And JESUS said, Let her alone; why trouble ye her? she hath wrought a good work on Me: for ye have the poor with you always, and whensoever ye will ye may do them good; but Me ye have not always. She hath done what she could; she is come aforehand to anoint My body to the burying. Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests to betray Him unto them. And when they heard it they were glad, and promised to give him money. And he sought how he might conveniently betray Him. And the first day of unleavened bread, when they killed the passover, His disciples said unto Him, Where wilt Thou that we go and prepare, that Thou mayest eat the passover? And He sendeth forth two of His disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water; follow him: And wheresoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with My disciples? And he will shew you a large upper-room furnished, and prepared: there make ready for us. And His disciples went forth, and came into the city, and found as He had said unto them: and they made ready the passover. And in the evening He cometh with the twelve. And as they sat, and did eat, JESUS said, Verily I say unto you, One of you which eateth with Me shall betray Me. And they began to be sorrowful, and to say unto Him one by one, Is it I? and another said, Is it I? And He answered and said unto them, It is one of the twelve that dippeth with Me in the dish. The Son of Man indeed goeth, as it is written of Him: but woe to that man by whom the Son of Man is betrayed: good were it for that man if he had never been born. And as they did eat, JESUS took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is My Body. And He took the cup, and when He had given thanks He gave it to them: and they all drank of it. And He said unto them,

above from the waters beneath, so the righteous Judge of all the earth separates the barren tree from the fruitful, the house of prayer from the house of covetousness and dishonesty. Thus He foreshadowed the result of His Passion, by which the latter days of the Lord would be severed from the former days of the world; and His final Judgment, in which the evil, and those who have been unfruitful in good works, will be altogether cast out of His Kingdom.

This is My Blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the Kingdom of God. And when they had sung an hymn they went out into the Mount of Olives. And JESUS saith unto them, All ye shall be offended because of Me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But, after that I am risen, I will go before you into Galilee. But Peter said unto Him, Although all shall be offended, yet will not I. And JESUS saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny Me thrice. But he spake the more vehemently, If I should die with Thee, I will not deny Thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane: and He saith to His disciples, Sit ye here, while I shall pray. And He taketh with Him Peter, and James, and John, and began to be sore amazed, and to be very heavy, and saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch. And He went forward a little, and fell on the ground, and prayed, that, if it were possible, the hour might pass from Him. And He said, ABBA, FATHER, all things are possible unto Thee; take away this cup from Me; nevertheless, not what I will, but what Thou wilt. And He cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak. And again He went away, and prayed, and spake the same words. And when He returned He found them asleep again, (for their eyes were heavy,) neither wist they what to answer Him. And He cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of Man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth Me is at hand. And immediately, while He yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders. And he that betrayed Him had given them a token, saying, Whomsoever I shall kiss, that same is He; take Him, and lead Him away safely. And as soon as he was come he goeth straight-

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TUESDAY IN HOLY WEEK.

This was the last day of our Lord's public teaching and ministration. Having retired to Bethany for the night on the evening of Monday as on that of Sunday, He again returned to the city in the morning of this day, and "as they passed by, they saw the fig-tree dried up from the roots." In the Temple the scribes and elders required from our Lord an explanation of the authority by which He did the things which He had done there,

way to Him, and saith, Master, Master; and kissed Him. And they laid their hands on Him, and took Him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And JESUS answered, and said unto them, Are ye come out as against a thief, with swords and with staves, to take Me? I was daily with you in the temple teaching, and ye took Me not: but the Scriptures must be fulfilled. And they all forsook Him, and fled. And there followed Him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked. And they led JESUS away to the high priest: and with him were assembled all the chief priests, and the elders, and the scribes. And Peter followed Him afar off, even into the palace of the high priest; and he sat with the servants, and warmed himself at the fire. And the chief priests and all the council sought for witness against JESUS to put Him to death; and found none. For many bare false witness against Him, but their witness agreed not together. And there arose certain, and bare false witness against Him, saying, We heard Him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked JESUS, saying, Answerest Thou nothing? what is it which these witness against Thee? But He held His peace, and answered nothing. Again the high priest asked Him, and said unto Him, Art Thou the CHRIST, the SON of the BLESSED? And JESUS said, I am; and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? ye have heard the blasphemy: what think ye? And they all condemned Him to be guilty of death. And some began to spit on Him, and to cover His face, and to buffet Him, and to say unto Him, Prophesy: and the servants did strike Him with the palms of their hands. And as Peter was beneath in the palace there cometh one of the maids of the high priest; and when she saw Peter warming himself she looked upon him, and said, And thou also wast with JESUS of Nazareth. But he denied, saying, I know not, neither understand I what

clearing the Temple of buyers and sellers, and claiming it as the house of His Father. The events of the day are then recorded with much fulness by the Evangelist. Our Lord spoke the parables of the Father and his two sons, the Vineyard let out to husbandmen, the Marriage-Feast and the Wedding-garment. Each sect of the Jews, the Herodians, the Sadducees, and the Pharisees, endeavoured to entangle Him into some discourse which could be made the ground of an accusation against Him. Our

thou sayest. And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilæan, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this Man of Whom ye speak. And the second time the cock crew. And Peter called to mind the word that JESUS said unto him, Before the cock crow twice, thou shalt deny Me thrice. And when he thought thereon, he wept.

Tuesday before Easter.

FOR THE EPISTLE. Isai. l. 5.

THE LORD GOD hath opened Mine ear, and I was not rebellious, neither turned away back. I gave My back to the smiters, and My cheeks to them that plucked off the hair: I hid not My face from shame and spitting. For the LORD GOD will help Me, therefore shall I not be confounded: therefore have I set My face like a flint, and I know that I shall not be ashamed. He is near that justifieth Me; who will contend with Me? Let us stand together; who is Mine adversary? let him come near to Me. Behold, the LORD GOD will help Me; who is he that shall condemn Me? Lo, they all shall wax old as a garment: the moth shall eat them up. Who is among you that feareth the LORD, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the Name of the LORD, and stay upon his GOD. Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of Mine hand, ye shall lie down in sorrow.

THE GOSPEL. S. Mark. xv. 1.

AND straightway in the morning the chief priests held a consultation with the elders, and scribes, and the whole council, and bound JESUS, and carried Him away, and delivered Him to Pilate. And Pilate asked Him, Art Thou the King of the Jews? And He answering said unto him, Thou sayest it. And the chief priests accused Him of many things: but He answered nothing. And Pilate asked Him again, saying, Answerest Thou nothing? behold how many things they witness against Thee. But JESUS yet answered nothing: so that Pilate marvelled. Now at

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Lord pronounced the eight woes, and then departed from the Temple to speak nearly His last words to the Jews in the parables of the Ten Virgins, the Talents, and the Sheep and the goats. The latest public event of the day appears to be that recorded in St. John xii. 28—36, when, in reply to the prayer, "Father, glorify Thy name," there came a voice from heaven saying, "I have both glorified it, and will glorify it again." After this voice our Lord spoke of His "lifting up" upon the cross. He then gave His

that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude, crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the chief priests had delivered Him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered, and said again unto them, What will ye then that I shall do unto Him Whom ye call the King of the Jews? And they cried out again, Crucify Him. Then Pilate said unto them, Why, what evil hath He done? And they cried out the more exceedingly, Crucify Him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered JESUS, when he had scourged Him, to be crucified. And the soldiers led Him away into the hall, called Prætorium; and they call together the whole band. And they clothed Him with purple, and platted a crown of thorns, and put it about His head: and began to salute Him, Hail, King of the Jews. And they smote Him on the head with a reed, and did spit upon Him, and bowing their knees worshipped Him. And when they had mocked Him, they took off the purple from Him, and put His own clothes on Him, and led Him out to crucify Him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear His cross. And they bring Him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave Him to drink wine mingled with myrrh; but He received it not. And when they had crucified Him they parted His garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified Him. And the superscription of His accusation was written over, THE KING OF THE JEWS. And with Him they crucify two thieves, the one on His right hand, and the other on His left. And the scripture was fulfilled, which saith, And He was numbered with the transgressors. And they that passed by railed on Him, wagging their heads, and saying, Ah, Thou that destroyest the temple, and buildest it in

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final words of public warning, "Yet a little while is the Light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the Light, that ye may be the children of light" [John xii. 35]. As soon as these words were spoken, the public teaching of the Light of the world came to an end, and He shone no more upon the multitude until He displayed Himself "lifted up" for their salvation: "These things spake Jesus,

three days, save Thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves, with the scribes, He saved others; Himself He cannot save. Let CHRIST the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with Him reviled Him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour JESUS cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani?* which is, being interpreted, My GOD, My GOD, why hast Thou forsaken Me? And some of them that stood by, when they heard it, said, Behold, He calleth Elias. And one ran and filled a spunge full of vinegar, and put it on a reed, and gave Him to drink, saying, Let alone; let us see whether Elias will come to take Him down. And JESUS cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain from the top to the bottom. And when the centurion, which stood over against Him, saw that He so cried out, and gave up the ghost, he said, Truly this Man was the SON of GOD.

Wednesday before Easter.

THE EPISTLE. Hebr. ix. 16.

WHERE a testament is, there must also of necessity be the death of the testator: for a testament is of force after men are dead; otherwise it is of no strength at all whilst the testator liveth. Whereupon, neither the first testament was dedicated without blood: for when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament, which GOD hath enjoined unto you. Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For CHRIST is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of GOD for us;

and departed, and did hide Himself from them" [John xii. 36]. Henceforth He lived to instruct His Apostles concerning their office and His, and to suffer.

WEDNESDAY IN HOLY WEEK.

The fourth day of the Holy Week marks the actual beginning of the events which reached their climax on Good Friday, the conspiracy of the Sanhedrim, and the agreement between them and Judas; on account of which it is always reckoned the day of the Betrayal, although the actual Betrayal took place in the night of Thursday. Among the

nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with blood of others: for then must He often have suffered since the foundation of the world; but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, but after this the judgement: so CHRIST was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation.

THE GOSPEL. S. Luke xxii. 1.

NOW the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill Him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray Him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray Him unto them in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And He sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto Him, Where wilt Thou that we prepare? And He said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good-man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with My disciples? And he shall shew you a large upper-room furnished; there make ready. And they went, and found as He had said unto them: and they made ready the passover. And when the hour was come He sat down, and the twelve Apostles with Him. And He said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God. And He took the cup, and gave thanks, and said, Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the Kingdom of GOD shall come. And He took bread, and gave thanks, and brake it, and gave unto them, say-

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ancient offices of the Church of England for Holy Week there was one called *Tenebræ*, which was used late in the evening of this and the two succeeding days; and was, doubtless, a relic of the ancient night-watchings which accompanied the fastings of this week, and especially the last four days of it, in primitive times. The ceremony from which the distinctive name of the office was derived consisted of the gradual extinction of lights one by one until the Church was left in

ing, This is My Body, which is given for you: this do in remembrance of Me. Likewise also the cup after supper, saying, This cup is the new testament in My Blood, which is shed for you. But behold, the hand of him that betrayeth Me is with Me on the table. And truly the Son of Man goeth as it was determined; but woe unto that man by whom He is betrayed. And they began to inquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And He said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with Me in My temptations. And I appoint unto you a kingdom, as My FATHER hath appointed unto Me; that ye may eat and drink at My table in My kingdom, and sit on thrones, judging the twelve tribes of Israel. And the LORD said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto Him, LORD, I am ready to go with Thee both into prison and to death. And He said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest Me. And He said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said He unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, That this that is written must yet be accomplished in Me, And He was reckoned among the transgressors: for the things concerning Me have an end. And they said, LORD, behold, here are two swords. And He said unto them, It is enough. And He came out, and went, as He was wont, to

darkness; when this significant memorial of the Crucifixion was heightened in its terrible solemnity by the singing of the fifty-first Psalm, the same that is said in the Commination Service.[1]

[1] Gunning, in his Lent Fast, states that this day was called "Tenable Wednesday." Probably this was a popular corruption of Tenebræ Wednesday.

It was on this and the following day that our Blessed Lord gave to His Apostles those instructions and encouragements which are recorded in the thirteenth and four following chapters of St. John's Gospel. They are given, it is probable, only in the form of a summary, yet even in that form they provide the Church with a solid foundation of doctrine respecting the continual Presence

the mount of Olives, and His disciples also followed Him. And when He was at the place, He said unto them, Pray, that ye enter not into temptation. And He was withdrawn from them about a stone's cast, and kneeled down and prayed, saying, FATHER, if Thou be willing, remove this cup from Me: nevertheless, not My will, but Thine be done. And there appeared an angel unto Him from heaven, strengthening Him. And being in an agony, He prayed more earnestly; and His sweat was as it were great drops of blood falling down to the ground. And when He rose up from prayer, and was come to His disciples, He found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while He yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto JESUS to kiss Him. But JESUS said unto him, Judas, betrayest thou the Son of Man with a kiss? When they who were about Him saw what would follow, they said unto Him, LORD, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And JESUS answered and said, Suffer ye thus far. And He touched his ear, and healed him. Then JESUS said unto the chief priests, and captains of the temple, and the elders who were come to Him, Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against Me: but this is your hour, and the power of darkness. Then took they Him, and led Him, and brought Him into the high priest's house: and Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, This man was also with Him. And he denied Him, saying, Woman, I know Him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with Him; for he is a Galilæan. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the LORD turned, and looked

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of her Lord, and her true unity through union with Him. The day seems to have been spent in the retirement of Bethany; and was apparently concluded by another festival, which ended our Lord's intercourse with the family of Lazarus, the next being spent with His Apostles alone.

MAUNDY THURSDAY.

The fifth day of Holy Week was honoured

upon Peter; and Peter remembered the word of the LORD, how He had said unto him, Before the cock crow, thou shalt deny Me thrice. And Peter went out, and wept bitterly. And the men that held JESUS mocked Him, and smote Him. And when they had blindfolded Him, they struck Him on the face, and asked Him, saying, Prophesy, who is it that smote Thee? And many other things blasphemously spake they against Him. And as soon as it was day, the elders of the people, and the chief priests, and the scribes, came together, and led Him into their council, saying, Art Thou the CHRIST? tell us. And He said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer Me, nor let Me go. Hereafter shall the Son of Man sit on the right hand of the power of GOD. Then said they all, Art Thou then the SON of GOD? And He said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of His own mouth.

Thursday before Easter.

THE EPISTLE. 1 Cor. xi. 17.

IN this that I declare unto you, I praise you not; that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you, and I partly believe it. For there must be also heresies among you, that they who are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the LORD'S supper: for in eating every one taketh before other his own supper; and one is hungry, and another is drunken. What, have ye not houses to eat and to drink in? or despise ye the church of GOD, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the LORD that which also I delivered unto you, That the LORD JESUS, the same night in which He was betrayed, took bread; and when He had given thanks, He brake it, and said, Take, eat; this is

by the Institution of the Holy Eucharist, and the names by which it has been known have almost always been derived from this distinguishing feature of the day. As early as the time of St. Augustine it is called Dies Cœnæ Domini; and in later times Natalis Eucharistiæ, or Natalis Calicis. The English name of Maundy Thursday also points to the same holy event, being a vernacular corruption of Dies Mandati; the day when our Lord commanded His disciples to love one another as He had loved them, to wash one another's feet in token of that love, and above all to "Do This,"—that is, to celebrate the Holy Eucharist after the pattern which He had shewn them,—as the sacramental bond of the Love which He had commanded. The day has also been called Feria mysteriorum, Lavipedium, and μεγάλη πεντάς. In the Durham Book, Cosin added a second title to the present one, writing it "Thursday before Easter, commonly called Mandie Thursday." The older English name was Shere-Thursday.

Our Lord's act of humility in washing the feet of His disciples took a strong and lasting hold upon the mind and affection of the Church; and the terms in which He

My Body, which is broken for you : this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My Blood : this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do shew the LORD'S death till He come. Wherefore, whosoever shall eat this bread, and drink this cup of the LORD, unworthily, shall be guilty of the Body and Blood of the LORD. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the LORD'S body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the LORD, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home ; that ye come not together unto condemnation. And the rest will I set in order when I come.

THE GOSPEL. S. Luke xxiii. 1.

THE whole multitude of them arose, and led Him unto Pilate. And they began to accuse Him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying, That He Himself is CHRIST a King. And Pilate asked Him, saying, Art Thou the King of the Jews? And He answered him, and said, Thou sayest it. Then said Pilate to the chief priests, and to the people, I find no fault in this Man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the Man were a Galilæan. And as soon as he knew that He belonged unto Herod's jurisdiction, he sent Him to Herod, who himself was also

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ɔmmanded them to follow His example not naturally led to a belief that the usage as in some manner and degree binding ɔon their successors. In later ages, however, the Church of England has considered ɛ commandment to follow our Lord's ɛample in that particular as one which is ɔt of a perpetual obligation ; while "Do is in remembrance of Me," is one the ɲceasing obligation of which has never ɛen doubted.

Our Lord did, in fact, take a local and ɛmporary custom, and use it as a practical ɛponent of His extreme humility, according to His words, "I am among you as He ɲat serveth," intensified as they are by St. Peter's remonstrance, "*Thou* shalt never wash my feet." At His hands the act had doubtless a sacramental efficacy, such as followed every touch of His holy Person when It came in contact with those who had faith to receive His blessing. But the command with which He accompanied the act related to the humility and love symbolized by it, and did not entail a repetition of it by the Apostles or the Church of later ages, under circumstances in which the customs of a country or of a period had ceased to recognize the literal act as a necessity of social life. As a symbolical usage the Church has however always, in some parts of the world, retained the custom of wash-

at Jerusalem at that time. And when Herod saw JESUS he was exceeding glad; for he was desirous to see Him of a long season, because he had heard many things of Him; and he hoped to have seen some miracle done by Him. Then he questioned with Him in many words; but He answered him nothing. And the chief priests and scribes stood and vehemently accused Him. And Herod with his men of war set Him at nought, and mocked Him, and arrayed Him in a gorgeous robe, and sent Him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves. And Pilate, when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this Man unto me, as one that perverteth the people: and behold, I, having examined Him before you, have found no fault in this Man touching those things whereof ye accuse Him: No, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto Him. I will therefore chastise Him, and release Him. For of necessity he must release one unto them at the feast. And they cried out all at once, saying, Away with this Man, and release unto us Barabbas: (who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release JESUS, spake again to them. But they cried, saying, Crucify Him, crucify Him. And he said unto them the third time, Why, what evil hath He done? I have found no cause of death in Him: I will therefore chastise Him, and let Him go. And they were instant with loud voices, requiring that He might be crucified: and the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered

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ing the feet of the poor on Maundy Thursday, Sovereigns, Bishops, and Clergy thus marking their obligation to follow their Saviour in humility and love for His poor. It was continued by our English Sovereigns until the latter part of the seventeenth century and by the Archbishops of York on their behalf until the middle of the last century. The ceremony formed part of a service, which is still represented (though in an altered form) by the "Royal Maundy" office, and was connected with special acts of almsgiving on the part of the Sovereign, which are likewise retained.

In the ancient offices of the Church of England there were several special observances on this day. First (after the hour of Nones) came the reconciliation of penitents, a custom handed down from primitive days. The Holy Communion was celebrated at the same time with Vespers, and there was a special reservation, the rubric being, "Ponantur a subdiacono tres hostiæ ad consecrandum: quarum duæ reserventur in crastinum, una ad percipiendum a sacerdote: reliqua ut ponatur cum cruce in sepulchro." In the evening the altars were washed with wine and water, and the Maundy ceremonies performed, two clergy of the highest rank present washing the feet of all in the choir, and of each other. The rubric in the Salisbury Missal regulating these cere-

JESUS to their will. And as they led Him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after JESUS. And there followed Him a great company of people, and of women, which also bewailed and lamented Him. But JESUS, turning unto them, said, Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children. For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other, malefactors, led with Him to be put to death. And when they were come to the place which is called Calvary, there they crucified Him; and the malefactors, one on the right hand, and the other on the left. Then said JESUS, FATHER, forgive them, for they know not what they do. And they parted His raiment, and cast lots. And the people stood beholding; and the rulers also with them derided Him, saying, He saved others; let Him save Himself, if He be CHRIST, the chosen of GOD. And the soldiers also mocked Him, coming to Him, and offering Him vinegar, and saying, If Thou be the King of the Jews, save Thyself. And a superscription also was written over Him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors which were hanged railed on Him, saying, If Thou be CHRIST, save Thyself, and us. But the other answering rebuked him, saying, Dost not thou fear GOD, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds, but this Man hath done nothing amiss. And he said unto JESUS, LORD, remember me when Thou comest into Thy kingdom.

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monies begins, "Post prandium conveniant clerici ad ecclesiam, ad altaria abluenda; et ad mandatum faciendum; et ad completorium dicendum." While the pedilavium was going on, the Psalms *Deus misereatur, Ecce quam bonum, Miserere, Beati immaculati,* and *Audite hæc, omnes gentes,* were sung; the Antiphon to *Deus misereatur* being "Mandatum novum do vobis: ut diligatis invicem," from the first word of which the ceremony took its name. At its conclusion a sermon was preached, and then a "loving cup" (called "caritatis potum" in the rubric) was passed round to all who had taken part in its performance. The whole ended with this collect,—"Adesto quæsumus, Domine, officio servitutis nostræ; et quia Tu pedes lavare dignatus es Tuis discipulis; ne despicias opera manuum Tuarum, quæ nobis retinenda mandasti: sed sicut exteriora hic abluuntur inquinamenta corporum; sic a Te omnium nostrorum interiora mundentur peccata, quod Ipse præstare digneris Qui cum Deo Patre et Spiritu Sancto vivis et regnas Deus. Per." A vestige of this ceremony is still retained in the Chapel Royal, the Bishop who acts as Almoner, and his assistants, being girded with long linen towels during the distribution of the Alms.

Maundy Thursday is also the day on which the Chrism or anointing oil has been

And JESUS said unto him, Verily I say unto thee, To-day shalt thou be with Me in Paradise. And it was about the sixth hour: and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the vail of the temple was rent in the midst. And when JESUS had cried with a loud voice, He said, FATHER, into Thy hands I commend My spirit: and having said thus, He gave up the ghost. Now when the centurion saw what was done, he glorified GOD, saying, Certainly this was a righteous Man. And all the people that came together to that sight, beholding the things that were done, smote their breasts, and returned. And all His acquaintance, and the women that followed Him from Galilee, stood afar off, beholding these things.

Good Friday.

THE COLLECTS.

ALMIGHTY GOD, we beseech Thee graciously to behold this Thy family, for which our LORD JESUS CHRIST was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, Who now liveth and reigneth with Thee and the HOLY GHOST, ever one GOD, world without end. *Amen.*

ALMIGHTY and everlasting GOD, by Whose SPIRIT the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before Thee for all estates of men in Thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve Thee; through

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consecrated from time immemorial, and in all parts of the Church throughout the world. In the Eastern Church the Holy Sacrament to be reserved for the sick in the ensuing year is also consecrated on this day, the one element being saturated with the other, divided into small morsels, and carefully dried; after which it is preserved in a receptacle at the back of the Altar.

GOOD FRIDAY.

This day is not one of man's institution, but was consecrated by our Lord Jesus Christ when He made it the day of His most holy passion. It is impossible that the anniversary of our Lord's sufferings could ever have passed by as a common day in those times when the memory of them was yet so recent, and when a daily fellowship in them [Phil. iii. 10; Col. i. 24] was so continually before the eyes of Christians in the martyrdoms of His faithful servants. It is spoken of under the name of the Paschal Day in very early Christian writings, but in later ages it was chiefly known by the names Παρασκευή, Dies Parasceves, the Day of Preparation, or Dies Dominicæ Passionis, the Day of our Lord's Passion. In early English times it was known as Long Friday, but its present beautiful appellation is the one by which it has now been popularly known for many centuries.

Very soon after midnight our Blessed Lord was betrayed and apprehended; and about day-dawn He was taken before the judicial High Priest Annas, the ceremonial High Priest Caiaphas, and the Sanhedrim or great Council of the Jews [Matt. xxvi. 64; Mark xiv. 62; Luke xxii. 70], where He was accused of blasphemy. After that He was sent bound to Pilate, before whom He was charged with treason; and by Pilate sent to Herod as belonging to his jurisdiction. Having been mocked and insulted by Herod, the holy Jesus was sent back by him to the Roman governor, declared innocent of all crime against the state, yet scourged, to please the Jews, and for the same reason sentenced to be crucified [Matt. xxvii. 3, 25; Mark xv. 1, 14; Luke xxiii. 1, 21; John xviii. 28; xix. 6]. Then He was insulted with the purple robe,

our LORD and SAVIOUR JESUS CHRIST. *Amen.*

O MERCIFUL GOD, Who hast made all men, and hatest nothing that Thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of Thy Word; and so fetch them home, blessed LORD, to Thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, JESUS CHRIST our LORD, Who liveth and reigneth with Thee and the HOLY SPIRIT, one GOD, world without end. *Amen.*

THE EPISTLE. Hebr. x. 1.

THE law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect: for then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me: In burnt-offerings and sacrifices for sin Thou hast had no pleasure: Then said I, Lo, I come (in the volume of the book it is written of Me) to do Thy will, O GOD. Above, when He said, Sacrifice and offering, and burnt-offerings, and offering for sin Thou wouldest not, neither hadst pleasure therein, which are

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and the reed sceptre, and a *corona radiata* made of thorns; was buffeted and spit upon; and afterwards led forth from the Prætorium by the Via Dolorosa to Calvary.

At the third hour [9 A.M. "Tierce"] our Lord, having borne His cross, or a portion of it, until His exhausted Body had fainted under the burden, was nailed to it upon Mount Calvary without Jerusalem, the two thieves being crucified on either side with the intention of adding shame to His sufferings. From the Cross He spoke His last words. As they fastened His limbs upon it He cried, "Father, forgive them; for they know not what they do" [Luke xxiii. 34]; when the penitent thief prayed for His remembrance in His Kingdom, He said, "Verily, I say unto thee, To-day shalt thou be with Me in Paradise" [Luke xxiii. 40]. When He beheld His mother and the beloved disciple standing at the foot of His Cross, He said to the one, "Woman, behold thy son," and to the other, "Behold thy mother" [John xix. 26].

At the sixth hour [Noon, "Sexts"] ensued the darkness, and the earthquake; and during the three hours which followed before the return of light, it is supposed that our Lord's greatest sufferings took place, the veiling of the Father's Presence, the agony of "being made sin for us," and of having "laid upon Him the iniquity of us all." The awful mystery of these three hours was summed up in an ancient Litany, in the words, "By Thine unknown sufferings, Good Lord, deliver us" [Matt. xxvii. 45; Mark xv. 33; Luke xxiii. 44].

At the ninth hour [3 P.M. "Nones"] the climax of this awful period was reached when our Lord spoke the words, "Eloi! Eloi! Lama Sabachthani," which are the first words of the twenty-second Psalm [Matt. xxvii. 46; Mark xv. 34]. After this He said "I thirst" [John xix. 28], and when He had received the vinegar, "It is finished" [Matt. xxvii. 48; Mark xv. 36; Luke xxiii. 46; John xix. 30]; for now He knew that "all things were accomplished"

offered by the Law: then said He, Lo, I come to do Thy will, O GOD. He taketh away the first, that He may establish the second. By the which will we are sanctified, through the offering of the body of JESUS CHRIST once for all. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins. But this Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of GOD; from henceforth expecting till His enemies be made His foot-stool. For by one offering He hath perfected for ever them that are sanctified: Whereof the HOLY GHOST also is a witness to us: for after that He had said before, This is the covenant that I will make with them after those days, saith the LORD, I will put My laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of JESUS, by a new and living way, which He hath consecrated for us, through the vail, that is to say, His flesh; and having an High Priest over the house of GOD; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for He is faithful that promised;) and let us consider one another to provoke unto love, and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

THE GOSPEL. S. John xix. 1.

PILATE therefore took JESUS, and scourged Him. And the soldiers platted a crown of thorns, and put it on His head, and they put on Him a purple robe, and said, Hail, King of the Jews: and

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of the Sacrifice for sin, and the sufferings of Him in Whom, sinless, all sinners were then represented before God. Then, crying with a loud voice, as with a willing expiration of that life which no man could take from Him, He laid it down of Himself with the last of His seven words from the Cross, "Father, into Thy hands I commend My Spirit" [Luke xxiii. 46], which are also words uttered by David in the spirit of prophecy in the sixth verse of the thirty-second Psalm.

It must have been shortly after this that the body of our Blessed Lord was taken down from the cross, for the Sabbath began at six o'clock in the evening, and that Sabbath being "an high day," the Jews entreated Pilate that it might be removed from the Cross (to be cast into the pit where the bodies of malefactors were thrown) before the legal beginning of the festival. Thus on the eve of the Sabbath, after being subjected to eighteen hours of mental agony and bodily suffering, the holy Jesus fulfilled, in His Body and Soul, the words of the Compline Psalm, "I will lay Me down in peace, and take My rest: for it is Thou, Lord, only that makest Me to dwell in safety."

With this Passion of our dear Lord in view, it has ever been the object of the Church to make the devotions of Good Fri-

they smote Him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring Him forth to you, that ye may know that I find no fault in Him. Then came JESUS forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the Man! When the chief priests therefore and officers saw Him, they cried out, saying, Crucify Him, crucify Him. Pilate saith unto them, Take ye Him, and crucify Him: for I find no fault in Him. The Jews answered him, We have a law, and by our law He ought to die, because He made Himself the SON of GOD. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgement-hall, and saith unto JESUS, Whence art Thou? But JESUS gave him no answer. Then saith Pilate unto Him, Speakest Thou not unto me? knowest Thou not that I have power to crucify Thee, and have power to release Thee? JESUS answered, Thou couldest have no power at all against Me, except it were given thee from above: therefore he that delivered Me unto thee hath the greater sin. And from thenceforth Pilate sought to release Him: but the Jews cried out, saying, If thou let this Man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar. When Pilate therefore heard that saying, he brought JESUS forth, and sat down in the judgement-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with Him, away with Him, crucify Him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then delivered he Him therefore unto them to be crucified: and they took JESUS, and led Him away. And He, bearing His cross, went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha: where

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day such as should help Christians to realize the magnitude of the Sacrifice that He offered, of the sins by which it was made necessary, and of the Mercy which moved Him to offer it. "On the Paschal Day," writes Tertullian [*de Orat.* xviii.], "the strict observance of the fast is general, and as it were public," not restricted to those who professed to lead a life of closer devotion than others; works of charity were permitted, even to the extent of the rich ploughing the land of the poor, but no other labour was engaged in on this holy day. In all Churches the Passion of our Lord, as narrated in the Gospels, has ever formed the central subject of the day's meditation and teaching, while psalm and prophecy have been gathered around it in saddened and penitent tones, the more perfectly to represent before God and man the events of this central Day of the world's history. In the ancient services of the Day one was conspicuous, in which the Clergy and people shewed their veneration for the atoning work of Christ by ceremonies which acquired the popular name of "creeping to the Cross;" in which the image of the Cross was placed in the front of the altar, that they might more thoroughly realize the spirit of penitents "before whose eyes Jesus Christ hath been evidently set forth, crucified among them" [Gal. iii. 1], while

they crucified Him, and two other with Him, on either side one, and JESUS in the midst. And Pilate wrote a title, and put it on the cross; and the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where JESUS was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that He said, I am the King of the Jews. Pilate answered, What I have written, I have written. Then the soldiers, when they had crucified JESUS, took His garments, and made four parts, to every soldier a part; and also His coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted My raiment among them, and for My vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of JESUS, His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When JESUS therefore saw His mother, and the disciple standing by whom He loved, He saith unto His mother, Woman, behold thy son. Then saith He to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this, JESUS, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vine-

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they gave Him the lowliest adoration of their bodies.[1] During this ceremony of prostration before the Cross, the "Reproaches," followed by the hymns, "Sing, my tongue, the glorious battle," and "The Royal Banners forward go," were sung to their well-known strains. The "Reproaches" are a striking expansion of Micah iii. 3, 4, in which the loving-kindness of the Lord is contrasted with the ingratitude of those whom He came to save, carrying the idea through each step of the Passion. The following are the versicles used: the responses also being indicated. After the first three versicles was sung, "Holy God, Holy and Mighty, Holy and Immortal; have mercy upon us;" and after the others, "O My people . . . . answer unto Me," much as the Invitatory to the Venite was sung.

O My people, what have I done unto thee, and wherein have I wearied thee? answer unto Me. For I brought thee up out of the land of Egypt, and thou hast prepared the cross for thy Saviour. [Trisagion.]

I led thee forty years in the wilderness, and fed thee with manna, and brought thee into a goodly land. [Trisagion.]

What more could I have done unto thee that I have not done? I planted thee indeed My choicest Vine, and thou art become bitter unto Me; for thou hast given Me vinegar to drink, and hast pierced the side of thy Saviour. [Trisagion.]

For thy sake did I scourge Egypt with its first-born, and thou didst deliver up Me to be scourged. [O My people . . . .]

I led thee forth out of Egypt, and drowned Pharaoh in the Red Sea, and thou didst deliver up Me to the chief priests. [O My people . . . .]

I opened the sea before thee, and thou hast opened My side with a spear. [O My people . . . .]

I went before thee to lead thee in a

[1] The popular feeling of reverence towards the Cross never died out. It is illustrated even by the *Pilgrim's Progress*, in which Christian, standing before "the Image of a Cross," says, "He hath given me rest by His sorrows, and life by His death."

gar: and they filled a spunge with vinegar, and put it upon hyssop, and put it to His mouth. When JESUS therefore had received the vinegar, He said, It is finished: and He bowed His head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers and brake the legs of the first, and of the other which was crucified with Him. But when they came to JESUS, and saw that He was dead already, they brake not His legs. But one of the soldiers with a spear pierced His side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done that the Scripture should be fulfilled, A bone of Him shall not be broken. And again, another Scripture saith, They shall look on Him Whom they pierced.

Easter Even.

THE COLLECT.

GRANT, O LORD, that as we are baptized into the death of Thy blessed SON our SAVIOUR JESUS CHRIST, so by continual mortifying our corrupt affections we may be buried with Him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for His merits, Who died, and was buried, and rose again for us, Thy SON JESUS CHRIST our LORD. *Amen.*

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cloudy pillar, and thou didst lead Me into the hall of Pilate. [O My people . . . .]

I fed thee with manna in the wilderness, and thou didst fall upon Me with scourgings and buffetings. [O My people . . . .]

I gave thee to drink living water out of the Rock, and thou didst give Me gall and vinegar. [O My people . . . .]

For Thy sake did I smite the kings of the Canaanites, and thou didst smite Me on the head with a reed. [O My people . . . .]

I gave thee a royal sceptre, and thou gavest to My head a crown of thorns. [O My people . . . .]

I lifted thee up in great strength, and thou didst lift Me up to hang upon the Cross. [O My people . . . .]

During this ceremony the red copes and chasuble which were worn in the other offices of the day were set aside, and black copes alone were used; the utmost aspect of sorrow and mourning for sin being, at the same time, thrown over the church and all the *instrumenta* of Divine Service, by means of black hangings, a custom which has never been discontinued.

EASTER EVE.

The day between Good Friday and Easter Day commemorates the Descent of our Blessed Lord's soul into Hell, and the rest of His body in the grave. In the Gospel we are told that this Sabbath day was "an high day" in the Jewish ritual. This was because it was both the Sabbath of the ordinary week, and also the Day of Rest which followed the sacrifice and eating of the Paschal lamb. In the Christian Church it at once acquired the name of the "Great Sabbath," being so called in the Epistle of the Church of Smyrna respecting the martyrdom of St. Polycarp. The ancient Epistle and Gospel referred to Holy Baptism, and to our Lord's Resurrection: those now appointed were introduced into the Prayer Book of 1549. The ancient Collect was, "O God, Who didst illuminate this most holy night by the glory of our Lord's resurrection; preserve in Thy new-born family the spirit of adoption which Thou hast given: that being renewed both in body and mind, they may render unto Thee

THE EPISTLE. 1 S. Peter iii. 17.

IT is better, if the will of GOD be so, that ye suffer for well-doing, than for evil-doing. For CHRIST also hath once suffered for sins, the just for the unjust, that He might bring us to GOD, being put to death in the flesh, but quickened by the SPIRIT. By which also He went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of GOD waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards GOD,) by the resurrection of JESUS CHRIST: Who is gone into heaven, and is on the right hand of GOD, angels and authorities and powers being made subject unto Him.

THE GOSPEL. S. Matth. xxvii. 57.

WHEN the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was JESUS' disciple. He went to Pilate, and begged the body of JESUS. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief priests and Pharisees

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a pure service, through the same our Lord." This was not adopted in the translated Offices of the Church (probably because it had some reference to the blessing of the new fire and the Paschal candle); nor was any Collect provided for the day until 1637, when that printed above was inserted in the Prayer Book prepared for Scotland. This is thought to have been the composition of Archbishop Laud, and was the foundation of the present Collect, which is first found in Cosin's writing in the margin of the Durham Book. Even this modern Collect keeps up a memorial of the primitive custom of the Church in administering Baptism on Easter Eve. But the practice having fallen into disuse, the devotional tone of the day is brought into a more direct and close analogy with the Holy Week history of our Blessed Lord by the commemoration of His burial, in the Gospel, and His Descent into Hell, in the Epistle. [See notes to the Apostles' Creed.]

The Vigil of Easter has always been celebrated with much ceremony, even from primitive times. It is mentioned by Tertullian, and in the Apostolic Constitutions; by Eusebius, Lactantius, St. Chrysostom, and St. Jerome. St. Gregory Nazianzen speaks of the churches being so lighted up that it seemed like day, and this he speaks of as a symbolical usage, (in the spirit of the ancient Collect given above,) memorializing the glorious illumination brought on the world by the Resurrection of the Sun of Righteousness. The services continued until after midnight, to welcome the early dawn of the Resurrection; and also from a tradition (current among the Jews as well) that the second coming of Christ will be in the night of Easter Eve. At a later period, and in the ancient offices of the English Church, the new fire, the Paschal candle, and the incense, all received Benediction on this day for use in the succeeding year.

There has ever been something of festive gladness in the celebration of Easter Eve, which sets it apart from Lent, notwithstanding the fast still continues. To the disciples it was a day of mourning after an absent Lord; but the Church of the Resur-

came together unto Pilate, saying, Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest His disciples come by night and steal Him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch; go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

Easter Day.

¶ At Morning Prayer, instead of the Psalm, *O come, let us sing, &c.* these Anthems shall be sung or said.

CHRIST our Passover is sacrificed for us: therefore let us keep the feast;

Not with the old leaven, nor with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth. 1 Cor. v. 7.

CHRIST being raised from the dead dieth no more: death hath no more dominion over Him.

For in that He died, He died unto sin once: but in that He liveth, He liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin: but alive unto God through Jesus Christ our Lord. Rom. vi. 9.

CHRIST is risen from the dead: and become the First-fruits of them that slept.

For since by man came death: by Man came also the resurrection of the dead.

For as in Adam all die: even so in Christ shall all be made alive. 1 Cor. xv. 20.

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rection sees already the triumph of that Lord over Satan and Death. In the promise of the prophetic words, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction" [Hos. xiii. 14], she sees afar off the dawn of the Resurrection, and already the words sound in her ears, "Your sorrow shall be turned into joy." A celebration of the Holy Communion took place on this day, as on Maundy Thursday, at the time of Vespers; and in the place of the Introit was sung *Gloria in Excelsis Deo*, with its response, *Et in terra pax hominibus*, while the bells of the church were ringing in the joys of Easter.[1] At Milan, "Ad Missam in ecclesia majore," the announcement of our Lord's Resurrection was thrice made in the words, "Christus Dominus resurrexit," when the response thrice followed, "Deo gratias."

[1] This custom is observed on Christmas Eve at Magdalen College, Oxford.

EASTER DAY.

They who went about "preaching Jesus and the Resurrection," and who observed the first day of the week as a continual memorial of that Resurrection, must have remembered with vivid and joyous devotion the anniversary of their Lord's restoration to them. It was kept as the principal festival of the year, therefore, in the very first age of the Church, and Easter had become long familiar to all parts of the Christian world so early as the days of Polycarp and Anicetus, who had a consultation at Rome in A.D. 158, as to whether it should be observed according to the reckoning of Jewish or Gentile Christians. Eusebius also records the fact that Melitus, Bishop of Sardis about the same time, wrote two books on the Paschal festival, and Tertullian speaks of it as annually celebrated, and the most solemn day for Baptism. Cyprian, in one of his Epistles, mentions the celebration of Easter solemnities; and in writers of later date, the festival is constantly referred to as the "most holy Feast," "the great

Glory be to the FATHER, and to the SON : and to the HOLY GHOST ;

As it was in the beginning, is now, and ever shall be : world without end. *Amen.*

THE COLLECT.

ALMIGHTY GOD, Who through Thine only-begotten SON JESUS CHRIST hast overcome death, and opened unto us the gate of everlasting life ; We humbly beseech Thee, that, as by Thy special grace preventing us Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect ; through JESUS CHRIST our LORD, Who liveth and reigneth with Thee and the HOLY GHOST, ever one GOD, world without end. *Amen.*

THE EPISTLE. Coloss. iii. 1.

IF ye then be risen with CHRIST, seek those things which are above, where CHRIST sitteth on the right hand of GOD. Set your affection on things above, not on things on the earth : For ye are dead, and your life is hid with CHRIST in GOD. When CHRIST, Who is our life, shall appear, then shall ye also appear with Him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness,

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Day," the Feast of Feasts, the Great Lord's Day, and the Queen of Festivals.

The original name of the Festival was one which also included Good Friday, Πάσχα, which was derived from the Aramaic form of the Hebrew name for Passover. This name was also retained in the Latin : and in the time of Leo the Great, when the distinction began to be made of the Pascha Dominicæ Passionis, and the Pascha Dominicæ Resurrectionis, Dies Paschæ began to be understood chiefly, and soon alone, of Easter. In England the same name was also once familiar, perhaps derived from the French language, and Easter eggs are still called "pasque" [or in a corrupt form "paste"] eggs all over the North of England. The more familiar name of Easter is, however, traceable as far back as the time of the Venerable Bede, who derives it from the name of a pagan goddess Eostre, or Ostera, whose festival happened about the time of the vernal equinox [De ratione Temporum, xiii.], and was observed as a time of general sacrifices, with a view to a good harvest. Later, and perhaps more trustworthy philologists have derived the word from the old Teutonic *urstan*, to rise, and *urstand*, the Resurrection : and it is significant that the idea of sunrise is self-evident in the English name of the Festival on which the Sun of Righteousness arose from the darkness of the grave. The popular name for the day among Oriental Christians, is Λαμπρά, the Bright Day, in which the same idea is to be observed. In old English Calendars Easter is called "the uprising of oure Lord," and "the Agenrysing of our Lord."

The Judaizing habits which caused so much trouble in the earliest days of Christianity, long retained a hold upon many portions of the Church in respect to the observance of Easter. In the Western Church the festival was always kept on the first day of the week, as being the actual day which our Lord had consecrated by His Resurrection ; but the Churches of Asia kept it on the third day after the 14th of the Jewish month Nisan, whatever day of the week this might be. In the second and third centuries there was much controversy respecting this difference of computation ; but the first Canon of the Council of Arles [A.D. 314] ordered Easter to be celebrated on one day everywhere, and the Council of Nicæa [A.D. 325] authoritatively ruled that Easter was to be kept on the Lord's Day. There being also much difficulty in determining, without scientific help, which Sunday in March or April was the proper one, the same Council directed that the Church of Alexandria should send timely notice to other principal Churches of the day on which the true Easter would occur in the ensuing year, and that thus an uniform practice should be maintained throughout the Christian world. It was not,

which is idolatry : For which things' sake the wrath of GOD cometh on the children of disobedience. In the which ye also walked some time, when ye lived in them.

THE GOSPEL. S. John xx. 1.

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom JESUS loved, and saith unto them, They have taken away the LORD out of the sepulchre, and we know not where they have laid Him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre; and he, stooping down and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about His head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the

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however, until the eighth century that the computation of Easter was settled on sufficiently accurate calculations to ensure uniformity; and the Church of England retained, for some ages, a modified form of the Jewish method, which was not wholly banished from the Northern parts of the island until A.D. 714. These two methods of computing Easter may be shortly explained by adding that the Jewish or "Quartodeciman" computation aimed at observing the very day of our Lord's Resurrection (as we observe the day of His Nativity); while the method which ultimately became universal aims at observing that Lord's Day as Easter which comes next after the actual anniversary. Each method claimed Apostolic authority from the first: Polycarp, who advocated the Jewish system, declared that it was derived from St. John, with whom he was contemporary; while the Bishops of Rome and others believed themselves to be following a custom handed down to them from St. Peter and St. Paul.

The Anthems, instead of "Venite exultemus," represent the primitive custom of Easter morning, when the versicle "The Lord is risen," and the response "He is risen indeed," were the formal salutation between Christians. In the ancient rite of the English Church one of these anthems was said in procession before Mattins; and the service was retained in 1549. It may be useful to the reader to see the Latin and English forms side by side.

Salisbury Use.

¶ *Statio et ordo processionis in die Paschæ ante matutinas cum cruce. Pulsatis omnibus campanis cantetur antiphona.*

Christus . . . . . vivit Deo. Alleluia, Alleluia.

V. Dicant nunc Judæi quo modo milites custodientes sepulchrum perdiderunt regem ad lapidis positionem quare non servabant petram justitiæ aut sepulcrum reddant aut resurgentem adorent nobiscum, dicentes, Alleluia, Alleluia.

V. Surrexit Dominus de sepulchro.

R. Qui pro nobis pependit in ligno. Alleluia.

Oratio.

Deus, qui pro nobis Filium crucis patibulum subire voluisti, ut inimici a nobis pelleres potestatem: concede nobis famulis tuis ut in resurrectionis ejus gaudiis semper vivamus. Per.

Prayer Book of 1549.

¶ *In the morning afore Matins, the people being assembled in the Church, these anthems shall be first solemnly sung or said.*

Christ . . . living unto God in Christ Jesus our Lord. Hallelujah, Hallelujah. Christ is risen again . . . all men shall be restored to life. Hallelujah.

The Priest.

Shew forth to all nations the glory of God.

The Answer.

And among all people His wonderful works.

Let us pray.

O God, Who for our redemption didst give Thine only-begotten Son to the death of the cross; and by His glorious resurrection hast delivered us from the power of our enemy; grant us so to die daily from sin, that we may evermore live with Him in the joy of His resurrection; through the same Christ our Lord. Amen.

Scripture, that He must rise again from the dead. Then the disciples went away again unto their own home.

Monday in Easter Week.

THE COLLECT.

ALMIGHTY GOD, Who through Thy only begotten SON JESUS CHRIST hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech Thee, that, as by Thy special grace preventing us Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect; through JESUS CHRIST our LORD, Who liveth and reigneth with Thee and the HOLY GHOST, ever one GOD, world without end. *Amen.*

FOR THE EPISTLE. Acts x. 34.

PETER opened his mouth, and said, Of a truth I perceive that GOD is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him. The word which GOD sent unto the children of Israel, preaching peace by JESUS CHRIST; (He is Lord of all;) that word (I say) ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached: how GOD anointed JESUS of Nazareth with the HOLY GHOST, and with power; Who went about doing good, and healing all that were oppressed of the devil: for GOD was with Him. And we are witnesses of all things which He did, both in the land of the Jews, and in Jerusalem. Whom they slew, and hanged on a tree, Him GOD raised up the third day, and shewed Him openly; not to all the people, but unto witnesses chosen before of GOD, even to us, who did eat and drink with Him after He rose from the dead. And He commanded us to preach unto the people, and to testify that it is He Who was ordained of GOD to be the Judge of quick and dead. To Him give all the prophets witness, that through His Name whosoever believeth in Him shall receive remission of sins.

THE GOSPEL. S. Luke xxiv. 13.

BEHOLD, two of His disciples went that same

The present Rubric substituting these Anthems for the Venite was introduced in 1552:[1] they were not pointed in 1549.

In the Salisbury Use there was a celebration at a late hour on Easter Eve, probably after midnight; and in the Prayer Book of 1549 two celebrations are directed for Easter Day, the Collect, Epistle, and Gospel for the first of which are those which are still retained; the Epistle being that previously in use on Easter Eve. The second celebration had the Collect which is now used (as it then was also) for the Octave of Easter Day, and the Epistle and Gospel of the ancient Missal.

EASTER MONDAY.

The extension of the Easter festival through seven days is mentioned by St. Chrysostom in one of his Easter homilies, by St. Augustine in one of his Epistles, and in the Code of Theodosius, which directed

[1] See note at p. 145.

day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together, and reasoned, JESUS Himself drew near, and went with them. But their eyes were holden, that they should not know Him. And He said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering, said unto Him, Art Thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And He said unto them, What things? And they said unto Him, Concerning JESUS of Nazareth, Who was a Prophet mighty in deed and word, before GOD and all the people: and how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him. But we trusted that it had been He Which should have redeemed Israel: and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not His body, they came, saying, that they had also seen a vision of angels, which said that He was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said; but Him they saw not. Then He said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not CHRIST to have suffered these things, and to enter into His glory? And beginning at Moses, and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself. And they drew nigh unto the village whither they went; and He made as though He would have gone further: but they constrained Him, saying, Abide with us, for it is towards evening, and the day is far spent. And He went in to tarry with them. And it came to pass, as He sat at meat with them, He took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him, and He vanished out of their

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a cessation of labour during the whole of the week. The Sacramentary of St. Gregory contains a service for each day, as does also the Salisbury Missal. Yet there are many ancient precedents for the course taken in the later English rite, which limits the special services to three days. At the Council of Mayence [A.D. 813] a canon was passed which restricted the celebration of Easter to four days. The thirty-seventh Canon of Ælfric [A.D. 957] directs the clergy to charge their people, that they keep the first four days of Easter free from all servile work. A Council of Constance [A.D. 1094] enjoined that Pentecost and Easter should both be celebrated with three festival days; and these τριήμερος πρόλυσις are spoken of even by Gregory Thaumaturgus in the third century. There seems, therefore, to have been considerable diver-

sight. And they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The LORD is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how He was known of them in breaking of bread.

Tuesday in Easter Week.

THE COLLECT.

ALMIGHTY GOD, Who through Thy only begotten SON JESUS CHRIST hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech Thee, that, as by Thy special grace preventing us Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect; through JESUS CHRIST our LORD, Who liveth and reigneth with Thee and the HOLY GHOST, ever one GOD, world without end. *Amen.*

FOR THE EPISTLE. Acts xiii. 26.

MEN and brethren, children of the stock of Abraham, and whosoever among you feareth GOD, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew Him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning Him. And though they found no cause of death in Him, yet desired they Pilate that He should be slain. And when they had fulfilled all that was written of Him, they took Him down from the tree, and laid Him in a sepulchre. But GOD raised Him from the dead: and He was seen many days of them which came up with Him from Galilee to Jerusalem, who are His witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, GOD hath fulfilled the same unto us their children, in that He hath raised up JESUS again; as it is also written in the second Psalm, Thou art My SON, this day have I begotten Thee. And as concerning that He raised Him up from the dead, now no more to return to corruption, He said on this wise, I will give you the sure mercies of David. Wherefore He saith

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sity as to the number of days observed, but a general consent in setting apart several days after Sunday in special honour of the festival of our Lord's Resurrection.

In the margin of his Durham Prayer Book, Bishop Cosin wrote out for use on this day the Collect, "O God, Who for our redemption . . . . . ." which had been formerly appointed for the procession before Mattins.

EASTER TUESDAY.

Until 1661, the Collect originally appointed for the second celebration on Easter Day was appointed for use on this day.

also in another Psalm, Thou shalt not suffer Thine HOLY ONE to see corruption. For David, after he had served his own generation by the will of GOD, fell on sleep, and was laid unto his fathers, and saw corruption: but He Whom GOD raised again saw no corruption. Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

THE GOSPEL. S. Luke xxiv. 36.

JESUS Himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And He said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have. And when He had thus spoken, He shewed them His hands and His feet. And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat? And they gave Him a piece of a broiled fish, and of an honey-comb. And He took it, and did eat before them. And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning Me. Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved CHRIST to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

The First Sunday after Easter.

THE COLLECT.

ALMIGHTY FATHER, Who hast given Thine only SON to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice

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LOW SUNDAY.

All the days between Easter and its Octave have "in Albis" added to them in the Sacramentary of St. Gregory, but the Sunday after Easter is called Dominica octavas Paschæ. From a very ancient period, however, it has been called "Dominica post albas," or (as in the Ambrosian Missal), "Dominica in albis depositis," and shortly, "Dominica in albis," because on this day the newly baptized first appeared

and wickedness, that we may alway serve Thee in pureness of living and truth; through the merits of the same Thy SON JESUS CHRIST our LORD. *Amen.*

THE EPISTLE. 1 S. John v. 4.

WHATSOEVER is born of GOD overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that JESUS is the SON of GOD? This is He that came by water and blood, even JESUS CHRIST; not by water only, but by water and blood: and it is the SPIRIT that beareth witness, because the SPIRIT is truth. For there are Three that bear record in heaven, the FATHER, the WORD, and the HOLY GHOST: and these Three are One. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of GOD is greater: for this is the witness of GOD, which He hath testified of His SON. He that believeth on the SON of GOD hath the witness in himself: he that believeth not GOD hath made Him a liar, because he believeth not the record that GOD gave of His SON. And this is the record, that GOD hath given to us eternal life; and this life is in His SON. He that hath the SON hath life; and he that hath not the SON hath not life.

THE GOSPEL. S. John xx. 19.

THE same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came JESUS and stood in the midst, and saith unto them, Peace be unto you. And when He had so said, He shewed unto them His hands and His side. Then were the disciples glad when they saw the LORD. Then said JESUS to them again, Peace be unto you: As My FATHER hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the HOLY GHOST.

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without the chrisoms or white robes which they had worn every day since their baptism on Easter Eve. The popular English name of Low Sunday has probably arisen from the contrast between the joys of Easter and the first return to ordinary Sunday services. On this Sunday, or sometimes on the fourth Sunday after Easter, it was the custom, in primitive days, for those who had been baptized the year before to keep an anniversary of their baptism, which was called the Annotine Easter, although the actual anniversary of the previous Easter might fall on another day. The Epistle evidently bears on this custom, and sets forth the new birth of Baptism as the beginning of an abiding power of overcoming the world through its connexion with the Risen Christ, the Source of our regeneration. The ancient writer just referred to suggests the reflection, that if we celebrate the anniversary of that day when we were born to eternal death through original sin, how much rather ought we to keep in memory the day when we were new born into eternal life?

The Collect appointed for this Sunday in 1549 was that now in use, the one originally belonging to the second communion of Easter Day. In 1552, when the special service for this second communion was discontinued, the Collect at present in use on

Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.

The Second Sunday after Easter.

THE COLLECT.

ALMIGHTY GOD, Who hast given Thine only SON to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that His inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of His most holy life; through the same JESUS CHRIST our LORD. *Amen.*

THE EPISTLE. 1 S. Peter ii. 19.

THIS is thank-worthy, if a man for conscience toward GOD endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently; this is acceptable with GOD. For even hereunto were ye called: because CHRIST also suffered for us, leaving us an example, that ye should follow His steps: Who did no sin, neither was guile found in His mouth: Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously: Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by Whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

THE GOSPEL. S. John x. 11.

JESUS said, I am the Good Shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the

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Easter Day was substituted. In both cases Low Sunday was regarded as the Octave of Easter, according to the ancient rite; but in 1661 the original Collect of the day was restored at the suggestion of Cosin, the change that had removed it from use on Easter Day being overlooked, and thus the ritual symmetry of the two services was marred.

THE SECOND SUNDAY AFTER EASTER.

The Eucharistic tone of the Scriptures used begins now to diverge from the fact of the Resurrection to the results of it, as giving to the Church a Saviour abiding with us for ever. In the Epistle and Gospel He is set forth as the Chief Pastor, the High Priest of the New Dispensation; and His own words, "I am the good Shepherd," are taken up by His chief Apostle when he calls Him "the Shepherd and Bishop of your souls." The Collect is, however, based on the idea of Christ's holy example as referred to in the first part of the Epistle, and neither in the modern nor in the ancient service is there any recognition of the beautiful parable which our Lord spoke of Himself in the Gospel, except that the first words of it were taken for the "Communio," or sentence sung during the communion of the laity. Durandus states

Good Shepherd, and know My sheep, and am known of Mine. As the FATHER knoweth Me, even so know I the FATHER: and I lay down My life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd.

The Third Sunday after Easter.

THE COLLECT.

ALMIGHTY GOD, Who shewest to them that be in error the light of Thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of CHRIST'S Religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our LORD JESUS CHRIST. *Amen.*

THE EPISTLE. 1 S. Peter ii. 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that, whereas they speak against you as evildoers, they may, by your good works which they shall behold, glorify GOD in the day of visitation. Submit yourselves to every ordinance of man for the LORD'S sake; whether it be to the King, as supreme; or unto governors, as unto them that are sent by Him, for the punishment of evildoers, and for the praise of them that do well. For so is the will of GOD, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness;

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that the Epistle and Gospel concerning the sheep and the Shepherd are connected with a Roman custom of holding councils on this day; but if so, the custom must be more ancient than the days of St. Jerome, in whose Lectionary they are found. It seems probable that Christ's example to His pastors is, however, the idea of the Sunday, not His example to all.

In both Epistle and Gospel (considering the season at which they are used) there must be taken to be a reference to victory gained by suffering. The good Shepherd would not win His flock by agreeing to the Tempter's suggestion, "All these things will I give Thee, and the glory of them, if Thou wilt fall down and worship me," for that would have been no victory at all: but He won them by giving up His life for them; and the seeming extinction of all hope on Good Friday was the step to that triumph by which the "kingdoms of this world have become the kingdoms of the Lord and of His Christ," the Shepherd and Bishop of our souls. The humble obedience of the Son of Man, "even unto death," has made Him an Example to all ages, the Leader of an innumerable army of saints, and the Fountain of the pastoral and sacerdotal office, by the ministrations of which men are gathered into the one fold of salvation.

THE THIRD SUNDAY AFTER EASTER.

On this Sunday the risen Saviour is presented to us as the strength of the regenerate, the Fountain of spiritual ability for all Christians, as well as of pastoral ability for His ministers. For the mystical Presence of Christ is the power by which those who are admitted into the Christian body are able to eschew evil and follow good, and it was this Mystical Presence of

but as the servants of GOD. Honour all men. Love the brotherhood. Fear GOD. Honour the king.

THE GOSPEL. S. John xvi. 16.

JESUS said to His disciples, A little while and ye shall not see Me; and again, a little while and ye shall see Me; because I go to the FATHER. Then said some of His disciples among themselves, What is this that He saith unto us, A little while and ye shall not see Me; and again, a little while and ye shall see Me; and, Because I go to the FATHER? They said therefore, What is this that He saith, A little while? we cannot tell what He saith. Now JESUS knew that they were desirous to ask Him, and said unto them, Do ye inquire among yourselves of that I said, A little while and ye shall not see Me; and again, a little while and ye shall see Me? Verily, verily I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman, when she is in travail, hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

The Fourth Sunday after Easter.

THE COLLECT.

O ALMIGHTY GOD, Who alone canst order the unruly wills and affections of sinful men; Grant unto Thy people, that they may love the thing which Thou commandest, and desire that

which Christ spoke in the words of the Gospel.

During the period which is now being commemorated, the Lord Jesus was seen again by His disciples; and yet they must have been possessed by a conviction that it was not for long, and that their Master was to be taken away from their head as Elijah was from Elisha. At such a time, and as their faith grew with the Resurrection Life of their Lord, the words He had formerly spoken to them must have recurred to their minds as words which had already been in part fulfilled, and of which a still more glorious fulfilment was in prospect. Because He was going to the Father to present His natural Body as an ever-living Intercession, He could not be seen by the bodily eyes of His little flock; but because He was going to the Father to be a continual Mediator and Intercessor, the benefits of His Presence would be manifestly given to the many, even as if the eyes of all the faithful rested upon His visible Person.

Thus had the Good Shepherd comforted His flock before His Death: and thus in the Divine Service of His Church He is ever at this season speaking to us, and bidding us look to Him as a Saviour present in His Church, and to be beheld by the eyes of those who will look for Him in faith. A Presence which Christ could speak of in such terms as those of this day's Gospel may well be called Real, and in such a Presence His people may well look for that strength of the regenerate which will enable them to fulfil the duties of the regenerate.

THE FOURTH SUNDAY AFTER EASTER.

The Collect for this day originally, *i.e.* in 1549, stood in English exactly as it stands

which Thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through JESUS CHRIST our LORD. *Amen.*

THE EPISTLE. S. James i. 17.

EVERY good gift, and every perfect gift is from above, and cometh down from the FATHER of lights, with Whom is no variableness, neither shadow of turning. Of His own will begat He us with the Word of truth, that we should be a kind of first-fruits of His creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of GOD. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word, which is able to save your souls.

THE GOSPEL. S. John xvi. 5.

JESUS said unto His disciples, Now I go My way to Him that sent Me, and none of you asketh Me, Whither goest Thou? But, because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgement: of sin, because they believe not on Me; of righteousness, because I go to My FATHER, and ye see Me no more; of judgement, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He, the SPIRIT of truth, is come, He will guide you into all truth: for He shall not speak

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in the Latin: "Almighty God, Which dost make the minds of all faithful men to be of one will . . . ." Bishop Cosin altered the latter words to "make all men to be of one mind," but the present form was eventually adopted, and the idea of unity was thus taken out of the Collect. The omission is the more singular, since there is in the Gospel a reference to the Holy Spirit by Whom this unity is effected.

The Epistle and Gospel point in the same direction as those of the preceding Sunday, viz. to the good and perfect Gift which would be bestowed upon the Church after, and through, the bodily departure of Christ to heaven. It seemed strange and hard to bear that it should be expedient for Him to go away Who had been the Leader and Benefactor of His disciples and all who were willing to receive Him; but He spoke these words to them beforehand that they might be comforted with some foreshadowing of the glory and blessing of the New Dispensation which was to be perfected in His Resurrection and Ascension; and be prepared for perceiving, when the fruit of the Resurrection was ripe for gathering, that the departure of Christ to heaven was a greater gain to them through His mystical Presence than His remaining upon earth could have been. This good and perfect gift, the gift which the Spirit of truth bestows upon the Church, and through the corporate Church on all its individual members, is therefore set before us as we draw near to Ascension Day as the true reason why all sorrow, because of her Lord's departure, should be banished from the Church. The Comforter will come to bestow the Gift of the Word of God engrafted upon human nature, and in that gift to bestow Light, Truth, and Salvation.

of Himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come. He shall glorify Me: for He shall receive of Mine, and shall shew it unto you. All things that the FATHER hath are Mine: therefore said I, that He shall take of Mine, and shall shew it unto you.

The Fifth Sunday after Easter.

THE COLLECT.

O LORD, from Whom all good things do come; Grant to us Thy humble servants, that by Thy holy inspiration we may think those things that be good, and by Thy merciful guiding may perform the same; through our LORD JESUS CHRIST. *Amen.*

THE EPISTLE. S. James i. 22.

BE ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled before GOD and the FATHER, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

THE GOSPEL. S. John xvi. 23.

VERILY, verily I say unto you, Whatsoever ye shall ask the FATHER in My Name, He will give it you. Hitherto have ye asked nothing in My Name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the FATHER. At that day ye shall ask in My Name: and

ROGATION SUNDAY.

The fifth Sunday after Easter being the first day of the week in which the Rogation days occur, has taken its name from them, and is usually called Rogation Sunday. The striking appropriateness of the Gospel, which contains our Lord's words about asking in His Name, seems to indicate that it was either chosen for this day on account of its position with reference to the Rogation days, or that the latter were appointed to be observed on the three days following because the Gospel already distinguished this as the Sunday concerning Asking. Both the Epistle and Gospel are found in the Lectionary of St. Jerome, and as the Rogation days are generally said to have been instituted in the fifth century, the latter seems the more probable theory. The Collect has an evident connexion with the purpose of the Rogation days; and so, perhaps, has the latter part of the Epistle. Bishop Cosin wished to insert a new rubric at the end of the Gospel, "This Collect, Epistle, and Gospel shall be used only upon this day."

I say not unto you, that I will pray the FATHER for you; for the FATHER Himself loveth you, because ye have loved Me, and have believed that I came out from GOD. I came forth from the FATHER, and am come into the world: again, I leave the world, and go to the FATHER. His disciples said unto Him, Lo, now speakest Thou plainly, and speakest no proverb. Now are we sure that Thou knowest all things, and needest not that any man should ask Thee: by this we believe that Thou camest forth from GOD. JESUS answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave Me alone: and yet I am not alone, because the FATHER is with Me. These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.

The Ascension Day.

THE COLLECT.

GRANT, we beseech Thee, Almighty GOD, that like as we do believe Thy only-begotten SON our LORD JESUS CHRIST to have ascended into the heavens; so we may also in heart and mind thither ascend, and with Him continually dwell, Who liveth and reigneth with Thee and the HOLY GHOST, one GOD, world without end. *Amen.*

FOR THE EPISTLE. Acts i. 1.

THE former treatise have I made, O Theophilus,

THE ROGATION DAYS.

On the authority of St. Gregory of Tours (who wrote in the latter part of the sixth century) the institution of the Rogation Days is attributed to Mamertus, Bishop of the French diocese of Vienne, A.D. 452. A terrible calamity is said to have occurred to the diocese or city of Vienne (by earthquake and fire, and by the incursion of wolves and other wild beasts), on account of which Mamertus set apart the three days before Ascension Day as a solemn fast, during which processions with Litanies were to be made throughout the diocese. [See Introduction to the Litany.] The custom is supposed to have been taken up by other dioceses, and to have extended itself from France to England, but not to have been recognized at Rome until the eighth or ninth century. A more probable account is that the Rogation Days were instituted at some earlier period, for the purpose of asking God's Blessing on the rising produce of the earth; and that Mamertus chose them as the time for a solemn observance in deprecation of God's anger with reference to the special troubles of his day.

There was a Collect, Epistle, and Gospel for the Rogation Days in the Salisbury Missal, but these were not retained in the Prayer Book, although there is a Homily in three parts "for the days of Rogation week,"[1] and an "Exhortation to be spoken to such Parishes where they use their Perambulations in Rogation week, for the oversight of the bounds and limits of their town." Bishop Cosin proposed to supply this omission, and wrote the following in the margin of the Durham Prayer Book:—

"THE COLLECT.

"Almighty God, Lord of Heaven and Earth, in Whom we live, and move, and have our being; Who dost good unto all men, making Thy sun to rise on the evil and on the good, and sending rain on the just and on the unjust; favourably behold us Thy people, who call upon Thy Name, and send us Thy Blessing from heaven in giving us fruitful seasons, and filling our hearts with food and gladness; that both

[1] The title of this Homily, "That all good things come from God," seems to be suggested by the Collect for the Sunday.

of all that JESUS began both to do and teach, until the day in which He was taken up, after that He through the HOLY GHOST had given commandments unto the Apostles whom He had chosen: to whom also He shewed Himself alive after His passion, by many infallible proofs; being seen of them forty days, and speaking of the things pertaining to the Kingdom of GOD: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the FATHER, which, saith He, ye have heard of Me. For John truly baptized with water, but ye shall be baptized with the HOLY GHOST not many days hence. When they therefore were come together, they asked of Him, saying, LORD, wilt Thou at this time restore again the kingdom to Israel? And He said unto them, It is not for you to know the times or the seasons, which the FATHER hath put in His own power. But ye shall receive power after that the HOLY GHOST is come upon you; and ye shall be witnesses unto Me, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. And when He had spoken these things, while they beheld, He was taken up, and a cloud received Him out of their sight. And while they looked stedfastly toward heaven, as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same JESUS,

our hearts and mouths may be continually filled with Thy praises, giving thanks to Thee in Thy holy Church through Jesus Christ our Lord. Amen."[1]

A Collect was also proposed by the Commission of 1689, which is worthy of being placed beside that of Bishop Cosin:

"Almighty God, Who hast blessed the earth that it should be fruitful, and bring forth every thing that is necessary for the life of man, and hast commanded us to work with quietness and eat our own bread; bless us in all our labours, and grant us such seasonable weather that we may gather in the fruits of the earth, and ever rejoice in Thy goodness, to the praise of Thy holy Name, through Jesus Christ our Lord. Amen."

The following table shews the old Epistles and Gospels for the three days, those proposed by Cosin, and also those suggested by the Commission of 1689. [See also the Table of Proper Psalms.]

Salisbury Use.	*Cosin.*	*1689.*
EPISTLE.		
James v. 16-20.	James v. 13-18.	Deut. xxviii. 1-9.
Isa. vii. 10-15.		
Acts iv. 31-35.		
GOSPEL.		
Luke xi. 5-13.	Luke xi. 1-10.	Matt. vi. 25 to the end.
Luke i. 26-38.		
John xvii. 1-11.		

The religious Services of the Rogation Days are not limited to the walls of the Church. From very ancient days "Perambulations" around the boundaries of the

[1] This Collect first appears in Cosin's Devotions, originally printed in 1626. It is not quite so rhythmical as some others of his composition, and perhaps the following form of it is better adapted for intonation:—

"Almighty God, Lord of Heaven and Earth, in Whom we live, and move, and have our being; Who dost cause Thy sun to rise on the evil and on the good, and sendest rain both upon the just and the unjust: we beseech Thee favourably to behold Thy people who call upon Thee, and send Thy blessing down from heaven to give us a fruitful season: that both our hearts and mouths being continually filled with Thy goodness, we may evermore give thanks unto Thee in Thy holy Church, through Jesus Christ our Lord. Amen."

In the same volume there is another admirable Collect for the Ember Week in September, which would be a most suitable one to use for a Harvest Thanksgiving Celebration.

Which is taken up from you into heaven, shall so come, in like manner as ye have seen Him go into heaven.

THE GOSPEL. S. Mark xvi. 14.

JESUS appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen. And He said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but He that believeth not shall be damned. And these signs shall follow them that believe: In My Name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the LORD had spoken unto them, He was received up into heaven, and sat on the right hand of GOD. And they went forth and preached everywhere, the LORD work-

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parish have been made in procession, and the Litany, or a portion of it, with the 103rd and 104th Psalms sung at various stations, marked by crosses, or still remembered by the parishioners from generation to generation, even when the crosses have ceased to mark the spots. It is not necessary to occupy space with the details of well-known usages connected with these perambulations, but it may be as well to set before the reader an extract from the Injunctions of Queen Elizabeth, issued in 1559, in which both the secular and the religious purpose of the procession is referred to.

". . . For the retaining of the perambulation of the Circuits of Parishes, they shall once in the year at the time accustomed with the Curate and the substantial men of the Parish walk about the Parishes as they were accustomed, and at their return to the Church make their common prayers.

"Provided, that the Curate in their said common Perambulations, used heretofore in the days of Rogations, at certain convenient places, shall admonish the people to give thanks to God, in the beholding of God's benefits, for the increase and abundance of His fruits upon the face of the earth, with the saying of the 103rd Psalm: Benedic, anima mea, etc. At which time also the same minister shall inculcate these or such sentences, 'Cursed be he which translateth the bounds and dolles of his neighbour.' Or such other order of prayers, as shall be hereafter appointed."

The "Exhortation" printed as a sequel to the Rogation-day Homily begins by saying that the principal object of the Procession or Perambulation is that of asking God's blessing upon the land and its fruits, and adds, "Yet have we occasion secondarily given us in our walks on these days to consider the old ancient bounds and limits belonging to our township," etc. etc. From Bishops' Articles of Visitation of later periods it appears that the ordinary practice was to use the Litany on each of these days, and a portion of the Homily. But it is clear that there was never any settled rule, and that the practice varied according to the piety and liturgical feeling of the day or the parish.

The Rogation Days and the religious observance of them in some such manner as that above indicated are referred to in the most ancient records of the Church of England. In the Laws of King Alfred and of Athelstan they are called *gebeddægas* or Prayer Days, and also *gang dægas*; the latter name, "gang days," being still used in some parts of the north of England.

HOLY THURSDAY.

There is not any very early historical notice of Ascension Day, but St. Chrysostom has a homily on the day; St Augustine mentions it in one of his Epistles, and also in a Sermon, in which he says, "We celebrate this day the solemnity of the Ascension." St. Gregory of Nyssa has also left a homily on the day. St. Augustine calls this one of the festivals which are supposed to have been instituted by the Apostles themselves, so that it must have been generally observed in his time: and Proclus, Archbishop of Constantinople, in the same age, speaks of it as one of the days which the Lord has made, reverently considering that the great acts of our Lord so far consecrated the days on which they occurred that no

ing with them, and confirming the Word with signs following.

Sunday after Ascension Day.

THE COLLECT.

O GOD the King of Glory, Who hast exalted Thine only SON JESUS CHRIST with great triumph unto Thy kingdom in heaven; We beseech Thee, leave us not comfortless; but send to us Thine HOLY GHOST to comfort us, and exalt us unto the same place whither our SAVIOUR CHRIST is gone before, Who liveth and reigneth with Thee and the HOLY GHOST, one GOD, world without end. *Amen.*

THE EPISTLE. 1 S. Peter iv. 7.

THE end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards

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further appointment was needed for their separation from common days. Its name has never varied, although popular appellations have, of course, been attached to it on account of some observances connected with the day. But even these have been very few, and are not worth notice, "Holy Thursday" being the only vernacular name that has been generally adopted.

During the Paschal Quinquagesima no festivals have vigils or fasting eves except Ascension Day and Whitsun Day, the whole period being regarded as one of spiritual joy in the Resurrection.

The ritual provisions of the Prayer Book for this day shew plainly that it is regarded in the system of our Church as one of the very highest class of solemn days set apart in honour of our Lord. The proper Lessons and Psalms at Mattins and Evensong, and the proper preface in the Communion Service place it on the same footing as Christmas Day, Easter, or Whitsun Day; and there is no day in the year which is so well illustrated by these as that of the Ascension. It could hardly have been otherwise, for the act which is commemorated on this day was one which crowned and consummated the work of the Redeemer's Person, and opened the gate of everlasting life to those whom He had redeemed.

The facts of the Ascension are commemorated in the Epistle and Gospel; types of it form the subjects of the first lessons at Mattins and Evensong,—Moses in the mount of God for forty days receiving the law, and Elijah ascending to Heaven in a whirlwind. But the fulness of the day's meaning must be looked for in the Psalms, where, as so often, the interpretation of the Gospels was given by God beforehand to the Church. And in these the Church also celebrates the eternal Victory of the King of Glory, Who had been made a little lower than the angels in the humiliation of His earthly life, that He might be crowned with the glory and worship of all created things, when seated, still in His human nature, on the throne of Heaven. The Festival concludes the yearly commemoration of our Blessed Lord's life and work; which thus leads upward from the cradle at Bethlehem, exhibiting before God and man the various stages of His redeeming work, and following Him step by step until we stand with the disciples gazing up after Him as He goes within the everlasting doors. And thus this half-yearly cycle of days presents the holy Jesus to our devotions as perfect Man and perfect God, the perfection of His manhood confirmed in the sorrows of Good Friday, the perfection of His Divine Nature in the triumph of Easter and the Ascension.

SUNDAY AFTER ASCENSION.

This day was anciently called by the significant name of "Dominica Expectationis." Being the only Lord's Day which intervened between the Ascension of our Lord and the Descent of the Holy Ghost, it represents that period during which the Apostles were obeying the command to their Master, when "He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father" [Acts i. 4].

The Collect for this day is an expansion of the ancient Antiphon to the Magnificat on Ascension Day; and has a special interest in the English Church from the

of the manifold grace of GOD. If any man speak, let him speak as the oracles of GOD: if any man minister, let him do it as of the ability which GOD giveth; that GOD in all things may be glorified through JESUS CHRIST, to Whom be praise and dominion for ever and ever. Amen.

THE GOSPEL. S. John xv. 26, and part of Chap. xvi.

WHEN the Comforter is come, Whom I will send unto you from the FATHER, even the SPIRIT of truth, Which proceedeth from the FATHER, He shall testify of Me. And ye also shall bear witness, because ye have been with Me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth GOD service. And these things will they do unto you, because they have not known the FATHER, nor Me. But these things have I told you, that, when the time shall come, ye may remember that I told you of them.

Whitsun Day.

THE COLLECT.

GOD, Who as at this time didst teach the hearts of Thy faithful people, by the sending to them the light of Thy HOLY SPIRIT; Grant us by the same SPIRIT to have a right judgement in all things, and evermore to rejoice in His holy comfort; through the merits of CHRIST JESUS our SAVIOUR, Who liveth and reigneth with Thee, in the unity of the same SPIRIT, one GOD, world without end. *Amen.*

FOR THE EPISTLE. Acts ii. 1.

WHEN the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from hea-

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fact recorded in the account of the Venerable Bede's death, that it was among the last of the words which he uttered. He died on the Wednesday evening about the time of the first Vespers of the Festival, and the spirit in which he sang the Antiphon is well expressed by the aspiration that concludes the modern Collect.

The day itself, within the octave of the Ascension, may be properly considered as a continuation of that festival, but commemorating especially the session of our Lord at the right hand of the Father.

WHITSUN DAY.

This great festival commemorates the descent of the Holy Ghost upon the Apostles to abide in the Church for ever, according to the promise of Christ. It has been annually observed from the very beginning, having at first been engrafted by the Jewish Christians on to the festival of Pentecost, but being mentioned as a separate feast of the Church by the earliest writers among the Gentile Christians, as Irenæus and Tertullian, the latter of whom leaves it on record in several places that this was one of the principal times for Baptism in the early Church. Origen also names it in his work against Celsus.

The original name of the festival was derived from that given by Greek writers in the Septuagint and in the New Testament to the Jewish feast, and has precisely the same meaning as Quinquagesima, Pentecost being the *fiftieth day* from the morrow of the Passover Sabbath. The English name is supposed by many to be properly Whitsun Day, not Whit Sunday, and to be identical with the name Pentecost through the

ven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: and they were all filled with the HOLY GHOST, and began to speak with other tongues, as the SPIRIT gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galilæans? And how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes, and Arabians, we do hear them speak in our tongues the wonderful works of GOD.

THE GOSPEL. S. John xiv. 15.

JESUS said unto His disciples, If ye love Me, keep My commandments. And I will pray the FATHER, and He shall give you another Comforter, that He may abide with you for ever; even the SPIRIT of truth, Whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also. At that day ye shall know, that I am in My FATHER, and ye in Me, and I in you. He that hath My commandments, and

German Pfingsten. Most old writers on the festivals of the English Church have, however, considered that the original name was White Sunday or Wit Sunday; in the one case deriving it from the chrisoms of the newly baptized; and in the other, from the outpouring of wisdom (or, in old English, "wit") upon the Church by the Holy Ghost on this day. In the Table of Proper Psalms it is spelt Whit Sunday, but nowhere else in the Prayer Book.

The original feast of Pentecost was instituted by God (as it is supposed) as a memorial of the day on which He gave the law to Moses, and declared the Israelites "a peculiar treasure, a kingdom of Priests, and an holy nation" [Exod. xix. 5, 6]. But the prominent character of the day was that of a solemn harvest festival. On the morrow of the Passover Sabbath, fifty days before, the first cut sheaf of barley was offered to God, waved before the altar, with supplication for a blessing on the harvest then commenced. On the day of Pentecost two loaves of the first bread made from the new corn were offered (with appointed burnt-offerings), in thanksgiving for the harvest now ended. Each of these objects of the festival has a significant typical application. It was on this day that the Holy Ghost descended to sanctify a new Israel, that they too might be "a chosen generation, a royal priesthood, an holy nation, a peculiar people" [1 Pet. ii. 9], and this separation of a new Israel from the world began to be made when three thousand were added to the Church by Baptism on the day of Pentecost. On this day also the "Corn of Wheat" (which had fallen into the ground and died on the day of the Pass-

keepeth them, He it is that loveth Me; and He that loveth Me shall be loved of My FATHER, and I will love Him, and will manifest Myself to Him. Judas saith unto Him, (not Iscariot,) LORD, how is it that Thou wilt manifest Thyself unto us, and not unto the world? JESUS answered and said unto Him, If a man love Me, he will keep My words, and My FATHER will love Him, and We will come unto him, and make Our abode with him. He that loveth Me not keepeth not My sayings: and the word which ye hear is not Mine, but the FATHER'S Which sent Me. These things have I spoken unto you, being yet present with you. But the Comforter, Which is the HOLY GHOST, Whom the FATHER will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved Me, ye would rejoice, because I said, I go unto the FATHER: for My FATHER is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in Me. But that the world may know that I love the FATHER; and as the FATHER gave Me commandment, even so I do.

Monday in Whitsun Week.

THE COLLECT.

GOD, Who as at this time didst teach the hearts of Thy faithful people, by the sending to them the light of Thy HOLY SPIRIT; Grant us by the same SPIRIT to have a right judgement in all things, and evermore to rejoice in His holy comfort; through the merits of CHRIST JESUS our SAVIOUR, Who liveth and reigneth with Thee, in the unity of the same

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over, and had sprung up a new and perpetual sacrifice to God on Easter Day) sent forth the Holy Spirit to make those five thousand the "One Bread" [1 Cor. x. 17] of the Lord's mystical Body, a first-fruits offering to God of the Church which had been purchased with His Blood.

The Collect for Whitsun Day was formerly used every day at Lauds, and was translated into English at least a century and a half before the Prayer Book was set forth. It appears in all the English Primers which preceded the Prayer Book, and the ancient version given on Whitsun Monday seems to have furnished some phrases to the translation now in use on this day.

Whitsun week is one of the canonical Ember seasons, the summer ordinations taking place on Trinity Sunday.

On Whitsun Day (June 9th), in the year of our Lord 1549, the Book of Common Prayer in English was first used instead of the Latin offices. That day was doubtless chosen (for copies were printed and ready some time before) as a devout acknowledgment that the Holy Ghost was with the Church of England in the important step then taken. May He ever preserve these devotional offices from the attacks of enmity or unwisdom, and continue them in that line of Catholic unity wherein He has guided the Church hitherto to keep them.

SPIRIT, one GOD, world without end. *Amen.*

FOR THE EPISTLE. Acts x. 34.

THEN Peter opened his mouth, and said, Of a truth I perceive that GOD is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him. The Word which GOD sent unto the children of Israel, preaching peace by JESUS CHRIST; (He is LORD of all;) that Word, I say, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached: how GOD anointed JESUS of Nazareth with the HOLY GHOST, and with power; Who went about doing good, and healing all that were oppressed of the devil: for GOD was with Him. And we are witnesses of all things which He did, both in the land of the Jews, and in Jerusalem. Whom they slew, and hanged on a tree: Him GOD raised up the third day, and shewed Him openly; not to all the people, but unto witnesses chosen before of GOD; even to us who did eat and drink with Him after He rose from the dead. And He commanded us to preach unto the people, and to testify that it is He Which was ordained of GOD to be the Judge of quick and dead. To Him give all the prophets witness, that through His Name whosoever believeth in Him shall receive remission of sins. While Peter yet spake these words, the HOLY GHOST fell on all them which heard the word. And they of the circumcision, which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the HOLY GHOST. For they heard them speak with tongues, and magnify GOD. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the HOLY GHOST as well as we? And he commanded them to be baptized in the Name of the LORD. Then prayed they him to tarry certain days.

THE GOSPEL. S. John iii. 16.

GOD so loved the world, that He gave His only-begotten SON, that whosoever believeth in Him should not perish, but have everlasting

WHITSUN MONDAY.

In the Epistle and Gospel for this day we find a trace of the primitive custom of Baptism at Whitsuntide; the one narrating the baptism of Cornelius and his household, and the other referring to that enlightenment by Christ from which the sacrament of Baptism took one of its most primitive names, that of "Illumination." This still serves to point out a purpose in the extension of the Festival. For the Holy Ghost came into the Church not only to inspire the Apostles for their work, which was to be but for a generation, but also to abide with the Church in a perpetual ministry derived from those Apostles, and a continual ministration of the gift of grace by their means. Hence the days following Whitsun Day are a memorial of that abiding of the Comforter which our Lord promised, that He might be "the Giver of Life" to the world, in the bestowal of union with Christ by Baptism, Confirmation, and the Holy Communion.

life. For GOD sent not His SON into the world to condemn the world, but that the world through Him might be saved. He that believeth on Him is not condemned: but he that believeth not is condemned already; because he hath not believed in the Name of the only-begotten SON of GOD. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in GOD.

Tuesday in Whitsun Week.

THE COLLECT.

GOD, Who as at this time didst teach the hearts of Thy faithful people, by the sending to them the light of Thy HOLY SPIRIT; Grant us by the same SPIRIT to have a right judgement in all things, and evermore to rejoice in His holy comfort; through the merits of CHRIST JESUS our SAVIOUR, Who liveth and reigneth with Thee, in the unity of the same SPIRIT, one GOD, world without end. *Amen.*

FOR THE EPISTLE. Acts viii. 14.

WHEN the Apostles, which were at Jerusalem, heard that Samaria had received the Word of GOD, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the HOLY GHOST: (for as yet He was fallen upon none of them; only they were baptized in the Name of the LORD JESUS.) Then laid they their hands on them, and they received the HOLY GHOST.

THE GOSPEL. S. John x. 1.

VERILY, verily I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But

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WHITSUN TUESDAY.

On the Tuesday of Whitsun Week there is a reference to another work of the Holy Ghost, that of Confirmation, the Epistle narrating the confirmation of the first Samaritan Christians by the Apostles Peter and John, after they had been converted and baptized by the Deacon Philip. In primitive times Confirmation was administered immediately after Baptism, if a Bishop was present, as was mostly the case, and at Whitsuntide it would no doubt be invariably given to the newly baptized at once, from the appropriateness of the season, and the necessary presence of the Bishops in their chief Churches for the Ordinations of the following Saturday or Sunday.

It was doubtless with reference to the preparation of the Candidates for Ordination that the Gospel was selected; pointing out, as it does, that there is only one lawful way of entering into the Ministry of Christ: and that those are no true shepherds who do not enter in by the Door, the Chief Shepherd Himself, Whose authority on earth is delegated to the Bishops of His Church. The second lesson at Evensong, 1 John iv. 1—13, points in the same direction.

The Whitsun Ember days are of very ancient institution, probably primitive. They are alluded to by St. Athanasius, in the

he that entereth in by the door is the shepherd of the sheep: to him the porter openeth; and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And, when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow; but will flee from him; for they know not the voice of strangers. This parable spake JESUS unto them: but they understood not what things they were which He spake unto them. Then said JESUS unto them again; Verily, verily I say unto you, I am the Door of the sheep. All that ever came before Me are thieves and robbers; but the sheep did not hear them. I am the Door; by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

Trinity Sunday.

THE COLLECT.

ALMIGHTY and everlasting GOD, Who hast given unto us Thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech Thee, that Thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, Who livest and reignest, one GOD, world without end. *Amen.*

FOR THE EPISTLE. Rev. iv. 1.

AFTER this I looked, and behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit; and behold, a throne was set in heaven, and One sat on the throne: and He that sat was to look upon like a jasper and

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fourth century, as the fasts of the week following Pentecost, and it is plain that no time of the year would be so naturally chosen for continuing the gift of the Spirit by Ordination as that which follows immediately upon the day when the Holy Ghost first came to inhabit the mystical Body of Christ, for the purpose of "making able" the Ministers of His Gospel-truth and Sacraments.

TRINITY SUNDAY.

The Octave of Pentecost has been observed in honour of the Blessed Trinity from a very early age of the Church. In the Lectionary of St. Jerome the same Epistle and Gospel are appointed which have always been used in the Church of England: and the Collect is from the Sacramentary of St. Gregory. But the name "Trinity Sunday" was not general until a later period, though it has been used in the English Breviary and Missal since the time of St. Osmund, and may have been adopted by him from still earlier offices of the Church. In the Eastern Church this day is the Festival of all holy Martyrs; a festival which appears to have been observed at this time in the East, even in the days of St. Chrysostom and the Emperor Leo, who have left respectively a Homily and an

a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold: and out of the throne proceeded lightnings, and thunderings, and voices. And there were seven lamps of fire burning before the throne, which are the seven spirits of GOD. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, Holy, Holy, LORD GOD Almighty, Which was, and is, and is to come. And when those beasts give glory, and honour, and thanks, to Him that sat on the throne, Who liveth for ever and ever, the four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O LORD, to receive glory, and honour, and power; for Thou hast created all things, and for Thy pleasure they are and were created.

THE GOSPEL. S. John iii. 1.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to JESUS by night, and said unto Him,

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Oration upon it. It appears to have been regarded as a separate Festival in the Western world only by the Church of England, and those Churches of Germany which owe their origin to the English St. Boniface, or Wilfred.[1] Both in the ancient English and in the ancient German Office books, all the Sundays afterwards until Advent are named after Trinity; whereas, in all offices of the Roman type they are named after Pentecost. It seems probable that this distinctive ritual mark is a relic of the independent origin of the Church of England, similar to those peculiarities which were noticed by St. Augustine, and which were attributed by the ancient British bishops to some connexion with St. John. In this case it is, at least, significant that it was St. John through whom the doctrine of the Holy Trinity was most clearly revealed; and also that the early Church of England appears never to have been infested by the heresies on this subject which troubled other portions of the Christian world.

The general observance of the day as a separate Festival in honour of the Blessed Trinity was first enjoined by a Synod of Arles, in A.D. 1260. In Micrologus it is stated [cap. lx.], that the feast was then observed in some parts on the Octave of Pentecost, and in others on the Sunday next before Advent; but that the Roman Church had no such custom, for it honoured the Blessed Trinity in its daily worship by Doxologies and the Memoria, our present Collect.[2] It seems to have become gener-

[1] Gervase of Canterbury asserts that the Feast of Trinity was instituted by St. Thomas of Canterbury soon after his consecration to that see in A.D. 1162, but there can be little doubt it was in some English Office books before that date.

[2] The Sunday Missa Votiva of Salisbury Use was almost identical with the Mass for Trinity Sunday, but the Epistle was Rom. xi. 33-36, and 2 Cor. xiii. 14; the Gospel being John xv. 26; xvi. 6.
The Trinity Collect was said as a daily memorial (as well as that of Whitsun Day), in the Church of England, until 1549.

Rabbi, we know that Thou art a teacher come from GOD: for no man can do these miracles that Thou doest, except GOD be with him. JESUS answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the Kingdom of GOD. Nicodemus saith unto Him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? JESUS answered, Verily, verily I say unto thee, Except a man be born of water, and of the SPIRIT, he cannot enter into the Kingdom of GOD. That which is born of the flesh is flesh; and that which is born of the SPIRIT is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the SPIRIT. Nicodemus answered and said unto Him, How can these things be? JESUS answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not; how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but He that came down from heaven, even the Son of Man, Who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life.

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ally observed by the Roman as well as other Churches at the end of the fourteenth century: but the Sundays after it are still named from Pentecost in all the Catholic Churches of the West except those of England and Germany.

The significance of the festival, as the end of the cycle of days by which our Blessed Lord and His work are commemorated, is very great. The beginning of His acts was associated with a revelation of the Three Persons of the Trinity, and His last command to His Apostles was a commission to make disciples of all nations by baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. The perfect revelation of the Holy Three in One may also be considered to have been made on the day of Pentecost, when to the work expressed by our Lord in the words, "My Father worketh hitherto, and I work," was added that further operation of the Holy Ghost which was previously unknown even to holy men, but has ever since been familiar to the whole world. On Whitsun Day, therefore, we see the crowning point of the work of redemption; and the feast of Trinity, on the Octave of Pentecost, commemorates the consummation of God's saving work and the perfect revelation to the Church of the Three Persons in One God, as the sole objects of adoration. The love of each Person had been commemorated in the separate Festivals which memorialize before God and man the Incarnation, Death, Resurrection, and Ascension of our Lord, and the sending forth by the Father and the Son of the Blessed Spirit on Whitsun Day. In the festival of Trinity all these solemn subjects of belief are gathered into one act of worship, as the Church Militant looks upward through the door that is opened in Heaven, and bows down in adoration with the Church Triumphant, saying, "Holy, Holy, Holy, Lord God Almighty, Which was, and is, and is to come . . . . . Thou art worthy, O Lord, to receive glory, and honour, and power; for Thou hast created all things, and for Thy pleasure they are and were created."

The First Sunday after Trinity.

THE COLLECT.

O GOD, the strength of all them that put their trust in Thee, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without Thee, grant us the help of Thy grace, that in keeping of Thy commandments we may please Thee, both in will and deed; through JESUS CHRIST our LORD. *Amen.*

THE EPISTLE. 1 S. John iv. 7.

BELOVED, let us love one another: for love is of GOD, and every one that loveth is born of GOD, and knoweth GOD. He that loveth not knoweth not GOD; for GOD is love. In this was manifested the love of GOD towards us, because that GOD sent His only-begotten SON into the world, that we might live through Him. Herein is love, not that we loved GOD, but that He loved us, and sent His SON to be the propitiation for our sins. Beloved, if GOD so loved us, we ought also to love one another. No man hath seen GOD at any time. If we love one another, GOD dwelleth in us, and His love is perfected in us. Hereby know we that we dwell in Him, and He in us; because He hath given us of His SPIRIT. And we have seen, and do testify, that the FATHER sent the SON to be the SAVIOUR of the world. Whosoever shall confess that JESUS is the SON of GOD, GOD dwelleth in him, and he in GOD. And we have known and believed the love that GOD hath to us. GOD is love; and he that dwelleth in love dwelleth in GOD, and GOD in him. Herein is our love made perfect, that we may have boldness in the day of judgement; because as He is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment: He that feareth is not made perfect in love. We love Him, because He first loved us. If a man say, I love GOD, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love GOD, Whom he hath

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THE FIRST SUNDAY AFTER TRINITY.

The Sundays and other Festivals from Advent to Trinity form one system of dogmatic illustrations of Christianity: Prayer and the words of Holy Scripture all combining to present the memorial of primary truths before God in acts of worship, and before man as words of instruction. The Sundays after Trinity may be regarded as a system illustrating the practical life of Christianity, founded on the truths previously represented, and guided by the example of our Blessed Lord. There is a Rubric given on this Sunday in the Salisbury Missal: "Memoria de Trinitate fiat omnibus dominicis usque ad adventum Domini."

The love of God and the love of man are, —one may almost say, of course,—the first subject selected for the Eucharistic Scriptures in this system, as shewn in St. John's wonderful definition of love, and in the historical parable of the rich man and Lazarus. In the Epistle St. John shews that God's own love for mankind is the source and spring of all love towards Him,

not seen? And this commandment have we from Him, That he who loveth GOD love his brother also.

THE GOSPEL. S. Luke xvi. 19.

THERE was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried: and in hell he lift up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they who would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

The Second Sunday after Trinity.

THE COLLECT.

O LORD, Who never failest to help and govern them whom Thou dost bring up in Thy stedfast fear and

and that all true love towards Him is shewn by the evidence of charity. The Gospel, independently of the revelation made in it concerning the state of the departed, places in the most awful light the sin of being without Christian love; and the utter incompatibility of such a condition with a life that will gain the award of future happiness. In teaching this truth our Blessed Lord also revealed to us the Intermediate State. Although the Last Judgment was very distant when He told the Jews this history of two men who had, perhaps, been known to them, yet He put it beyond doubt that the souls which had departed from their bodies were as living and conscious as they had ever been, and that their condition was already that of those upon whom a preliminary judgment had been passed; an award of happiness to the one, of torment to the other.

THE SECOND SUNDAY AFTER TRINITY.

The present beautiful version of the ancient Collect for this day was substituted for the literal translation which had previously been used, in 1661. Cosin added

love; Keep us, we beseech Thee, under the protection of Thy good providence, and make us to have a perpetual fear and love of Thy holy Name; through JESUS CHRIST our LORD. *Amen.*

THE EPISTLE. 1 S. John iii. 13.

MARVEL not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of GOD, because He laid down His life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of GOD in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before Him. For if our heart condemn us, GOD is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards GOD. And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight. And this is His commandment, That we should believe on the Name of His SON JESUS CHRIST, and love one another, as He gave us commandment. And he that keepeth His commandments dwelleth in Him, and He in him: and hereby we know that He abideth in us, by the SPIRIT Which He hath given us.

THE GOSPEL. S. Luke xiv. 16.

A CERTAIN man made a great supper, and bade many; and sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city,

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"O Heavenly Father" at the end of the old Collect, as if attempting to remedy its abruptness; but the subsequent remoulding of the whole into its present form was a happy improvement, giving us one of the finest of our English Collects.

The subject of Active Love is again taken up on this Sunday, the Epistle coming from a preceding chapter of St. John to that used on the previous Sunday, and the Gospel from an earlier chapter of St. Luke.

and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the high-ways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

The Third Sunday after Trinity.

THE COLLECT.

O LORD, we beseech Thee mercifully to hear us; and grant that we, to whom Thou hast given an hearty desire to pray, may by Thy mighty aid be defended and comforted in all dangers and adversities; through JESUS CHRIST our LORD. *Amen.*

THE EPISTLE. 1 S. Peter v. 5.

ALL of you be subject one to another, and be clothed with humility: for GOD resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of GOD, that He may exalt you in due time; casting all your care upon Him, for He careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: whom resist, stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the GOD of all grace, Who hath called us into His eternal glory by CHRIST JESUS, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To Him be glory and dominion for ever and ever. Amen.

THE GOSPEL. S. Luke xv. 1.

THEN drew near unto Him all the Publicans and sinners for to hear Him. And the Pharisees and Scribes murmured, saying, This Man receiveth sinners, and eateth with them. And He spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, does not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you,

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THE THIRD SUNDAY AFTER TRINITY.

The Christian virtue of Humility is set forth in the Epistle for this Sunday, in the words of St. Peter; and illustrated in the Gospel by the example of our Blessed Lord in receiving sinners and eating with them. The Collect, however, seems to take its tone from the latter portion of the Epistle, which speaks of the afflictions and sufferings to which the early Christians were subjected.

That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost. Likewise, I say unto you, There is joy in the presence of the angels of GOD over one sinner that repenteth.

The Fourth Sunday after Trinity.

THE COLLECT.

O GOD, the Protector of all that trust in Thee, without Whom nothing is strong, nothing is holy; Increase and multiply upon us Thy mercy; that, Thou being our Ruler and Guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly FATHER, for JESUS CHRIST'S sake our LORD. *Amen.*

THE EPISTLE. Rom. viii. 18.

I RECKON that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of GOD. For the creature was made subject to vanity, not willingly, but by reason of Him Who hath subjected the same in hope: because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of GOD. For we know that the whole creation groaneth, and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the SPIRIT, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

THE GOSPEL. S. Luke vi. 36.

BE ye therefore merciful, as your FATHER also is merciful. Judge not, and

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The Epistle and the Collect are, in fact, much more frequently associated together in tone and language than the Collect and the Gospel; indicating a probability that the Gospels were not read in the Communion Service until a later period than that in which the Epistles came to be used: which was, perhaps, when first written to the respective Churches to which they were addressed.

THE FOURTH SUNDAY AFTER TRINITY.

In the Gospel for this day, Mercy, another of the Christian virtues, is set forth in the words of our Lord, beginning, "Be ye therefore merciful, as your Father also is merciful," enforced by the proverbs of the blind leading the blind, the disciple not being above his Master, and of the mote and the beam. The Collect also refers to the mercy of our heavenly Father, and seems to have been suggested by the Gospel. But, as on the preceding Sunday, the Epistle seems to have been selected with reference to a time when the Church was passing through some great tribulation, and when Christians needed frequently to be reminded that they had here no continu-

ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. And He spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master; but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

The Fifth Sunday after Trinity.

THE COLLECT.

GRANT, O LORD, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness; through JESUS CHRIST our LORD. *Amen.*

THE EPISTLE. 1 S. Peter iii. 8.

BE ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the LORD are over the righteous, and His ears are open unto their prayers: but the face of the

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ing city, but must look beyond the sufferings of this present time to the glory hereafter to be revealed.

It is possible that the Gospel may have been selected under the influence of similar circumstances, an age of martyrdoms suggesting to those who had so clear a vision of Christ's example the duty of mercy and love towards their persecutors. For themselves they could only look to that future bliss which was to outweigh the present suffering: for the Church of succeeding days they could leave such a legacy as St. Stephen did, when he prayed with his dying lips, "Lord, lay not this sin to their charge."

THE FIFTH SUNDAY AFTER TRINITY.

The ancient Leonine Collect for this day seems to have been suggested, says Mr. Bright, like several of the same age, by the disasters of the dying Western Empire [*Ancient Collects*, p. 208]. It has, however, a plain connexion with the Gospel, which was probably selected at an earlier date. Like others of our Lord's miracles, this one was a parable as well, in which He was teaching the Apostles principles respecting their future work. The sea is the world, the net is the Church, the Apostles are fishers of men, Christ is He Who in the

LORD is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the LORD GOD in your hearts.

THE GOSPEL. S. Luke v. 1.

IT came to pass, that as the people pressed upon Him to hear the Word of GOD, He stood by the lake of Gennesaret, and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And He entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land: and He sat down, and taught the people out of the ship. Now when He had left speaking, He said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto Him, Master, we have toiled all the night, and have taken nothing; nevertheless, at Thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes, and their net brake. And they beckoned unto their partners which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at JESUS' knees, saying, Depart from me, for I am a sinful man, O LORD. For he was astonished, and all that were with him, at the draught of the fishes which they had taken; and so was also James, and John, the sons of Zebedee, which were partners with Simon. And JESUS said unto Simon, Fear not, from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed Him.

The Sixth Sunday after Trinity.

THE COLLECT.

O GOD, Who hast prepared for them that love Thee such good things

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spiritual as in the actual world bids them let down the net, and also gathers into it the great multitude of fishes. Very significant is it, then, that with this parabolic miracle in the Gospel, the Collect should pray Him Whose presence was the wealth and the safety of the fishermen, that He will so order the waves of this troublesome world that the Ark of the Church may ever ride over them in peace, and serve Him by gathering in souls into her nets with all godly quietness through the blessing of the Saviour's Presence. The Epistle is in close agreement with this tone,—"The eyes of the Lord are over the righteous, and His ears are open unto their prayers. . . . . Who is he that will harm you if ye be followers of that which is good?" Like those of the preceding Sundays, it reflects a time of persecution, such as was passing over the Church when St. Peter wrote; but it also breathes the strong faith of him who had said, "Lord, if it be Thou, bid me come unto Thee on the water," and whose experience had taught him that if Jesus be in the ship, no waves or storms can prevail to overwhelm it.

as pass man's understanding; Pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire; through JESUS CHRIST our LORD. *Amen.*

THE EPISTLE. Rom. vi. 3.

KNOW ye not, that so many of us as were baptized into JESUS CHRIST were baptized into His death? Therefore we are buried with Him by baptism into death; that like as CHRIST was raised up from the dead by the glory of the FATHER, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with CHRIST, we believe that we shall also live with Him; knowing that CHRIST being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once; but in that He liveth, He liveth unto GOD. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto GOD through JESUS CHRIST our LORD.

THE GOSPEL. S. Matth. v. 20.

JESUS said unto His disciples, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven. Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgement. But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgement: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come

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THE SIXTH SUNDAY AFTER TRINITY.

This day sets forth the principle that the obligation of the old law is heightened under the New Dispensation; as also that the stricter obligation of the new law is accompanied by a proportionate increase in the grace by which the duty of obedience to God may be fulfilled. Christ's law extends to the wilful conception of an act as well as to the act itself, and accounts the one a sin as well as the other. But Christ's death and resurrection extend themselves to the sacrament of Baptism, making it the means of a death unto sin and a new birth unto righteousness; and thus endowing Christians with a power to fulfil the requirements of His law which otherwise they could not possess. The power of Christ against sin becomes thus not only a power external to the soul, but an inward capacity, the practical use or disuse of which is at the will of those to whom it is given.

and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

The Seventh Sunday after Trinity.

THE COLLECT.

LORD of all power and might, Who art the Author and Giver of all good things; Graft in our hearts the love of Thy Name, increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same; through JESUS CHRIST our LORD. *Amen.*

THE EPISTLE. Rom. vi. 19.

I SPEAK after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to GOD, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of GOD is eternal life, through JESUS CHRIST our LORD.

THE GOSPEL. S. Mark viii. 1.

IN those days the multitude being very great, and having nothing to eat, JESUS called His disciples unto Him, and saith unto them, I have compassion on the multitude, because they have now been with Me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way; for divers of them came from far. And His disciples answered Him, From whence can a man satisfy these men with bread here in the wilderness? And He asked them, How many loaves have ye? And they said, Seven. And He

THE SEVENTH SUNDAY AFTER TRINITY.

The Collect for this day has expressions in it which seem to connect its prayer with both the Epistle and the Gospel. The petition, "Graft in our hearts the love of Thy Name," appears to be suggested by the idea of good and evil fruit contained in the former; while "Giver of all good things" and "nourish us with all goodness" plainly point out a devotional application of the narrative which the Gospel gives of the good Shepherd feeding His flock of four thousand with seven loaves and a few small fishes. The bondage of sin and the service of Christ are contrasted in the Epistle, which seems to be the source of the beautiful expression, "Whose service is perfect freedom," in the second Collect at Mattins. The same idea may be also found in the Gospel, where Christ's *command* that the people should sit down (though it seemed a mere arbitrary command) was followed by the reward of obedience, His bounty.

commanded the people to sit down on the ground. And He took the seven loaves, and gave thanks, and brake, and gave to His disciples to set before them; and they did set them before the people. And they had a few small fishes; and He blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand. And He sent them away.

The Eighth Sunday after Trinity.

THE COLLECT.

O GOD, Whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech Thee to put away from us all hurtful things, and to give us those things which be profitable for us; through JESUS CHRIST our LORD. *Amen.*

THE EPISTLE. Rom. viii. 12.

BRETHREN, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the SPIRIT do mortify the deeds of the body, ye shall live. For as many as are led by the SPIRIT of GOD, they are the sons of GOD. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, ABBA, FATHER. The SPIRIT itself beareth witness with our spirit, that we are the children of GOD: and if children, then heirs; heirs of GOD, and joint-heirs with CHRIST: if so be that we suffer with Him, that we may be also glorified together.

THE GOSPEL. S. Matth. vii. 15.

BEWARE of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into

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THE EIGHTH SUNDAY AFTER TRINITY.

The Service of Christ is set forth in the Epistle of to-day as no slavery, but a sonship. Those who do the works of a true obedience to Him do them by the help of the Spirit of God; those who are led by the Spirit of God are adopted children of Him Whose Only-begotten received the same Spirit without measure; those who are adopted sons of God are heirs of His eternal gifts, joint-heirs with Christ Himself, reigning with Him as priests and kings for ever. Such is the course of the Apostle's reasoning and revelation; and it is further illustrated by the words of our Lord in the Gospel, which, as the saying of the Eternal Word, living and powerful and sharper than any two-edged sword, discriminates between those who only say unto Him, "Lord, Lord," by an outward profession, and those whose sonship is made evident by their fruits, the doing of the will of God.

the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto Me, LORD, LORD, shall enter into the Kingdom of Heaven; but he that doeth the will of My FATHER Which is in Heaven.

The Ninth Sunday after Trinity.

THE COLLECT.

GRANT to us, LORD, we beseech Thee, the spirit to think and do always such things as be rightful; that we, who cannot do any thing that is good without Thee, may by Thee be enabled to live according to Thy will; through JESUS CHRIST our LORD. *Amen.*

THE EPISTLE. 1 Cor. x. 1.

BRETHREN, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink: (for they drank of that spiritual Rock that followed them; and that Rock was CHRIST.) But with many of them GOD was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt CHRIST, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you, but such as is common to man:

THE NINTH SUNDAY AFTER TRINITY.

The key-note of the office for this day is struck by our Lord's words in the end of the Gospel, "Make to yourselves friends of the Mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations." For by the unjust steward in the parable, of which these words give the application, is represented the Christian in his way through this life; and the children of Israel are represented to us in the Epistle on their way through the wilderness. By the temptations to which the latter were subjected are set forth as in a living parable the lot of the "children of light," who also must pass through such temptations as are "common to man." The worldly wisdom of the steward our Lord uses as an example of the manner in which the children of light are to use the temptations of life as a means by which they may make friends in heaven among the angels and saints. Out of the Mammon of unrighteousness,—the idols of this life which men are tempted to fall down and worship,—this profit may arise to him who is tempted, that his trial by their means is like our Lord's temptation by Satan, a trial which will result in greater perfection and fitness for the further work set before him to do, if due use is made of that way

but GOD is faithful, Who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

THE GOSPEL. S. Luke xvi. 1.

JESUS said unto His disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.

The Tenth Sunday after Trinity.

THE COLLECT.

LET Thy merciful ears, O LORD, be open to the prayers of Thy humble servants; and that they may obtain their petitions make them to ask such things as shall please Thee; through JESUS CHRIST our LORD. *Amen.*

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of escape by which he may be able to bear it. Such temptations were offered to the first Israel, and the people gave way before them; they are also offered to God's new Israel, and the words of our Lord are an exhortation to them, that as "children of light" they should be as wise for spiritual objects as "the children of this world" (recklessly irreligious, yet provident and politic, men) are for the objects which they set themselves to attain as the desire of their life.

THE TENTH SUNDAY AFTER TRINITY.

There is a touching connexion between the Epistle and Gospel of this day which seems as if it could hardly be accidental; or, if it is, offers an illustration of the manner in which all Holy Scripture gives evidence that it is drawn from one Fountain of truth. The Gospel shews our Blessed Lord weeping over Jerusalem, because she had failed to recognise the things that belonged to her peace. The Prince of Peace had come to her, offering the good gifts which are ever the fruits of His Presence, but her eyes had been blinded by her wilfulness, those gifts of peace had been rejected, and now they were hid from her. Our Lord's last words of warning a few days afterwards were in the same strain, "Walk while ye have the light lest darkness come upon you.

Tenth Sunday after Trinity

THE EPISTLE. 1 Cor. xii. 1.

CONCERNING spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the SPIRIT of GOD calleth JESUS accursed; and that no man can say that JESUS is the LORD, but by the HOLY GHOST. Now there are diversities of gifts, but the same SPIRIT. And there are differences of administrations, but the same LORD. And there are diversities of operations, but it is the same GOD, Who worketh all in all. But the manifestation of the SPIRIT is given to every man to profit withal. For to one is given by the SPIRIT the word of wisdom; to another the word of knowledge by the same SPIRIT; to another faith by the same SPIRIT; to another the gifts of healing by the same SPIRIT; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same SPIRIT, dividing to every man severally as He will.

THE GOSPEL. S. Luke xix. 41.

AND when He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And He went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. And He taught daily in the temple.

. . . While ye have light, believe in the light, that ye may be the children of light." They were the last public words of the Light of the world before His Passion began: and when He had spoken them, He "departed, and did hide Himself from them" [John xii. 36]. With such an experience before the new Israel of God, the Apostle St. Paul exhorts them not to be ignorant of the spiritual gifts with which they have been blessed; those manifold operations of the Holy Ghost on the souls of men, by which they are fitted for the work of the ministry, or for that of ordinary Christian life. And the association of these two portions of Holy Scripture comes as a perennial warning to Churches in their corporate capacity, and to individual Christians, calling them to remember that as Jesus had cause to weep over the neglect of His gifts when offered to the Jews, so is such a neglect cause of sorrow even now in Heaven, and may be followed by the judgment which fell upon her of old who knew not the time of her visitation. The enemies of the Church are ever ready to dig their trenches and compass her around, and lay her even with the ground. Her true strength is, that she should ever remember and use her spiritual gifts, and know the value of Christ's Presence in the time when He visits her with His salvation.

The Eleventh Sunday after Trinity.

THE COLLECT.

O GOD, Who declarest Thy Almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of Thy grace, that we, running the way of Thy commandments, may obtain Thy gracious promises, and be made partakers of Thy heavenly treasure; through JESUS CHRIST our LORD. *Amen.*

THE EPISTLE. 1 Cor. xv. 1.

BRETHREN, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand: by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that CHRIST died for our sins, according to the Scriptures; and that He was buried; and that He rose again the third day, according to the Scriptures; and that He was seen of Cephas, then of the twelve: after that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present; but some are fallen asleep: after that, He was seen of James; then of all the Apostles: and last of all, He was seen of me also, as of one born out of due time. For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of GOD. But by the grace of GOD I am what I am: and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of GOD which was with me. Therefore whether it were I or they, so we preach, and so ye believed.

THE GOSPEL. S. Luke xviii. 9.

JESUS spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee

THE ELEVENTH SUNDAY AFTER TRINITY.

The subject of this Sunday is the mercy and pity of Almighty God in bestowing the power of supernatural grace as a free and undeserved gift upon sinners. St. Paul's "I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God," is a parallel to the Publican's "God be merciful to me a sinner:" and our Lord's declaration, that the Publican went down to his house justified because of his humility, is a parallel to the inspired words of the Apostle, "By the grace of God I am what I am . . . yet not I, but the grace of God which was with me." "Ancient writers, as St. Augustine and others," says Isaac Williams, "delight to dwell on these words of St. Paul, as so expressive of his sweet, trembling humility, fearing to contemplate himself, except in his sins and infirmities, and losing all sense of his greatness in God; fearful lest he should presume, and so lose by presumption all that crown of hope and joy which by humility he had gained." This tone of the holy Apostle, and that of the Publican, is strikingly taken up by the Collect, which offers also a fine specimen of the fulness of devotion which may be gathered into this form of prayer. Short as it is, this Collect

stood and prayed thus with himself, GOD, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican: I fast twice in the week, I give tithes of all that I possess. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, GOD be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

The Twelfth Sunday after Trinity.

THE COLLECT.

ALMIGHTY and everlasting GOD, Who art always more ready to hear than we to pray, and art wont to give more than either we desire, or deserve; Pour down upon us the abundance of Thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of JESUS CHRIST, Thy SON, our LORD. *Amen.*

THE EPISTLE. 2 Cor. iii. 4.

SUCH trust have we through CHRIST to GODward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of GOD. Who also hath made us able ministers of the New Testament; not of the letter, but of the SPIRIT: for the letter killeth, but the SPIRIT giveth life. But if the ministration of death written and engraven in stones was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the SPIRIT be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

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contains five several subjects, each of which is like the condensation of a volume of devotion. Those subjects are [1] the mercy of God; and let it be noted, how suggestive is the idea, that this mercy is the chief manifestation of Almighty power; [2] the grace of God, as His gift, according to the measure of our necessities; [3] obedience, as accomplished only by the power of grace; [4] the fulfilment of the Divine promises; [5] the "great recompence of reward," the "heavenly treasures," of which Isaiah and St. Paul wrote, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." Such fulness of meaning approaches very nearly to that of inspiration, and may well lead us to the belief, that a special blessing from God rested upon the intellect and devotional instinct of the original writer.

THE TWELFTH SUNDAY AFTER TRINITY.

The contrast between the Old and New Dispensations is vividly set forth in the Gospel and Epistle for this Sunday. Glorious as the former was in its origin and in its continuation, it was a ministration of condemnation, with sacrifices of atonement, but with no sacraments of life. The Incarnation of the Son of God was the origin, and the Mystical Presence of Christ the continuation, of a spiritual life which the world had not before known since the Fall. The Church of God had grown deaf, and heard not the Voice from Heaven as that Voice had been

THE GOSPEL. S. Mark vii. 31.

JESUS, departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto Him one that was deaf, and had an impediment in his speech; and they beseech Him to put His hand upon him. And He took him aside from the multitude, and put His fingers into his ears, and He spit, and touched his tongue; and looking up to heaven, He sighed, and saith unto him, *Ephphatha*, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And He charged them that they should tell no man: but the more He charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well; He maketh both the deaf to hear, and the dumb to speak.

The Thirteenth Sunday after Trinity.

THE COLLECT.

ALMIGHTY and merciful GOD, of Whose only gift it cometh that Thy faithful people do unto Thee true and laudable service; Grant, we beseech Thee, that we may so faithfully serve Thee in this life, that we fail not finally to attain Thy heavenly promises; through the merits of JESUS CHRIST our LORD. *Amen.*

THE EPISTLE. Gal. iii. 16.

TO Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one; And to thy Seed, which is CHRIST. And this I say, That the covenant that was confirmed before of GOD in CHRIST, the Law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the

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heard of old; there was an impediment in her speech, so that the Word of God did not go forth from her lips in prophecy. The Son of God came down on earth, and touched her by making Himself one with her through His human nature; the sigh of His Passion was followed by the "Ephphatha" of the Resurrection; and as soon as His work was perfected, by the looking up to Heaven of His Ascension and Session at the right hand of God, the ears of the deaf were unstopped to receive the Inspiration of Pentecost, and the tongue of the dumb loosed, so that "their sound is gone out into all lands, and their words into the ends of the world." The same Touch of Christ and communication of grace in the communication of that which forms part of His Person, is still the means by which the Church as a corporate body, and every individual member of it as a living member, is vivified and sustained: and He Who gives spiritual ability to the ministers of the New Testament, that their acts and words may be the means by which His Presence is continued in the Church, is making the ministration of righteousness, even in the bye-places of the earth, to exceed in glory the ministration of Moses at the foot of Sinai.

THE THIRTEENTH SUNDAY AFTER TRINITY.

The glory of the New Dispensation is again set forth in the Scriptures for this day, but the parable of the Good Samaritan comes in with singular fitness, since the Thirteenth Sunday after Trinity almost always occurs during the harvest (at some time between August 17th and September

inheritance be of the Law, it is no more of promise; but GOD gave it to Abraham by promise. Wherefore then serveth the Law? It was added because of transgressions, till the Seed should come, to Whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one; but GOD is one. Is the Law then against the promises of GOD? GOD forbid: for if there had been a law given which could have given life, verily righteousness should have been by the Law. But the Scripture hath concluded all under sin, that the promise by faith of JESUS CHRIST might be given to them that believe.

THE GOSPEL. S. Luke x. 23.

BLESSED are the eyes which see the things that ye see. For I tell you, That many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And behold, a certain Lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the Law? how readest thou? And he answering said, Thou shalt love the LORD thy GOD with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And He said unto him, Thou hast answered right; this do, and thou shalt live. But he, willing to justify himself, said unto JESUS, And who is my neighbour? And JESUS answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain Priest that way, and, when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and, when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his

19th), when the Christian charities of social life are a subject that should mingle with our thanksgivings for God's goodness in giving us the fruits of the season. The parable sets forth, in its mystical phase, the exceeding goodness and charity of the Lord Himself, Who became the good Samaritan to human nature at large when it had fallen into the hands of spiritual foes, had been stripped of the clothing of original righteousness, and left half dead in trespasses and sins. But out of the love which Christ bore springs our love both to Him and to our neighbour. We love Him because He first loved us; and our love for others is the necessary fruit of our love for Him. It is the application of this principle which forms the literal teaching of the parable; the extreme case given being given for that very reason to shew how extensive is the bond of neighbourliness; and how extensive, in consequence, the character of the duties which spring out of it. If a Jew and a Samaritan are set forth for our example as

own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said JESUS unto him, Go, and do thou likewise.

The Fourteenth Sunday after Trinity.

THE COLLECT.

ALMIGHTY and everlasting GOD, give unto us the increase of faith, hope, and charity; and, that we may obtain that which Thou dost promise, make us to love that which Thou dost command; through JESUS CHRIST our LORD. *Amen.*

THE EPISTLE. Gal. v. 16.

I SAY then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, That they who do such things shall not inherit the Kingdom of GOD. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are CHRIST'S have crucified the flesh, with the affections and lusts.

THE GOSPEL. S. Luke xvii. 11

AND it came to pass, as JESUS went to Jerusalem, that He passed through the midst of Samaria, and Galilee. And as He entered into a certain village, there met Him ten men that were lepers, which stood afar off. And they lifted up their voices,

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neighbours in the Christian sense, what Christians are not neighbours to each other?

The temporal gifts of God's good Providence suggest, then, an awakening of the spirit of kindliness, that those who are among the less "fortunate," may be looked upon by those who are more so as sent to test their practical Christianity: and those who read the parable rightly, can hardly fail to find some occasion for an active obedience to our Lord's precept, "Go, and do thou likewise."

THE FOURTEENTH SUNDAY AFTER TRINITY.

The Gospel for this Sunday, like the last, is a memorial of harvest, setting forth the duty of Christian thanksgiving by the example of the one leper out of the ten cleansed who returned to give glory to God in Christ. Leprosy being incurable, except by a miracle, the act of our Lord is typical of that continual wonder-working by which He sustains our life, and gives to us the

and said, JESUS, Master, have mercy on us. And when He saw them, He said unto them, Go, shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified GOD, and fell down on his face at His feet, giving Him thanks; and he was a Samaritan. And JESUS answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to GOD, save this stranger. And He said unto him, Arise, go thy way, thy faith hath made thee whole.

The Fifteenth Sunday after Trinity.

THE COLLECT.

KEEP, we beseech Thee, O LORD, Thy Church with Thy perpetual mercy: and, because the frailty of man without Thee cannot but fall, keep us ever by Thy help from all things hurtful, and lead us to all things profitable to our salvation; through JESUS CHRIST our LORD. *Amen.*

THE EPISTLE. Gal. vi. 11.

YE see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of CHRIST. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But GOD forbid that I should glory, save in the cross of our LORD JESUS CHRIST, by Whom the world is crucified unto me, and I unto the world. For in CHRIST JESUS neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of GOD. From henceforth let no man trouble me; for I bear in my body the marks of the LORD JESUS. Brethren, the grace of our LORD JESUS CHRIST be with your spirit. Amen.

THE GOSPEL. S. Matth. vi. 24.

NO man can serve two masters: for either he will hate the one, and love the other; or else he will hold

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bounties of His Providence; and the act of thanksgiving suggests the recognition, at this time of the year, of the hand of God prospering by its mysterious operation the work of man in producing the great necessary of life. Such a recognition involves falling down at the feet of God in thankful adoration: the absence of it leads men to depart on their way unheedful of the supernatural character which is involved in even the most ordinary provision for the necessities of life.

THE FIFTEENTH SUNDAY AFTER TRINITY.

The Gospel for this Sunday is also a harvest Gospel, pointing out that true Christian forethought is that which is intimately associated with dependence on the Providence of God. When the stores of the principal provision for the year are gathered in, then comes the lesson taught by Christ's own words, that sowing, and reaping, and gathering into barns, is not the chief work

to the one, and despise the other. Ye cannot serve GOD and Mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly FATHER feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow: they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if GOD so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven; shall He not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your Heavenly FATHER knoweth that ye have need of all these things. But seek ye first the Kingdom of GOD, and His righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof.

The Sixteenth Sunday after Trinity.

THE COLLECT.

O LORD, we beseech Thee, let Thy continual pity cleanse and defend Thy Church; and, because it cannot continue in safety without Thy succour, preserve it evermore by Thy help and goodness; through JESUS CHRIST our LORD. *Amen.*

THE EPISTLE. Ephes. iii. 13.

I DESIRE that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the FATHER of our LORD JESUS CHRIST, of Whom the

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of a Christian's life; and that God's bounty, which feeds the birds of the air, and clothes the lilies of the field by *other* means than their own toil, is the same bounty which is feeding and clothing us *by means* of our toil. Forethought in respect to such things should therefore be a forethought which is consistent with trust in God, and with seeking first the things of His Kingdom.

THE SIXTEENTH SUNDAY AFTER TRINITY.

The compassion of Christ is illustrated by the Gospel of this Sunday, which is that narrating the restoration to life of the widow's son: the pity of the Father is besought for the Church; and the earnest prayer of St. Paul in the Epistle exemplifies the spirit in which such a prayer should be offered, as well as the nature of the blessings to be prayed for.

Our Lord's meeting with the funeral procession at the gate of the city may be taken as a beautiful precedent for the custom ordered in the second rubric of the Burial Service: and when mourners hear Christ's ministers, on such an occasion, saying, "I am the Resurrection and the Life," they

whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His SPIRIT in the inner man; that CHRIST may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of CHRIST, which passeth knowledge, that ye might be filled with all the fulness of GOD. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by CHRIST JESUS, throughout all ages, world without end. Amen.

THE GOSPEL. S. Luke vii. 11.

AND it came to pass the day after, that JESUS went into a city called Nain; and many of His disciples went with Him, and much people. Now when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the LORD saw her, He had compassion on her, and said unto her, Weep not. And He came and touched the bier, (and they that bare him stood still,) and He said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak: and He delivered him to his mother. And there came a fear on all, and they glorified GOD, saying, That a great Prophet is risen up among us, and that GOD hath visited His people. And this rumour of Him went forth throughout all Judæa, and throughout all the region round about.

The Seventeenth Sunday after Trinity.

THE COLLECT.

LORD, we pray Thee that Thy grace may always prevent and follow us, and make us continually to be given to all good works; through JESUS CHRIST our LORD. *Amen.*

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may remember with thankful hope that these are the words of Him Who, saying "Weep not . . . came and touched the bier," and said also, "Young man, I say unto thee, Arise."

THE SEVENTEENTH SUNDAY AFTER TRINITY.

The idea of the Epistle and Gospel for this Sunday appears to be that of gaining liberty and victory through becoming the humble servants of Christ. St. Paul writes out of his prison, "I the prisoner of the Lord," as he writes in another place, "Remember my bonds:" and one who was in the bonds of an infirmity was brought to Christ, "and He took him, and healed him, and let him go," setting him free from his disease on the instant in a manner which cannot be explained by physiological science. Afterwards our Lord speaks of the humane work of setting free on the Sabbath an ox or an ass that had fallen into a pit; and of one being bidden to go up higher through his humility in taking the lowest room at a wedding feast. All these may be taken as illustrations of the way in which our Lord's service becomes perfect freedom to those who humbly take His yoke upon

Seventeenth Sunday after Trinity

THE EPISTLE. Ephes. iv. 1.

I THEREFORE the prisoner of the LORD beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one LORD, one faith, one baptism, one GOD and FATHER of all, Who is above all, and through all, and in you all.

THE GOSPEL. S. Luke xiv. 1.

IT came to pass, as JESUS went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched Him. And behold, there was a certain man before Him which had the dropsy. And JESUS answering spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? And they held their peace. And He took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass, or an ox, fallen into a pit, and will not straightway pull him out on the sabbath-day? And they could not answer Him again to these things. And He put forth a parable to those which were bidden, when He marked how they chose out the chief rooms, saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that, when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

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them. They offer also a further illustration of the principle stated in the end of the Epistle, "There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, Who is above all, and through all, and in you all." This principle is of a restrictive character: bringing the world out of a free worship of many gods to the worship of One; limiting it to one faith, and to one only means of initiation into the family of the one God. The idea conveyed is one of a bondage to rule and law, which leaves no room for invention or wild developement and speculation. But, as Christ reigned from His Cross; as St. Paul governed the churches of Ephesus and other cities from his prison in Rome; as one who sits down in the lowest room will hear the Host say to him, "Friend, go up higher;" so limitations and restrictions of this kind are a means of real spiritual freedom, however much they may seem an irksome bondage to those who regard them superficially. The Christian who worships the One God is more free than the heathen who worshipped many; and the believer in a Faith once for all given is more free than he who is continually looking for new developements and open to the bondage of every novel speculation.

The Eighteenth Sunday after Trinity.

THE COLLECT.

LORD, we beseech Thee, grant Thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow Thee the only GOD; through JESUS CHRIST our LORD. *Amen.*

THE EPISTLE. 1 Cor. i. 4.

I THANK my GOD always on your behalf, for the grace of GOD which is given you by JESUS CHRIST; that in every thing ye are enriched by Him, in all utterance, and in all knowledge; even as the testimony of CHRIST was confirmed in you; so that ye come behind in no gift; waiting for the coming of our LORD JESUS CHRIST, Who shall also confirm you unto the end, that ye may be blameless in the day of our LORD JESUS CHRIST.

THE GOSPEL. S. Matth. xxii. 34.

WHEN the Pharisees had heard that JESUS had put the Sadducees to silence, they were gathered together. Then one of them, who was a Lawyer, asked Him a question, tempting Him, and saying, Master, which is the great commandment in the Law? JESUS said unto him, Thou shalt love the LORD thy GOD with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets. While the Pharisees were gathered together, JESUS asked them, saying, What think ye of CHRIST? whose son is He? They say unto Him, The Son of David. He saith unto them, How then doth David in spirit call Him LORD, saying, The LORD said unto My LORD, Sit Thou on My right hand, till I make Thine enemies Thy footstool? If David then call Him LORD, how is He his Son? And no man was able to answer Him a word; neither durst any man from that day forth ask Him any more questions.

THE EIGHTEENTH SUNDAY AFTER TRINITY.

Two comprehensive Christian formulæ are given in the Gospel and the Collect for this Sunday. That in the former sets forth the whole duty of the servant of Christ, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbour as thyself." The formula of the English Collect is that familiar one of "the world, the flesh, and the devil," which represents all the temptations to which a Christian is liable. To these may also be added the words of the Epistle, "waiting for the coming of our Lord Jesus Christ," as an expression which comprehensively states the whole object of the Christian life. The duties, the difficulties, and the purpose of the Christian life are thus made the subjects of commemoration and prayer; and the connexion of each with the grace of God and the Person of Christ is illustrated by the words of St. Paul in the Epistle, and of our Lord in His confutation of the unbelievers as narrated in the Gospel.

The Nineteenth Sunday after Trinity.

THE COLLECT.

O GOD, forasmuch as without Thee we are not able to please Thee; Mercifully grant, that Thy HOLY SPIRIT may in all things direct and rule our hearts; through JESUS CHRIST our LORD. *Amen.*

THE EPISTLE. Ephes. iv. 17.

THIS I say therefore, and testify in the LORD, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind; having the understanding darkened, being alienated from the life of GOD through the ignorance that is in them, because of the blindness of their heart: who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned CHRIST; if so be that ye have heard Him, and have been taught by Him, as the truth is in JESUS: that ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the Spirit of your mind; and that ye put on the new man, which after GOD is created in righteousness and true holiness. Wherefore, putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the HOLY SPIRIT of GOD, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as GOD for CHRIST'S sake hath forgiven you.

THE NINETEENTH SUNDAY AFTER TRINITY.

The forsaking of sins, and the forgiveness of sins, are the subjects of the Epistle and Gospel for this Sunday. St. Paul writes to the Ephesians in much detail concerning the Christian moral law, and shews its relation to the newness of nature which belongs to those who are new born by Baptism into Christ. In the miracle by which our Blessed Lord restored to life the dead limbs of a paralytic this change from the old man to the new man is vividly illustrated. We also see in the circumstances attending this miracle two other illustrations of the relation between our Lord and His people. First, in His words, "Thy sins be forgiven thee," He shews that His forgiveness is the highest good that can be desired on earth; and that although He may also see fit to say, "Arise and walk," it is this blessing that is to be sought before all others. Secondly, His peculiar expression, "that the Son of Man hath power on earth to forgive sins," shews that this power, which originates only in

THE GOSPEL. S. Matth. ix. 1.

JESUS entered into a ship, and passed over, and came into His own city. And behold, they brought to Him a man sick of the palsy, lying on a bed. And JESUS, seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee. And behold, certain of the Scribes said within themselves, This man blasphemeth. And JESUS, knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee? or to say, Arise, and walk? But that ye may know that the Son of Man hath power on earth to forgive sins, (then saith He to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified GOD, Who had given such power unto men.

The Twentieth Sunday after Trinity.

THE COLLECT.

O ALMIGHTY and most merciful GOD, of Thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things that Thou wouldest have done; through JESUS CHRIST our LORD. *Amen.*

THE EPISTLE. Ephes. v. 15.

SEE then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the LORD is. And be not drunk with wine, wherein is excess; but be filled with the SPIRIT; speaking to yourselves in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the LORD; giving thanks always for all things unto GOD and the FATHER, in the Name of our LORD JESUS CHRIST; submitting yourselves one to another in the fear of GOD.

THE GOSPEL. S. Matth. xxii. 1.

JESUS said, The Kingdom of Heaven is like unto a certain king, who made a marriage for his son; and sent forth his servants to call them that were bidden to the wedding; and they would not

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the Godhead (as the scribes truly thought), extended to the human nature of our Lord, that sins might be forgiven *on earth* as well as at the last judgment before the throne of God. These words thus contain a statement of the whole principle of Absolution.

THE TWENTIETH SUNDAY AFTER TRINITY.

The prophetic parable of the Marriage Supper of the Only-begotten is the subject of the Gospel for this Sunday: and to it may be referred the words of the Collect, "That we, being ready both in body and soul, may cheerfully accomplish those things that Thou wouldest have done." The Epistle seems to be chosen as an illustration of the festivity of Christ's Kingdom, in which the sensual pleasures of heathen rites are superseded by the psalms and hymns and spiritual songs of

come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the high-ways, and as many as ye shall find bid to the marriage. So those servants went out into the high-ways, and gathered together all, as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding-garment. And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

The Twenty-first Sunday after Trinity.

THE COLLECT.

GRANT, we beseech Thee, merciful LORD, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind; through JESUS CHRIST our LORD. *Amen.*

THE EPISTLE. Ephes. vi. 10.

MY brethren, be strong in the LORD, and in the power of His might. Put on the whole armour of GOD, that ye may be able to stand against the wiles of the devil.

Divine Worship, which is chiefly made up of singing and making melody to the Lord, and is ever consecrated by the "giving of thanks," or offering of the Holy Eucharist, to God the Father, in the name of our Lord Jesus Christ. Of this latter, as well as of the call of the Jews and the Gentiles, and the final marriage supper of the Lamb in Heaven, the Gospel ought to be interpreted: and it is so applied in the second Exhortation to the Holy Communion.

THE TWENTY-FIRST SUNDAY AFTER TRINITY.

The connexion between the Epistle for this Sunday, which is that beautiful passage wherein St. Paul describes the whole armour of God, and the Gospel, in which is given the narrative of our Lord healing the nobleman's son, appears to lie chiefly in the words "above all, taking the shield of faith." The hard, unimpressible generation of the Jews, among whom our Lord came, would not believe in "signs and wonders" on any evidence but that of their senses; and this placed a bar in the way of His blessing, so that He sometimes could not do mighty works among them, because there was no co-operation of faith on their part with power on His. The nobleman whose child was healed at a long distance by the will of Christ was a conspicuous illustration of the

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of GOD, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having your loins girt about with truth; and having on the breast-plate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the SPIRIT, which is the Word of GOD: praying always with all prayer and supplication in the SPIRIT, and watching thereunto with all perseverance, and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.

THE GOSPEL. S. John iv. 46.

THERE was a certain nobleman, whose son was sick at Capernaum. When he heard that JESUS was come out of Judæa into Galilee, he went unto Him, and besought Him that He would come down and heal his son; for he was at the point of death. Then said JESUS unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto Him, Sir, come down ere my child die. JESUS saith unto him, Go thy way, thy son liveth. And the man believed the word that JESUS had spoken unto him, and he went his way. And, as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which JESUS said unto him, Thy son liveth; and himself believed, and his whole house. This is again the second miracle that JESUS did, when He was come out of Judæa into Galilee.

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opposite type of character. He believed, in the face of all improbabilities, because he knew that the holy Jesus was not one to say that which was not true. To such minds Faith in Christ is a shield indeed against the fiery darts of the Wicked One: for their belief enables Him to do signs and wonders of a spiritual nature, and establishes a power of co-operation between the weak servant and the Almighty Lord. Thus not only is Faith a defence against the enemy of souls, but it draws down Christ Himself to be a "Defence and a Shield," so that they can say, "The Lord is my Saviour, my God, and my might, in Whom I will trust, my buckler, the horn also of my salvation, and my refuge." As humble service of Christ is the most perfect freedom, because it frees from the bondage of the Evil One, so humble faith in Christ, the spirit which says not "seeing is believing," but "Lord, I believe, help Thou mine unbelief," is the surest path to the revelation of the signs and wonders of His Kingdom.

The Twenty-second Sunday after Trinity.

THE COLLECT.

LORD, we beseech Thee to keep Thy household the Church in continual godliness; that through Thy protection it may be free from all adversities, and devoutly given to serve Thee in good works, to the glory of Thy Name; through JESUS CHRIST our LORD. *Amen.*

THE EPISTLE. Philip. i. 3.

I THANK my GOD upon every remembrance of you, (always in every prayer of mine for you all making request with joy,) for your fellowship in the Gospel from the first day until now; being confident of this very thing, that He Who hath begun a good work in you will perform it until the day of JESUS CHRIST; even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace. For GOD is my record, how greatly I long after you all in the bowels of JESUS CHRIST. And this I pray, that your love may abound yet more and more in knowledge, and in all judgement: that ye may approve things that are excellent, that ye may be sincere, and without offence, till the day of CHRIST: being filled with the fruits of righteousness, which are by JESUS CHRIST, unto the glory and praise of GOD.

THE GOSPEL. S. Matth. xviii. 21.

PETER said unto JESUS, LORD, how oft shall my brother sin against me, and I forgive him? till seven times? JESUS saith unto him, I say not unto thee, until seven times; but until seventy times seven. Therefore is the Kingdom of Heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with com-

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THE TWENTY-SECOND SUNDAY AFTER TRINITY.

Christian love is here, as on the first Sunday after Trinity, the subject of the Epistle and Gospel: but in the present instance it is illustrated by the tender words of St. Paul in his Epistle to the Philippians, and by our Lord's parable of the two debtors, which He spoke as a reply to St. Peter's question, "Lord, how oft shall my brother sin against me, and I forgive him?" This question was asked by one who was accustomed to the Jewish practice, which was ostentatious of its seven times' forgiveness, but yet unforgiving in reality. Our Lord's law of forgiveness had no limits, "Not until seven times, but until seventy times seven." The forgiveness of the debt of ten thousand talents represents the infinite mercy of God, and

passion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall My heavenly FATHER do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The Twenty-third Sunday after Trinity.

THE COLLECT.

O GOD, our Refuge and Strength, Who art the Author of all godliness; Be ready, we beseech Thee, to hear the devout prayers of Thy Church; and grant that those things which we ask faithfully we may obtain effectually; through JESUS CHRIST our LORD. *Amen.*

THE EPISTLE. Philip. iii. 17.

BRETHREN, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of CHRIST; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the SAVIOUR, the LORD JESUS

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is given as the true Example and Standard towards which His absolved servants should reach upward.

THE TWENTY-THIRD SUNDAY AFTER TRINITY.

Our Lord is set forth in the Gospel of this Sunday as teaching that duties towards the civil power are part of our heavenly citizenship; St. Paul also, in the Epistle, referring to the true Christian life on earth as having already many things in common with the life of Heaven. None ever set a higher example of obedience to the laws than He Who is the Eternal Lawgiver and Ruler: and He inculcates an honest submission to them even in such a case as that on which an appeal was made to Him, where the law was that of a conqueror against whom rebellion seemed to be a duty. One deduction to be drawn from the words of Christ and of His Apostle, is that the Church has little to do with politics or questions of secular government. The things of Cæsar and the things of God were confused together by the Jews, and they ended by rejecting the Lord, and saying, "We have no king but Cæsar." So it has happened at other times, that a want of zeal for God in carefully distinguishing what is His, has led the Church into bondage to civil rulers until its spiritual character has been almost obliterated. The

CHRIST; Who shall change our vile body, that it may be fashioned like unto His glorious Body, according to the working whereby He is able even to subdue all things unto Himself.

THE GOSPEL. S. Matth. xxii. 15.

THEN went the Pharisees and took counsel how they might entangle Him in His talk. And they sent out unto Him their disciples, with the Herodians, saying, Master, we know that Thou art true, and teachest the way of GOD in truth, neither carest Thou for any man: for Thou regardest not the person of men. Tell us therefore, what thinkest Thou? Is it lawful to give tribute unto Cæsar, or not? But JESUS perceived their wickedness, and said, Why tempt ye Me, ye hypocrites? shew Me the tribute-money. And they brought unto Him a penny. And He saith unto them, Whose is this image and superscription? They say unto Him, Cæsar's. Then saith He unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto GOD the things that are GOD'S. When they had heard these words, they marvelled, and left Him, and went their way.

The Twenty-fourth Sunday after Trinity.

THE COLLECT.

O LORD, we beseech Thee, absolve Thy people from their offences; that through Thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed: Grant this, O heavenly FATHER, for JESUS CHRIST'S sake, our blessed LORD and SAVIOUR. *Amen.*

THE EPISTLE. Coloss. i. 3.

WE give thanks to GOD and the FATHER of our LORD JESUS CHRIST, praying always for you, since we heard of your faith in CHRIST JESUS, and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of GOD in truth. As ye also learned of Epaphras, our dear fellow-

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urch of England has been mercifully led into a just discrimination of the gs of Cæsar and the things of God; and le rendering strictest obedience to the ereign, has not suffered an excessive lty to yield up spiritual rights. Nor s it ever, in modern days, seek to inter- in matters of civil government. Such a consideration of the respective duties ch are owing towards Cæsar and towards , and such a persevering determination render to each their proper dues, is a sure way of promoting both the security and the happy progress of Christ's Church.

THE TWENTY-FOURTH SUNDAY AFTER TRINITY.

This Sunday offers another illustration of the faith of man co-operating with the will and power of Almighty God, in the two cases of the ruler whose young daughter was dead, and of the woman whose issue of blood was stayed through her faith in touching the hem of our Lord's garment. "My

servant, who is for you a faithful minister of CHRIST; who also declared unto us your love in the SPIRIT. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding: that ye might walk worthy of the LORD unto all pleasing, being fruitful in every good work, and increasing in the knowledge of GOD; strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the FATHER, Which hath made us meet to be partakers of the inheritance of the saints in light.

THE GOSPEL. S. Matth. ix. 18.

WHILE JESUS spake these things unto John's disciples, behold, there came a certain ruler, and worshipped Him, saying, My daughter is even now dead; but come and lay Thy hand upon her, and she shall live. And JESUS arose, and followed him, and so did His disciples. (And behold, a woman, which was diseased with an issue of blood twelve years, came behind Him, and touched the hem of His garment; for she said within herself, If I may but touch His garment, I shall be whole. But JESUS turned Him about, and, when He saw her, He said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour.) And when JESUS came into the ruler's house, and saw the minstrels and the people making a noise, He said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed Him to scorn. But when the people were put forth, He went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

The Twenty-fifth Sunday after Trinity.

THE COLLECT.

STIR up, we beseech Thee, O LORD, the wills of Thy faithful people; that they, plenteously bringing forth the fruit of good works, may of Thee be plenteously rewarded; through JESUS CHRIST our LORD. *Amen.*

daughter is even now dead," said the former, "but come and lay Thy hand upon her, and she shall live:" "If I may but touch His garment," said the latter, "I shall be whole." These instances of recovery from disease and death are devotionally applied in the Collect: where the expressive phrase, "the bands of those sins, which by our frailty we have committed," has a double reference: first, to the bondage of sin in its spiritual sense; and, secondly, the physical evils which bind us around with chains that are forged by sin.

THE SUNDAY NEXT BEFORE ADVENT.

In St. Jerome's Lectionary twenty-five Sundays after Pentecost are provided with Epistles and Gospels. In the Sacramentary of St. Gregory there are Collects for twenty-seven Sundays. In the Salisbury Missal twenty-four Sundays were reckoned after Trinity, and one as the next before Advent: and there was a rubric directing that if there were more than twenty-five Sundays between Trinity Sunday and

FOR THE EPISTLE. Jer. xxiii. 5.

BEHOLD, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign, and prosper, and shall execute judgement and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is His Name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, Which brought up the children of Israel out of the land of Egypt; but, The LORD liveth, Which brought up, and Which led the seed of the house of Israel out of the north-country, and from all countries whither I had driven them; and they shall dwell in their own land.

THE GOSPEL. S. John vi. 5.

WHEN JESUS then lift up His eyes, and saw a great company come unto Him, He saith unto Philip, Whence shall we buy bread that these may eat? (And this He said to prove him; for He Himself knew what He would do.) Philip answered Him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of His disciples, Andrew, Simon Peter's brother, saith unto Him, There is a lad here, which hath five barley-loaves, and two small fishes; but what are they among so many? And JESUS said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And JESUS took the loaves, and, when He had given thanks, He distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would. When they were filled, He said unto His disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that JESUS did, said, This is of a truth

Advent Sunday, the Office for the Twenty-fourth Sunday was to be repeated on each Sunday until the last, when that for the Sunday before Advent was to be said. In the Prayer Book of 1549 no rubric of this kind was provided, but the old usage would, doubtless, be adopted. In 1552, however, a rubric was inserted to this effect:—"¶ If there be any more Sundays before Advent Sunday, to supply the same shall be taken the Service of some of those Sundays that were omitted between the Epiphany and Septuagesima." This rubric was altered into its present form in the Durham book of Bishop Cosin, having already appeared in a similar but more cumbrous form in 1637.

If there are two of these *Dominicæ Vagantes* (as they were anciently called), the Services for the fifth and sixth Sundays after Epiphany should be used; if only one, that for the sixth Sunday, which has evidently been appointed with a view to its fitness for use on the Sunday next but one to Advent. The rule expressed in this rubric is a very ancient one, being found in Micrologus, c. 62.

The Office of this day represents that for the fifth Sunday before the Nativity of our

that Prophet that should come into the world.

¶ If there be any more Sundays before Advent Sunday, the Service of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle, and Gospel shall always be used upon the Sunday next before Advent.

Saint Andrew's Day.

THE COLLECT.

ALMIGHTY God, Who didst give such grace unto Thy holy Apostle Saint Andrew, that he readily obeyed the calling of Thy SON JESUS CHRIST, and followed Him without delay; Grant unto us all, that we, being called by Thy holy Word, may forthwith give up ourselves obediently to fulfil Thy holy commandments; through the same JESUS CHRIST our LORD. *Amen.*

THE EPISTLE. Rom. x. 9.

IF thou shalt confess with thy mouth the LORD JESUS, and shalt believe in thine heart that GOD hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on Him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same

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Lord in the Comes of St. Jerome, which appoints the same Epistle and Gospel, and in the Sacramentary of St. Gregory, though a different Collect is appointed for that day in the latter. Its tone is that of Advent rather than Trinity, commemorating as it does the first coming of the King Whose Name is "The Lord our Righteousness," and looking forward to that second coming when the true restoration of Israel will be effected. The Gospel is the same as that for Mid-Lent Sunday, where some notes upon it will be found. The rationale of its appointment for to-day is to be found in the last words of it,—"This is of a truth that Prophet that should come into the world."

SAINT ANDREW.

[NOVEMBER 30.]

The feast of St. Andrew is one of those for which an Epistle and Gospel are provided in the Lectionary of St. Jerome, and which has also prayers appointed for it in the Sacramentary of St. Gregory. It is therefore of very ancient date in the Church, and one of the most ancient of the Apostles' festivals, only nine being named (on six days) in the Lectionary referred to. Its position may be at the beginning or at the end of the Christian year, according as Advent Sunday happens in November or December. It has usually been considered that it comes at the beginning, and that it is placed there because the Apostle thus commemorated was the first called disciple of our Lord; but tradition points out the day as that of his death.

It may be remarked here, as applicable to all the Apostles, that little has been told us of any except St. Peter and St. Paul in Holy Scripture; and that what has come down to us in uninspired history does not throw much more light upon their personal character or the details of their work. The latter fact may, perhaps, be accounted for from the circumstance that most of the Apostles, except St. Peter, St. Paul, and St. John, laboured among nations of whose records, previous to the quiet settlement of the Church, nothing, or next to nothing remains; and that in the wild and lawless times which accompanied the breaking up of the Roman Empire, even lingering traditions about them would pass away. With respect to the paucity of details given about the Apostles in the New Testament there seem to be two reasons which offer a sufficient explanation. For [1] the purpose of Holy Scripture is to set before us the Person of Christ, and the Law of Christ, and whatever else enters into the four Gospels is merely incidental; and [2] in the Acts of the Apostles the object is to shew

LORD over all is rich unto all that call upon Him. For whosoever shall call upon the Name of the LORD shall be saved. How then shall they call on Him, in Whom they have not believed? And how shall they believe in Him, of Whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! But they have not all obeyed the Gospel. For Esaias saith, LORD, who hath believed our report? So then faith cometh by hearing, and hearing by the Word of GOD. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought Me not; I was made manifest unto them that asked not after Me. But to Israel He saith, All day long I have stretched forth My hands unto a disobedient and gainsaying people.

THE GOSPEL. S. Matth. iv. 18.

JESUS, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, cast-

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the work of the Church, and not to give us the history of individuals; so that the latter also is merely incidental.

Hence, probably, the reason why we gather hardly any particulars from Scripture about the life of St. Andrew. He was a brother of St. Peter, and therefore a son of Jonas or John; and probably younger than St. Peter. The ancients used to give him the surname of Protocletos, or First-called, from the circumstances told us in St. John i. 40—42; and, having been a disciple of John the Baptist, he was one of those who were prepared to receive Christ by the teaching and Baptism of His Forerunner. There are only two other circumstances of his life mentioned in the Gospels: the first in St. John xii. 21, where it is St. Andrew and St. Philip who tell Jesus of the inquiring Greeks; and the second in St. Mark xiii. 3, where Andrew and his brother, with the two sons of Zebedee, are found in close companionship with the Lord, asking Him privately respecting the time when Jerusalem should be destroyed.

Ecclesiastical history records that this Apostle was engaged after the dispersion of the Apostles in evangelizing that part of the world which is now known as Turkey in Asia, and the portion of Russia which borders on the Black Sea: and indeed that he was the first founder of the Russian Church, as St. Paul was of the English Church. Sinope and Sebastopol are both especially connected with the name of St. Andrew. In his later days he returned to Europe, consecrated the "beloved Stachys," first Bishop of Constantinople—then named Byzantium — and after travelling about Turkey in Europe, eventually suffered martyrdom at Patras, a town in the north of the Morea, nearly opposite to Lepanto.

The account of this Apostle's martyrdom is very affecting. At a great age he was called before the Roman viceroy at Patræ (now Patras), and required to leave off his Apostolic labours among the heathen Greeks. Instead of consenting, he proclaimed Christ even before the judgment-seat; and after imprisonment and submitting patiently to a seven times repeated scourging upon his bare back, he was at last fastened to a cross by cords, and so left exposed to die. The cross on which he suffered was of a different form from our Lord's, like this X, and is known by the name of the *cross decussate*. It is the distinctive symbol of the Scotch order of St. Andrew: the Apostle being always especially reverenced in connexion with the Scottish, as with the Russian Church; and consequently forms a part of the

ing a net into the sea, (for they were fishers;) and He saith unto them, Follow Me; and I will make you fishers of men. And they straightway left their nets, and followed Him. And going on from thence He saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and He called them. And they immediately left the ship and their father, and followed Him.

Saint Thomas the Apostle.

THE COLLECT.

ALMIGHTY and ever-living GOD, Who for the more confirmation of the faith didst suffer Thy holy Apostle Thomas to be doubtful in Thy SON'S resurrection; Grant us so perfectly, and without all doubt, to believe in Thy SON JESUS CHRIST, that our faith in Thy sight may never be reproved. Hear us, O LORD, through the same JESUS CHRIST, to Whom, with Thee and the HOLY GHOST, be all honour and glory, now and for evermore. *Amen.*

THE EPISTLE. Ephes. ii. 19.

NOW therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of GOD; and are built upon the foundation of

national banner of Great Britain. It has also been observed that it is an integral part of the monogram of Christ ☧, which was so familiar to the early Christians.

"Hail, precious cross!" said the aged Apostle, as he came to it, "that hast been consecrated by the Body of my Lord, and adorned with His limbs as with rich jewels. I come to thee exulting and glad; receive me with joy into thy arms. Oh, good cross, that hast received beauty from our Lord's limbs! I have ardently loved thee; long have I desired and sought thee; now thou art found by me, and art made ready for my longing soul; receive me into thy arms, taking me from among men, and present me to my Master, that He Who redeemed me on thee may receive me by thee." For two days the dying martyr exhorted the people from the cross after His example Who stretched out His arms all the day long to an ungodly and gainsaying people. At the end of that time he prayed to the Crucified One that he might now depart in peace, when his prayer was heard, and his spirit went home on the day observed as his festival, A.D. 70.

SAINT THOMAS.

[DECEMBER 21.]

The Festival of St. Thomas the Apostle is not noticed by any writer until Theodoret, who names it with that of St. Peter and St. Paul. It seems to have been generally observed in the time of St. Gregory, who has provided for it in his Sacramentary. In the Eastern Church it is kept on October 6th. Although our Collect is not derived from that source, the leading idea of it is found in a Homily of St. Gregory, where he says, that "by this doubting of St. Thomas we are more confirmed in our belief than by the faith of the other Apostles."

There are but four sayings of St. Thomas recorded in the Gospels, two just before the death of our Lord, and two just after His Resurrection; but there is a remarkable consistency in these sayings, one in each case shewing want of faith, and the other a warm, zealous, and faithful love. These sayings are as follows:—

"Lord, we know not whither Thou goest; and how can we know the way?" John xiv. 5.

"Let us also go, that we may die with Him." John xi. 16.

"Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe." John xx. 25.

"My Lord, and my God." John xx. 28.

In these four sayings we have all that Holy Scripture tells us of the Apostle's companionship with our Lord; but they

the Apostles and Prophets, JESUS CHRIST Himself being the chief Corner-Stone; in Whom all the building, fitly framed together, groweth unto an holy temple in the LORD; in Whom ye also are builded together for an habitation of GOD through the SPIRIT.

THE GOSPEL. S. John xx. 24.

THOMAS, one of the twelve, called Didymus, was not with them when JESUS came. The other disciples therefore said unto him, We have seen the LORD. But he said unto them, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe. And after eight days again His disciples were within, and Thomas with them: then came JESUS, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith He to Thomas, Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side; and be not faithless, but believing. And Thomas answered and said unto Him, My LORD, and my GOD. JESUS saith unto him, Thomas, because thou hast seen Me, thou hast believed; blessed are they that have not seen, and yet have believed. And many other signs truly did JESUS in the presence of His disciples, which are not written in this book. But these are written, that ye might believe that JESUS is the CHRIST, the SON of GOD; and that believing ye might have life through His Name.

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seem to give more than the outline of a spiritual character in which there were the mingled elements of [1] obstinacy, in not believing, though prophets had foretold of the Resurrection, and the other Apostles were eye-witnesses of its certainty; [2] presumption, in requiring such a proof, even perhaps in the face of the "Touch Me not," which had been made known by Mary Magdalen; [3] of a warm and loving heart, open to the strongest faith as well as to despairing doubt; and which could lead the Apostle to that full confession of faith contained in the words, "My Lord, and my God." But it may have been the touch of Christ's wounds which healed the Apostle's doubt, and made his faith what it was.

It was not granted to St. Thomas to have his loving and courageous aspiration fulfilled, by dying with Christ, but the servant followed the Master afterwards. It is recorded by Eusebius, that he received a direction from our Lord, after His Ascension (as St. Peter in the case of Cornelius), to send Thaddeus, one of the seventy disciples, to Abgarus, tributary king of Edessa in Mesopotamia, who was thus miraculously cured of a disease, and converted, with his subjects, to Christianity. After this St. Thomas went to the Parthians, Medes, Persians, and Chaldeans, founding the Church of Christ among them until he came to India. The Christians of St. Thomas still bear witness to his work in that great and populous land in the south, and in the north there appear to be relics of the Christian faith mixed up with the strange religion of Thibet; but the diabolical systems of Brahma and Buddh, and the Antichristianism of Mahomet, have long ago erased all other traces of it; and India appears to be one of those unhappy countries which, having wilfully rejected the Apostolic ministry, have ceased to be capable of receiving Christ and His Gospel.

St. Thomas was martyred by the Brahmins at Taprobane, now called Sumatra. Having been assailed with stones, he was at last killed by the thrust of a spear: the manner of his death offering a striking comparison with his words, "Except I thrust my hand into His side," and those of our Lord, "Reach hither thy hand, and thrust it into My side, and be not faithless, but believing." As the Lord said to St. Peter, so were the words true of St. Thomas, "Thou canst not follow Me now, but thou shalt follow Me afterwards."

The Conversion of Saint Paul.

THE COLLECT.

O GOD, Who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech Thee, that we, having his wonderful conversion in remembrance, may shew forth our thankfulness unto Thee for the same, by following the holy doctrine which he taught; through JESUS CHRIST our LORD. *Amen.*

FOR THE EPISTLE. Acts ix. 1.

AND Saul, yet breathing out threatenings and slaughter against the disciples of the LORD, went unto the high priest, and desired of him letters to Damascus to the synagogues, that, if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And, as he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou Me? And he said, Who art Thou, LORD? And the LORD said, I am JESUS Whom thou persecutest: it is hard for thee to kick against the pricks. And he, trembling and astonished, said, LORD, what wilt Thou have me to do? And the LORD said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth, and when his eyes were opened he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias, and to him said the LORD in a vision, Ananias. And he said, Behold, I am here, LORD. And the LORD said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for behold, he prayeth, and hath seen in a vision a man named Ananias, coming in, and put-

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CONVERSION OF SAINT PAUL.

[JANUARY 25.]

This festival does not appear to have been generally observed until about the twelfth century, although the Collect for it is found in St. Gregory's Sacramentary. It is said [Laterculum of Silvias, A.D. 448] that there was anciently a festival of St. Peter and St. Paul on February 22nd (now "Cathedra Petri"), and there may have been some connexion between it and the present festival, but this is only conjecture. The principal, if not the only, day observed to the honour of St. Paul, was that on which St. Peter was associated with him, the 29th of June; although, on the following day, a "Commemoration of St. Paul" was made, which is marked in the Salisbury and Roman Calendars, and mentioned in the rubrics of the Missal; and which, in Menard's edition of St. Gregory's Sacramentary, is called

ting his hand on him, that he might receive his sight. Then Ananias answered, LORD, I have heard by many of this man, how much evil he hath done to Thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call on Thy Name. But the LORD said unto him, Go thy way; for he is a chosen vessel unto Me, to bear My Name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for My Name's sake. And Ananias went his way, and entered into the house; and, putting his hands on him, said, Brother Saul, the LORD, (even JESUS that appeared unto thee in the way as thou camest,) hath sent me, that thou mightest receive thy sight, and be filled with the HOLY GHOST. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached CHRIST in the synagogues, that He is the SON of GOD. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very CHRIST.

THE GOSPEL. S. Matth. xix. 27.

PETER answered and said unto JESUS, Behold, we have forsaken all, and followed Thee; what shall we have therefore? And JESUS said unto them, Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My Name's sake, shall receive an hundred-fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

"Natale Sancti Pauli." It is a pious instinct which has led the Church to thank God in this festival for the wonderful conversion of the Apostle of the Gentiles; but there is something to regret in the loss of the ancient custom by which his noble martyrdom was also commemorated, and by which the unity of the two principal Apostles was so significantly set forth.

Both the conversion and the missionary work of St. Paul are narrated with much detail in the Acts of the Apostles; and the whole of his life and labours has been minutely investigated in the well-known work of Conybeare and Howson. To attempt even a sketch of so marvellous a career in these notes would be to occupy space that cannot be spared; and such a sketch is rendered unnecessary by the elaborate but yet very accessible work just mentioned.

THE PRESENTATION OF CHRIST IN THE TEMPLE,

COMMONLY CALLED

The Purification of Saint Mary the Virgin.

THE COLLECT.

ALMIGHTY and ever-living GOD, we humbly beseech Thy Majesty, that, as Thy only-begotten SON was this day presented in the temple in substance of our flesh, so we may be presented unto Thee with pure and clean hearts, by the same Thy SON JESUS CHRIST our LORD. *Amen.*

FOR THE EPISTLE. Mal. iii. 1.

BEHOLD, I will send My messenger, and he shall prepare the way before Me: and the LORD, Whom ye seek, shall suddenly come to His temple; even the Messenger of the Covenant, whom ye delight in; behold, He shall come, saith the LORD of Hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap. And He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years. And I will come near to you to judgement, and I will be a swift witness against the sorcerers, and against the adulterers, and against false-swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the LORD of Hosts.

THE GOSPEL. S. Luke ii. 22.

AND when the days of her purification, according to the Law of Moses, were accomplished, they brought Him to Jerusalem, to present

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THE PURIFICATION.

[FEBRUARY 2.]

This festival has the same Epistle and Gospel which are now in use appointed for it in the Lectionary of St. Jerome, and the germ of the present Collect is found in the Sacramentary of Gelasius.[1] St. Cyril of Alexandria, and others of an equally early date refer to it; and there is little doubt that it was the first festival instituted in memory of the Blessed Virgin. The ancient and present name for it in the Eastern Church is the Hypapante of our Lord Jesus Christ; that is, the ὑπαντὴ or ὑπαπαντὴ, the meeting of our Lord with Simeon and Anna in the Temple. It is said to have been observed on the 14th day of February until the time of Justinian [A.D. 542], but in the Comes of St. Jerome it precedes the festival of St. Agatha, which is dated on the Nones, or 5th of February, the day on which that Saint is still commemorated, and probably it was so observed only by those who kept Christmas Day on the 6th of January, as a part of the Eastern Church has always done.

The popular name of this festival [Candlemas Day] perpetuates the memory of a very ancient custom, that of walking in procession with tapers, and singing hymns. In a Homily on the Purification Alcuin says [A.D. 790], "The whole multitude of the city collecting together devoutly celebrate the solemnity of the Mass, bearing a vast number of wax lights; and no one enters any public place in the city without a taper

[1] Until 1661 the Epistle was that for the Sunday. Bishop Cosin introduced the one now used. He also prefixed the first title to the day.

Him to the LORD ; (as it is written in the Law of the LORD, Every male that openeth the womb shall be called holy to the LORD ;) and to offer a sacrifice, according to that which is said in the Law of the LORD, A pair of turtledoves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon ; and the same man was just and devout, waiting for the consolation of Israel : and the HOLY GHOST was upon him. And it was revealed unto him by the HOLY GHOST, that he should not see death, before he had seen the LORD'S CHRIST. And he came by the SPIRIT into the temple ; and when the parents brought in the Child JESUS, to do for Him after the custom of the Law, then took he Him up in his arms, and blessed GOD, and said, LORD, now lettest Thou Thy servant depart in peace, according to Thy word : for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people ; a light to lighten the Gentiles, and the glory of Thy people Israel. And Joseph and His mother marvelled at those things which were spoken of Him. And Simeon blessed them, and said unto Mary His mother, Behold, this Child is set for the fall and rising again of many in Israel ; and for a Sign which shall be spoken against ; (yea, a sword shall pierce through thy own soul also ;) that the thoughts of many hearts may be revealed. And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser ; she was of a great age, and had lived with an husband seven years from her virginity : and she was a widow of about fourscore and four years ; which departed not from the temple, but served GOD with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the LORD, and spake of Him to

in his hand." St. Bernard also [A.D. 1153] gives the following description of the practice, as carried out in his day :—

"We go in procession, two by two, carrying candles in our hands, which are lighted not at a common fire, but at a fire first blessed in the church by a Bishop. They that go out first return last : and in the way we sing 'Great is the glory of the Lord.' We go two by two in commendation of charity and a social life ; for so our Saviour sent out His disciples. We carry lights in our hands ; first, to signify that our light should shine before men ; secondly, this we do this day especially in memory of the Wise Virgins (of whom this Blessed Virgin is the chief) that went to meet their Lord with their lamps lit and burning. And from this usage, and the many lights set up in the church this day, it is called Candelaria, or Candlemas. Because our works should be all done in the holy fire of charity, therefore the candles are lit with holy fire. They that go out first return last, to teach humility, 'in honour preferring one another.' Because God loveth a cheerful giver, therefore we sing in the way. The procession itself is to teach us that we should not stand idle in the way of life, but 'go from strength to strength,' not looking back to that which is behind, but reaching forward to that which is before."

The festival is placed at forty days' distance from Christmas, as that was the interval directed by the law between the day of birth and the day when the mother presented herself for readmission to the congregation, and her infant son for an offering to the Lord. [Lev. xii. 4 ; Exod. xxii. 29 ; Num. viii. 17.] It was on this occasion that Simeon

all them that looked for redemption in Jerusalem. And when they had performed all things according to the Law of the LORD, they returned into Galilee to their own city Nazareth. And the Child grew, and waxed strong in spirit, filled with wisdom; and the grace of GOD was upon Him.

Saint Matthias's Day.

THE COLLECT.

O ALMIGHTY GOD, Who into the place of the traitor Judas didst choose Thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that Thy Church, being alway preserved from false Apostles, may be ordered and guided by faithful and true pastors; through JESUS CHRIST our LORD. *Amen.*

FOR THE EPISTLE. Acts i. 15.

IN those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,) Men and brethren, this Scripture must needs have been fulfilled, which the HOLY GHOST by the mouth of David spake before concerning Judas, which was guide to them that took JESUS: for he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in

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gave to the Church the *Nunc Dimittis*, in which he proclaimed the glorious and universal Epiphany of the Holy Child, when he prophesied of Him as a "Light to lighten the Gentiles, and the glory of God's people Israel." It was then also that the Virgin Mother first learned that sorrow as well as joy was in the wonderful lot assigned her: "Yea, a sword shall pierce through thy own soul also."

The submission of the Blessed Virgin to the ceremony of purification, and of her Divine Son to that of presentation in the Temple, were each of them an illustration of the perfect humiliation of our Lord to the likeness of sinful man. The miraculous conception of the Virgin had been unattended by that for which a ceremonial purification was ordained; and our Blessed Lord, having no original sin, needed not to be offered (or presented) and bought back again. But, as at His Baptism, so now, for Himself and for His holy Mother He says by their acts, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." In the price of redemption (the representative sacrifice offered in the early dawn of the Holy Child's life, to be followed by a more perfect Sacrafice in its eventide) it has been noticed that there was a typical meaning, now for the first and only time finding its true signification. The two turtle-doves, or young pigeons, were expressive of lowliness at all times, as offerings of the poor; but in the offering of one by fire, and the eating of the other by the priest, or those who offered it, are now to be seen a type of Christ offering Himself for sin, and also giving Himself to be the spiritual food and sustenance of His people.

It is worthy of remark, as a happy token of the unity which is possible in spite of disagreement, that although the *cultus* of the Blessed Virgin was and is one principal cause of difference between the Church of England and other Catholic Churches of Europe, yet we retain old Collects for both the Annunciation and the Purification, while nearly all the other Saints'-day Collects are modern.

SAINT MATTHIAS.

[FEBRUARY 24.]

This is not one of the most ancient of the festivals generally observed by the Church,

the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and, His bishoprick let another take. Wherefore, of these men which have companied with us all the time that the LORD JESUS went in and out among us, beginning from the baptism of John, unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, LORD, Which knowest the hearts of all men, shew whether of these two Thou hast chosen; that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven Apostles.

THE GOSPEL. S. Matth. xi. 25.

AT that time JESUS answered and said, I thank Thee, O FATHER, LORD of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, FATHER, for so it seemed good in Thy sight. All things are delivered unto Me of my FATHER: and no man knoweth the SON, but the FATHER; neither knoweth any man the FATHER, save the SON, and he to whomsoever the SON will reveal Him. Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest

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as there is no provision for it in the Lectionary of St. Jerome; but there is a Collect for it in the Sacramentary of St. Gregory, and in a German martyrology of about the same period. It comes first in order after the Festivals of the Incarnation, perhaps because St. Matthias represents the earliest independent action of the Church as that spiritual body which was to exercise the authority of Christ, and to become the substitute, in some measure, for His Visible Presence. But in the Eastern Church it is August 9th.

St. Matthias' Day was formerly changeable in Leap Year, when the intercalated day was added between February 23rd and 24th, and the 25th became the festival of St. Matthias. But at the revision of the Calendar in 1661, the intercalary day was placed at the end of the month, and the festival of St. Matthias fixed permanently to the 24th day. This is the day (VI. Kalend. Martii) appointed for the Festival in the Sacramentary of St. Gregory

Nothing more is recorded of St. Matthias in the New Testament than that he was chosen to be an Apostle in the place of Judas Iscariot, the account of his ordination to that high office being given in Acts i. 15—26, the Epistle of the day throughout the world. The Eastern Gospel contains the same solemn prayer of our Lord as that does which is used in the Western Church, though taken from a different Evangelist; and the coincidence is a striking illustration of the unity of mind by which the whole Catholic Church is pervaded. It is plain also that this Gospel is intended to shew that the Apostle, on whose day it is used, was as much "numbered with" the other Apostles, although ordained by men, as any of those were who were ordained by our Lord Himself; and thus illustrates the great truth, that the Great High Priest Himself declared, "As My Father hath sent Me, even so send I you."

The tradition of the Church respecting St. Matthias' apostolic labours is, that after ministering for some years among his countrymen the Jews, he went to Cappadocia, and was eventually crucified there about the year of our Lord 64. The manner of his death was not very unlike that of the

unto your souls. For My yoke is easy, and My burden is light.

The Annunciation of the Blessed Virgin Mary.

THE COLLECT.

WE beseech Thee, O LORD, pour Thy grace into our hearts; that, as we have known the incarnation of Thy SON JESUS CHRIST by the message of an angel, so by His cross and passion we may be brought unto the glory of His resurrection; through the same JESUS CHRIST our LORD. *Amen.*

FOR THE EPISTLE. Isai. vii. 10.

MOREOVER, the LORD spake again unto Ahaz, saying, Ask thee a sign of the LORD thy GOD; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the LORD. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my GOD also? Therefore the LORD Himself shall give you a sign; Behold, a Virgin shall conceive, and bear a Son, and shall call His Name Immanuel. Butter and honey shall He eat, that He may know to refuse the evil, and choose the good.

THE GOSPEL. S. Luke i. 26.

AND in the sixth month the angel Gabriel was sent from GOD unto a city of Galilee named Nazareth, to a Virgin espoused to a man

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traitor Judas, but the one found the tree on which he hung the way "to his own place;" the other, his Master's own road to the Paradise of God.

THE ANNUNCIATION.

[MARCH 25.]

There is no mention of the festival of the Annunciation in the Lectionary of St. Jerome, although there are days in honour of the Purification and the Nativity and the Death or Assumption of the Blessed Virgin. It is however of very early date, as Proclus, Patriarch of Constantinople, who died A.D. 446, has left a Homily on the day, which was preached in the presence of Nestorius, and against his heresy. It is also mentioned by St. Athanasius, St. Chrysostom, St. Augustine, and other writers as early; and the Collect is found in the Sacramentary of Gelasius, at the end of the fifth century, as well as in that of St. Gregory. In the Council of Toledo, A.D. 656, the first of seven Canons orders that the feast of the Annunciation shall, in future, be kept on the 18th of December, so as not to interfere with the celebration of Good Friday or the observance of Lent. But this day was afterwards appropriated to the festival named "the Expectation of the Blessed Virgin," and the old day was restored.

In the Consuetudinary of Sarum this festival is called "Our Lord's Annunciation," and Bishop Cosin proposed to alter the title both here and in the Table of Lessons to "The Annunciation of our Lord to the Blessed Virgin Mary:" in both cases his alteration was rejected, and the authorized title is "The Annunciation of our Lady," or "The Annunciation of the Blessed Virgin Mary."

The Church of England commemorates the Mother of our Lord on five days in the year, the Annunciation, the Purification, the Visitation, the Nativity of the Blessed Virgin, and her Conception. The three latter are Black Letter Days in July, September, and December: the two former, as days which commemorate events that associated her with the Person of our Lord and the work of our salvation by His human Nature, are provided with special services as days of obligation.

If our Blessed Lord's Nativity occurred on the 25th of December, as there are sound chronological reasons for supposing, this may be taken as the true time when the angel Gabriel first gave to the Church the words, "Hail, thou that art highly favoured,

whose name was Joseph, of the house of David; and the Virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the LORD is with thee; blessed art thou among women. And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with GOD. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name JESUS. He shall be great, and shall be called the SON of the Highest; and the LORD GOD shall give unto Him the throne of His father David. And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The HOLY GHOST shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the SON of GOD. And behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her who was called barren: for with GOD nothing shall be impossible. And Mary said, Behold the handmaid of the LORD; be it unto me according to thy word. And the angel departed from her.

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the Lord is with thee: blessed art thou among women;" words which have been associated with errors in doctrine and practice, but which are still words that come from God. It must have been about this time also, "in those days," that the Blessed Virgin was inspired to give to the Church the Canticle which has ever since been so dear to every generation. The words which she was thus inspired to speak respecting herself, and those which were spoken of her by the angel "sent from God," shew to what an exalted place she was raised by the Providence of Almighty God: and her meek reception of the wonderful revelation shews a holiness in the subjection of her will to the will of the Lord, Whose handmaid she was, that no saint ever surpassed. Holy in her original character, her holiness was made more perfect by that most intimate union with Jesus which existed for nine months of her life. Little children were brought to Jesus that He might lay His hands on them, and thus sanctify them by the touch of a passing moment; but the same Jesus abode long in His Mother's bosom, His spotless Body was formed of her substance, and sanctified her both in what He received from her as Man, and what He gave to her as God. Not Eve when she was in Paradise could have been so holy as the Virgin Mary when she became a Paradise herself. Not even the glorified saints who have attained to the purity and bliss of Heaven are raised to higher blessedness and purity than that saintly maiden was whom Elisabeth was inspired to speak of as "the Mother of my Lord."

This sanctity of the Blessed Virgin Mary through her association with her Divine Son has always been kept vividly in view by the Church: but, while excess of sentiment on the one hand has led to an irreverent dishonour of her name by associating it with attributes of Deity, so want of faith in the principle of the Incarnation has led, on the other hand, to an irreverent depreciation of her sanctity. Our two principal and three minor festivals in honour of the Virgin and her work in the Incarnation point out the true course; to esteem her very highly above all other saints; but yet so that her honour may be to the glory of God.

Saint Mark's Day.

THE COLLECT.

O ALMIGHTY GOD, Who hast instructed Thy holy Church with the heavenly doctrine of Thy Evangelist Saint Mark; Give us grace, that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of Thy holy Gospel; through JESUS CHRIST our LORD. *Amen.*

THE EPISTLE. Ephes. iv. 7.

UNTO every one of us is given grace, according to the measure of the gift of CHRIST. Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men. (Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things.) And He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of CHRIST; till we all come in the unity of the faith, and of the knowledge of the SON of GOD, unto a perfect man, unto the measure of the stature of the fulness of CHRIST; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, Which is the Head, even CHRIST; from Whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

SAINT MARK.

[APRIL 25.]

The festival of St. Mark is provided for in the Sacramentary of St. Gregory, although not in the Comes of St. Jerome. Like others, it probably began in a local observance by the Church of a particular country, (in this case, Egypt,) and was gradually extended to all other Churches throughout the world.

Of the Saint commemorated on this day there can be no doubt; but it is not quite certain which of the Marks named in the Acts of the Apostles is Saint Mark the Evangelist. It seems most probable that he was not the John Mark of Acts xii. 12, and Acts xv. 37, (who was the ἀνεψιὸς of St. Barnabas, and about whose conduct the sharp dissension arose between St. Paul and St. Barnabas,) but that the Evangelist was the "Marcus, my son," of whom St. Peter writes, in 1 Pet. i. 13, as being his companion at Babylon. It was his association with St. Peter which led St. Mark to be the writer of the Gospel that goes by his name, and which is always connected with the name of St. Peter as well as of St. Mark by ancient writers. The later years of his ministry were spent at Alexandria, where he founded the Church of Christ among the intellectual men of that learned city, and originated among them that class of Christian scholars which afterwards gave such a prominent place to Alexandria in the theological history of the Church. The Evangelist carried the knowledge of Christ and the ministry of the Church into less civilized parts of Africa, but Alexandria was the central point of his labours; and there he

THE GOSPEL. S. John xv. 1.

I AM the true Vine, and My FATHER is the Husbandman. Every branch in Me that beareth not fruit He taketh away; and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the Vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My FATHER glorified, that ye bear much fruit; so shall ye be My disciples. As the FATHER hath loved Me, so have I loved you: continue ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My FATHER'S commandments, and abide in His love. These things have I spoken unto you, that My joy might remain in you, and that your joy might be full.

Saint Philip and Saint James's Day.

THE COLLECT.

O ALMIGHTY GOD, Whom truly to know is everlasting life; Grant us perfectly to know Thy SON JESUS CHRIST to be the Way, the Truth, and the Life; that, following the steps of Thy holy Apostles, Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal life; through the same Thy SON JESUS CHRIST our LORD. *Amen.*

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was martyred on a day when the heathen feast of Serapis was being observed, and which also appears to have been Easter Day, probably April 25th, and perhaps late in the first century, after most of the Apostles had gone to their rest. He was dragged from his place at the altar through the streets of the city, and over the rough cliffs adjoining, to prison; from whence the next morning he was again tortured in the same manner until his soul departed to spend a second and glorious Easter with his risen and ascended Lord.

One of the ancient Apostolic Liturgies goes by the name of St. Mark; and his Festival was formerly the day on which the Greater Litanies or Processions were said: but these latter originated with St. Gregory in the sixth century. [See Introduction to Litany, p. 188.]

The English Epistle and Gospel for this day were anciently, as they still are, different from those of the Latin and Oriental Churches.

SAINT PHILIP AND SAINT JAMES.

[MAY 1.]

In the Lectionary of St. Jerome and the Sacramentary of St. Gregory the names of these two Apostles are associated together as they are in the Latin and English Churches of modern times: and the day of the Festival is in both cases the same as that now observed. But in the Eastern Church St. Philip's day is November 14th, and St. James' day October 23rd. It will also be observed that the Apostle St. Philip alone is named for May 1st in the ancient Calendar of the Venerable Bede, printed

THE EPISTLE. S. James i. 1.

JAMES, a servant of GOD and of the LORD JESUS CHRIST, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of GOD, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind, and tossed. For let not that man think that he shall receive any thing of the LORD. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the LORD hath promised to them that love Him.

THE GOSPEL. S. John xiv. 1.

AND JESUS said unto His disciples, Let not your heart be troubled; ye believe in GOD, believe also in Me. In My FATHER'S house are many mansions; if it were not so, I would have told you. I go to prepare a place for you: and if I go and prepare a place for you, I will come

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in a previous page; and in some early Calendars of the English Church, June 22nd is dedicated to "Jacobus Alfei."

The Epistle for the day in the Eastern Church is the same portion of Scripture that was read for the Second Morning Lesson in our own Church until 1661: but it seems clear that the Philip there mentioned is Philip the Deacon, since St. Peter and St. John were sent to Samaria to confirm those whom he had baptized, which would not have been necessary in the case of an Apostle. It is curious to observe that the same error should have occurred in both the Eastern and the English Church; but there seems to have been much confusion among the ancients between St. Philip the Apostle and Philip the Deacon and Evangelist, arising out of a generally received opinion that the former was married [Euseb. v. 24], while it is recorded of the latter in Acts xxi. 9 that he had "four daughters, virgins, which did prophesy."

St. Philip was one of the first of our Lord's disciples, and is thought to have accompanied Him for some time while St. Andrew and St. Peter had returned to their occupation of fishing after their first call. It may have been this faithful companionship which led to the loving rebuke of our Lord recorded in the Gospel of the day, "Have I been so long time with you, and yet hast *thou* not known Me, Philip?" For the Apostle's zeal in bringing Nathanael and the Greeks to his Master appears to indicate a trained faith in the Person of the holy Jesus, as does even his aspiration, "Shew us the Father, and it sufficeth us!" In the account of the miracle of the loaves and fishes St. Philip also seems to have been specially under the loving eye of his Master, who sought to "prove him" before He tried the faith of the others. After the dispersion of the Apostles, St. Philip carried Christ and the Church to Northern Asia, and his name has also been connected with the early Church of Russia. St. Chrysostom and Eusebius both record that he was crucified and stoned on the cross, at Hierapolis, a

again, and receive you unto Myself, that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto Him, LORD, we know not whither Thou goest, and how can we know the way? JESUS saith unto him, I am the Way, the Truth, and the Life: no man cometh unto the FATHER but by Me. If ye had known Me, ye should have known My FATHER also: and from henceforth ye know Him, and have seen Him. Philip saith unto Him, LORD, shew us the FATHER, and it sufficeth us. JESUS saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the FATHER; and how sayest thou then, Shew us the FATHER? Believest thou not that I am in the FATHER, and the FATHER in Me? The words that I speak unto you I speak not of Myself; but the FATHER that dwelleth in Me, He doeth the works. Believe Me, that I am in the FATHER, and the FATHER in Me; or else believe Me for the very works' sake. Verily, verily I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My FATHER. And whatsoever ye shall ask in My Name, that will I do, that the FATHER may be glorified in the SON. If ye shall ask any thing in My Name, I will do it.

Saint Barnabas the Apostle.

THE COLLECT.

O LORD GOD Almighty, Who didst endue Thy holy Apostle Barnabas with singular gifts of the HOLY GHOST; Leave us not, we beseech Thee, destitute of

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great stronghold of idolatry, in Phrygia; and the tradition of the Church is, that his martyrdom took place immediately after he had procured by his prayers the death of a great serpent which was worshipped by the people of the city.

St. James the Less was son of Alphæus, or Cleophas, and of Mary, and nephew to Joseph the husband of the Blessed Virgin. Hence he was, in the genealogical phraseology of the Jews, a "brother of our Lord," as is shewn in the table at page 225. It was also thought by the ancients that his mother Mary was cousin, or as the Hebrews would say "sister," to the Blessed Virgin Mary, and this would establish a double legal affinity between James and Joses, her sons, and the holy Jesus. St. James the Less is mentioned by Josephus and in the Talmud, being well known to the Jews from his position as Apostle of the Church of Jerusalem up to the beginning of its last troubles: and having won even from them the name of "the just," a name shadowing that of his Master, so often called "the Righteous" in the Psalms. It is he whose name is several times mentioned by St. Paul; and he was the writer of the Catholic Epistle of St. James. He went to his rest by martyrdom [A.D. 62], in Jerusalem, being thrown down from a pinnacle or wing of the Temple by some of the persecuting Scribes and Pharisees, and slain, as he lay bruised on the ground below, with a fuller's club.

The only reason that can be suggested for coupling together St. Philip and St. James is, that by thus doing the manner in which our Lord sent forth His Apostles two and two is illustrated. St. Simon and St. Jude, St. Peter and St. Paul, St. Barnabas and St. Bartholomew are parallel instances.

SAINT BARNABAS.

[JUNE 11.]

This festival is not of primitive antiquity, being unnoticed in the ancient Lectionaries and Sacramentaries. In the Calendar of

Thy manifold gifts, nor yet of grace to use them alway to Thy honour and glory; through JESUS CHRIST our LORD. *Amen.*

FOR THE EPISTLE. Acts xi. 22.

TIDINGS of these things came unto the ears of the Church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of GOD, was glad; and exhorted them all, that with purpose of heart they would cleave unto the LORD. For he was a good man, and full of the HOLY GHOST, and of faith: and much people was added unto the LORD. Then departed Barnabas to Tarsus, for to seek Saul. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the Church, and taught much people: and the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the SPIRIT, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

THE GOSPEL. S. John xv. 12.

THIS is My commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do

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the Venerable Bede it is the 10th instead of the 11th of June; and in the Eastern Church the name of St. Barnabas is associated with that of St. Bartholomew, the latter being also commemorated on August 25th. The day was omitted from the English Calendar of 1552, but the Service was retained. In Fothergill's MS. it is stated that the day was not observed because St. Barnabas was not one of the twelve.[1]

The name of St. Barnabas derives its chief lustre from his association with St. Paul; yet, independently of this, he was one worthy to be ranked among the saints of the Church as an Evangelist, Apostle, and Martyr.

The Apostle St. Barnabas was born at Cyprus, but was a Jew of the tribe of Levi, and his original name was Joses or Joseph. Some of the Fathers record that he was one of the seventy disciples, and that he was brought up with St. Paul at the feet of Gamaliel. After our Lord's Ascension he received the name of Barnabas, or "Son of Consolation," from the Apostles; and shewed his zeal for Christ by selling his property that the Apostles might distribute the proceeds among the poor; an act which possibly originated the name by which he has ever since been known. St. Chrysostom hands down a tradition that he was a man of very amiable disposition but commanding aspect. Having brought St. Paul to the Apostles he was associated with him for about fourteen years, and on several missionary journeys. After their separation nothing further is recorded of St. Barnabas in Holy Scripture; but the traditions of the Church represent that he spent the remainder of his life among his fellow-countrymen at Cyprus, and that he was stoned by the Jews at Salamis under cir-

[1] Hence we find Bishop Wren in 1636 giving direction that "ministers forget not to read the collects, epistles, and gospels appointed for the Conversion of St. Paul . . . and for St. Barnaby's Day." [Card. Doc. Ann. ii. 202.]

whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of My FATHER I have made known unto you. Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the FATHER in My Name, He may give it you.

Saint John Baptist's Day.

THE COLLECT.

ALMIGHTY GOD, by Whose providence Thy servant John Baptist was wonderfully born, and sent to prepare the way of Thy SON our SAVIOUR, by preaching of repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through JESUS CHRIST our LORD. *Amen.*

FOR THE EPISTLE. Isai. xl. 1.

COMFORT ye, comfort ye My people, saith your GOD. Speak ye comfortably to Jerusalem, and cry unto her, That her warfare is accomplished; that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our GOD. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the LORD shall

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cumstances somewhat similar to those which brought St. Stephen to his death. What was supposed to be the body of St. Barnabas was discovered four centuries after his martyrdom, a Hebrew copy of St. Matthew's Gospel, which was believed to have been written by himself, lying next his heart. An Epistle is extant, bearing the name of St. Barnabas, which is considered by many scholars to be authentic.

The Gospel for the day is evidently selected with reference to the act of St. Barnabas in consoling the poor disciples in their poverty. He acted upon the command of our Lord in the spirit with which the example of the Good Samaritan is commended to us, and shewed his love by going and doing likewise.

SAINT JOHN THE BAPTIST.

[JUNE 24.]

This festival is in the Comes of St. Jerome, as also another commemorating the Beheading of St. John the Baptist, but the date is not indicated in either case. Mabillon says that the festival of this day was in the Carthaginian Calendar before A.D. 484; and it is mentioned [circ. A.D. 400] by Maximus, Bp. of Turin, as also by St. Augustine, in several Homilies. In the Eastern Church it is kept on January 7th, the day after the holy Theophany; and the festival of the Decollation is also fixed, as in the Latin Church and our own, for August 29th. The day on which our principal Festival of St. John the Baptist is kept has been supposed to be connected with his words, "He must increase, but I must decrease;" the days of the Bridegroom are growing longer, but those of the friend of the Bridegroom are beginning to wane. So St. Augustine says, "John was born to-day, and from to-day the days decrease; Christ was born on the eighth of the kalends of January, and from that day the days increase." But the 24th of June is also the proximate day of the Baptist's

be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the SPIRIT of the LORD bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth; but the word of our GOD shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid: say unto the cities of Judah, Behold your GOD. Behold, the LORD GOD will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him. He shall feed His flock like a shepherd; He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young.

THE GOSPEL. S. Luke i. 57.

ELISABETH'S full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the LORD had shewed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing-table, and

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birth, since he was six months older than our Lord.

Although the martyrdom of St. John Baptist is one of the four recorded in Holy Scripture (the other three being those of the Holy Innocents, St. Stephen, and St. James), yet the present festival, which commemorates his Nativity, appears to be the more ancient of the two dedicated to his name, and the one more generally observed. So we may judge from the Sermons both of Maximus and St. Augustine, each of whom accounts for the custom of observing the Birth and not the Martyrdom of the Precursor of our Lord as if no other festival in his honour had yet been established. "The prophets who had gone before were first born, and at a later day prophesied, but St. John Baptist heralded the Incarnation of our Lord when His Virgin Mother came to visit Elisabeth, and both the Precursor and the Holy Child were yet unborn."

The miraculous birth of St. John the Baptist, and all that we know of his subsequent history, is told us in the opening chapters of the four Gospels, in the 11th of St. Matthew, and the 9th of St. Luke. By comparing our Lord's words in Matt. xi. 14, those of the angel in Luke i. 16, 17, of Zacharias in Luke ii. 76, and those of St. John himself in announcing his mission, with preceding prophecies, we see that the prophets had spoken of him more than seven hundred years before he was born, and that the very last words of the Old Testament, written about four hundred years previously, were concerning him. And, comparatively little as is said about St. John in Holy Scripture, what is said shews how important his office was, and illustrates the words of our Lord, that among all previously born of women none was ever greater than John the Baptist.

He appears to have spent his childhood, at least, with our Blessed Lord and His mother, and it is natural to suppose that his parents lived but a few years after his birth. But when the time for his ministry

wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised GOD. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill-country of Judæa. And all they that had heard them laid them up in their hearts, saying, What manner of child shall this be? And the hand of the LORD was with him. And his father Zacharias was filled with the HOLY GHOST, and prophesied, saying, Blessed be the LORD GOD of Israel: for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David; as He spake by the mouth of His holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember His holy covenant; the oath which He sware to our father Abraham, that He would grant unto us, that we, being delivered out of the hands of our enemies, might serve Him without fear, in holiness and righteousness before Him all the days of our life. And thou, Child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the LORD to prepare His ways; to give knowledge of salvation unto His people, by the remission of their sins, through the tender mercy of our GOD, whereby the Day-spring from on high hath visited us; to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit; and was in the deserts till the day of his shewing unto Israel.

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came, he adopted the ancient prophetic mode of life; such as is indicated in the case of Elijah the Tishbite, who is said [2 Kings i. 8] to have been "an hairy man, and girt with a girdle of leather about his loins." As a prophet, and the greatest of all,—the last prophet of the old dispensation, and the first of the new,—he assailed the vices of the generation in which our Lord came, as Elijah himself had assailed those of Ahab and the Israel of that day; and so doing he brought many to repentance, and initiated a new moral life by that ordinance of Baptism with which the dispensation of Sinai ended, and that of Calvary began. And when by the power of his preaching he had prepared the hearts of the people to receive Christ as a blessing, and not as one "come to smite the earth with a curse" [Mal. iv. 6], the other part of his office was brought into exercise, that of baptizing our Lord, and witnessing to the descent of the Holy Spirit on His human nature.

Powerful as the effect of St. John the Baptist's ministrations evidently was, we have very little information given us about it. He proclaimed the coming of Christ, rebuked all classes of the people for their sins, shewed them the way to turn from them, and baptized with a Baptism of water which foreshadowed the Baptism with the Holy Ghost as well as water. All people seem to have come readily to him, for the "offence of the Cross" had not yet begun, and the prophet who attracted was no "carpenter's son," but "a prophet indeed," the son of a man well known among them, a priest of the regular succession of Aaron, prophesying as Elijah, Isaiah, or Ezekiel, with the outward appearance and habit of a "man sent from God," and telling of that which they longed for, the near approach of their Messiah. This is all we learn of the ministry of the Baptist from Holy Scripture, and tradition has added little or nothing more. His martyrdom appears to have taken place very early in our Lord's

Saint Peter's Day.

THE COLLECT.

O ALMIGHTY GOD, Who by Thy SON JESUS CHRIST didst give to Thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed Thy flock; Make, we beseech Thee, all Bishops and Pastors diligently to preach Thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through JESUS CHRIST our LORD. *Amen.*

FOR THE EPISTLE. Acts xii. 1.

ABOUT that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And, because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison; but prayer was made without ceasing of the Church unto GOD for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And behold, the angel of the

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ministry, and when St. John himself was only about thirty years of age; and since his work was done, we may see in it the manner in which the course of even the evil of this world is so regulated, that it ministered by a quick death to the rapid removal of a saint from the Church on earth to the Church in Heaven when the time of his reward was come.

SAINT PETER.

[JUNE 29.]

This day is one of the oldest of Christian festivals, and one that was from the beginning of its institution celebrated with great solemnity. Ruinart traces it back as far as the third century, and it is probably of even more primitive antiquity. In St. Jerome's Lectionary there are two Gospels and two Epistles, the one pair under the name of St. Peter, the other under that of St. Paul. As there is only one Vigil, and one Octave, which is called the Octave of the *Apostles*, the day was evidently then dedicated to both Apostles. as it was in the English Church until the Reformation [a "Commemoration" of St. Paul following on the 30th], and as it still is in the Latin and the Eastern Church. It was a very early custom for the Bishops of Rome to celebrate the Holy Communion in both St. Peter's and St. Paul's Churches on this day, a custom which is mentioned [A.D. 348] by Prudentius [Peristephano, carm. xii.],

Transtyberina prius solvit sacra pervigil sacerdos,
Mox huc recurrit, duplicatque vota.

He also speaks of the whole city frequenting each church, as if the festival was kept very generally and with great solemnity. St. Augustine, St. Leo, and several others of the Fathers, have left sermons preached on the day of St. Peter and St. Paul; and no doubt the two, from their relative positions as the chief Apostles of the Jews and the Gentiles, from their joint ministrations at Rome, and from their martyrdom together there on the same day, have always had this day dedicated in their united names. Bishop Cosin restored the title "Saint Peter's and St. Paul's Day" in his Durham Prayer Book, and added to the Collect, so that it should read ". . . . . commandedst him earnestly to feed Thy Flock, *and madest Thy Apostle St. Paul a choice vessel to bear Thy Name before the Gentiles*, make, we beseech Thee, all Bishops, *and all other ministers of Thy Church*, diligently to preach Thy holy Word . . . . ." He also altered the Epistle to 2 Tim. iv 1—9; but none of these changes were adopted.

St. Peter was one of the first-called of our

LORD came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the LORD hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

THE GOSPEL. S. Matth. xvi. 13.

WHEN JESUS came into the coasts of Cæsarea Philippi, He asked His disciples, saying, Whom do men say that I, the Son of Man, am? And they said, Some say that Thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art

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Lord's disciples [John i. 35—42], and as soon as he had come to follow Christ, he was marked out by a new name, that of Cephas, the Syriac equivalent of the one by which he has since been so familiarly known to the Church. Our Lord did nothing without a meaning, and in giving this new name to His disciple, He appears to have prophetically indicated the strong, immoveable faith in Him which that disciple was to exhibit; and the firmness of which is not contradicted even by that temporary want of courage which led him to try and save his life by denial of his Master in the bitter hour of His Passion. Such instances of faith as St. Peter's attempt to walk on the water, and his confession of Christ as the Son of the living God, seem to set him at the head of the Apostles, as one whom no shock could move from his belief in the Lord: and the striking words of our Lord which are recited in the Gospel for this day shew that a special revelation had been vouchsafed to the Apostle to give him that knowledge of Christ on which his faith rested. It was, perhaps, because St. Peter's faith was stronger than that of the other Apostles that he had to undergo greater temptation. Satan desired to "sift him as wheat," as he had desired to tempt Job: but one look from Jesus brought him to himself and counteracted the temptation. A similar temptation is said to have assailed him just before his martyrdom, as our Lord's Agony was a kind of second temptation. St. Peter too desired that the cup might pass from him, and endeavoured to escape from Rome. But as he was leaving the city he had such a vision of his Master as St. Paul had on his way to Damascus. "Lord, whither goest Thou?" were the words of the Apostle, and the reply was a question whether that Master must go to Rome and again suffer, since His servants were afraid to die for His sake. As when Jesus had "looked on" the Apostle years before in the hall of Pilate, so now, the trial of faith ended in a victory, and the servant returned to follow the Master by being girded by another than himself, and led whither he would not at the first have gone, to the Cross. At his own request he was crucified with his head downwards to make the death more ignominious and painful; and as being unworthy to suffer the same death as his Lord. This was in the year 63; and while St. Peter was being crucified at the Vatican, St. Paul was being beheaded at *Aquæ Salviæ*, three miles from Rome.

Our Lord's remarkable words, "I will give unto thee the keys of the Kingdom of Heaven," do not seem to be wholly explained by saying that St. Peter represented all the Apostles, and that these words represented the power given to all. But if they implied

CHRIST, the SON of the living GOD. And JESUS answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My FATHER Which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build My Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the Kingdom of Heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

Saint James the Apostle.

THE COLLECT.

GRANT, O merciful GOD, that as Thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of Thy SON JESUS CHRIST, and followed Him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow Thy holy commandments; through JESUS CHRIST our LORD. *Amen.*

FOR THE EPISTLE. Acts xi. 27, and part of Chap. xii.

IN those days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the SPIRIT, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa. Which also they did, and sent it to the elders by the hands of Barnabas and

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any distinction of authority between St. Peter and his brethren, they do not give any foundation whatever to the claims which the Bishops of Rome have made as successors of St. Peter; for [1] there is no evidence that they are in any special sense successors of St. Peter, and [2] if our Lord's words cannot clearly be applied to the other Apostles, much less can they be applied to Bishops of later days who were not Apostles. There is nothing in the Scriptural account of St. Peter's apostolic work which adequately explains these words; nor does the tradition of the Church respecting that work shew anything that at all helps to do so. He presided over the Church at Antioch for some time,—a fact commemorated by the festival of St. Peter's Chair at Antioch—assisted, as it appears, in evangelizing Chaldæa, and was probably some years at Rome before his death. During these years it seems most likely that he was all the while acting chiefly as the Apostle of the Circumcision, having charge of Jewish Christians: and, while great works were undoubtedly assigned to the other Apostles, there are evident traces of a providential disposition of duties by which Jewish Christianity became the field of St. Peter's labours; Gentile Christianity that of St. Paul's (the successor of St. James); and the general government of the Church, when Jewish and Gentile Christianity were merging into one, the work of St. John, when the others had passed away from their labours.

SAINT JAMES THE GREAT.

[JULY 25.]

The festival of St. James, the brother of St. John the Divine, is not noticed in the Lectionary of St. Jerome, but has a Collect appointed in St. Gregory's Sacramentary, and is also in the ancient English Calendars of Bede and of King Athelstan's Psalter. In the Eastern Church it is kept on April 30th, but in the Western it has always been observed on July 25th.

St. James being a brother of the beloved disciple, his relationship to our Lord may be seen in the table printed under that Apostle's

Saul. Now about that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And, because he saw it pleased the Jews, he proceeded further to take Peter also.

THE GOSPEL. S. Matt. xx. 20.

THEN came to Him the mother of Zebedee's children with her sons, worshipping Him, and desiring a certain thing of Him. And He said unto her, What wilt thou? She saith unto Him, Grant that these my two sons may sit, the one on Thy right hand, and the other on the left, in Thy kingdom. But JESUS answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto Him, We are able. And He saith unto them, Ye shall drink indeed of My cup, and be baptized with the baptism that I am baptized with: but to sit on My right hand, and on My left, is not Mine to give; but it shall be given to them for whom it is prepared of My FATHER. And when the ten heard it, they were moved with indignation against the two brethren. But JESUS called them unto Him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of Man came not to be ministered unto, but to minister,

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day. With St. John he received the appellation of Boanerges from our Lord, and has always been surnamed the Great, or the Greater, by the Church: but neither of these designations can be satisfactorily accounted for. Some special position was given to St. James and St. John, as well as to St. Peter, by their Divine Master; and the request of their mother, probably Salome, that they might sit on either hand of our Lord in His Kingdom, was doubtless founded on the choice thus made by Him, coupled with such a strong faith in His Person and Power as was displayed on another occasion, when the sons of Zebedee sought authority from Christ to destroy the Samaritan city that had rejected Him. [Luke ix. 52.] Their Master had told His servants that they should eat and drink at His table in His Kingdom, and sit on thrones judging the twelve tribes of Israel; and since He had given to St. Peter the Keys of the Kingdom of Heaven, the other two favoured Apostles besought that to them might be given the two posts of honour and suffering next to His Person.

St. James was the first of the Apostles who suffered Martyrdom, and the only one whose death is recorded in the New Testament. The fact of his death is told us in the modern English Epistle of the day, but of its circumstances nothing more is known than that he suffered through the hatred of Herod Agrippa. Tradition says that his accuser repented as the Apostle was on his way to the place of execution, and that having received the blessing of the servant of Christ, he professed himself a Christian, and was baptized in the blood of martrydom at the same time with St. James. The Apostolic mantle of St James appears to have fallen upon St. Paul, and perhaps we may look upon the latter as fulfilling the expectations which must have been raised by the place which the elder son of Zebedee occupied near the Person of our Lord, and by the title of Boanerges which was given to him.

St. James the Great is the patron saint of Spain, and his remains are supposed to be preserved at Compostella. "St. Iago of Compostella" holds the same relation to the history of that kingdom which St. George

and to give His life a ransom for many.

Saint Bartholomew the Apostle.

THE COLLECT.

O ALMIGHTY and everlasting GOD, Who didst give to Thine Apostle Bartholomew grace truly to believe and to preach Thy Word; Grant, we beseech Thee, unto Thy Church, to love that Word which he believed, and both to preach and receive the same; through JESUS CHRIST our LORD. *Amen.*

FOR THE EPISTLE. Acts v. 12.

BY the hands of the Apostles were many signs and wonders wrought among the people: (and they were all with one accord in Solomon's porch: and of the rest durst no man join himself to them: but the people magnified them: and believers were the more added to the LORD, multitudes both of men and women:) insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one.

THE GOSPEL. S. Luke xxii. 24.

AND there was also a strife among them, which of them should be accounted the greatest. And He said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you,

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does to that of England; and both names have been used as the battle-cry of Christian hosts when they went forth to stem the torrent of that Mahometan and Moorish invasion which once threatened to drive Christianity from its throne in Europe as it has driven it from Asia.

SAINT BARTHOLOMEW.

[AUGUST 24.]

There is no festival of St. Bartholomew in the Lectionary of St. Jerome, but it appears in the Sacramentary of St. Gregory. In the Eastern Church this Apostle is commemorated on the same day with St. Barnabas, as St. Simon and St. Jude are connected in the Western Church; but on this day there is also a commemoration of the Translation of St. Bartholomew. There is absolutely nothing but his name recorded of St. Bartholomew in the New Testament (though it has usually been supposed that Nathanael and Bartholomew are two names for the same person); but the Gospel of the day perpetuates an old tradition that St. Bartholomew was of noble birth, and that hence arose the "strife" among the Apostles, "which of them should be accounted the greatest" in their Master's expected kingdom.

The reasons why Nathanael and Bartholomew are supposed to be the same person are as follows. [1] The call of St. Bartholomew is nowhere mentioned, while that of Nathanael appears to be the call of an Apostle. [2] The Evangelists who mention Bartholomew do not name Nathanael, while St. John, who tells us of the latter, does not name Bartholomew. [3] Bar-Tholmai may be only an appellation of Nathanael, as Bar-Jona is of St. Peter, since it signifies 'the son of Tholmai,' as the latter does 'the son of Jonas,' and as Barnabas means 'the son of consolation.' But strong as these reasons seem, there is the strong testimony of the Fathers against them. St. Augustine, St. Chrysostom, St. Gregory Nyssen, and St. Gregory the Great, all declare that Na-

let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with Me in My temptations. And I appoint unto you a kingdom, as My FATHER hath appointed unto Me; that ye may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel.

Saint Matthew the Apostle.

THE COLLECT.

O ALMIGHTY GOD, Who by Thy blessed SON didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same Thy SON JESUS CHRIST, Who liveth and reigneth with Thee and the HOLY GHOST, one GOD, world without end. *Amen.*

THE EPISTLE. 2 Cor. iv. 1.

THEREFORE seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of GOD deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of GOD. But if our Gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of CHRIST, Who is the image of GOD, should shine unto them. For we preach not ourselves, but CHRIST JESUS

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thanael was not one of the twelve: and the opinion that he was identical with Bartholomew is first found in a Benedictine author named Rupert, who wrote in the twelfth century. St. Augustine uses the fact that Nathanael was not an Apostle as a proof of his great holiness and ready perception of Christ:—"This was not said to Andrew, nor said to Peter, nor to Philip, which is said to Nathanael, 'Behold an Israelite indeed, in whom is no guile;'"—and assigns his learning and position in life as a reason why He Who chose the weak things of the world to confound the strong did not make him an Apostle.

The common tradition of the Church respecting St. Bartholomew is that he evangelized Northern India, leaving there a Hebrew copy of St. Matthew's Gospel, which afterwards came into the hands of Pantænus, head of the college of Alexandria, about A.D. 190. It is believed that, having once escaped crucifixion at Hierapolis in Phrygia, through the remorse of his persecutor, St. Bartholomew was afterwards martyred at Albanopolis on the Caspian Sea, where the king Astyages ordered him to be flayed alive (perhaps on the cross), a horrible mode of torment not uncommon among oriental nations.

SAINT MATTHEW.

[SEPTEMBER 21.]

The festival of this Apostle has Gospel and Epistle appointed for it in the Comes of St. Jerome, but it does not seem to have been celebrated in September; and in the Oriental Church it is still observed on November 16th. In his double capacity of Apostle and Evangelist, the first who was inspired to write the Holy Gospel, and who tells us more than all of our Lord's human life, his name has ever been much honoured in the Church. Of the four "living creatures" by whom the Apocalypse is believed to symbolize the Evangelists or their Gospels, the "likeness of a man" is

the LORD; and ourselves your servants for JESUS' sake. For GOD, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of GOD, in the face of JESUS CHRIST.

THE GOSPEL. S. Matth. ix. 9.

AND as JESUS passed forth from thence, He saw a man named Matthew, sitting at the receipt of custom: and He saith unto him, Follow Me. And he arose, and followed Him. And it came to pass, as JESUS sat at meat in the house, behold, many Publicans and sinners came, and sat down with Him and His disciples. And when the Pharisees saw it, they said unto His disciples, Why eateth your Master with Publicans and sinners? But when JESUS heard that, He said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance.

Saint Michael and all Angels.

THE COLLECT.

O EVERLASTING GOD, Who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as Thy holy Angels alway do Thee service in heaven, so by Thy appointment they may succour and defend us on earth; through JESUS CHRIST our LORD. *Amen.*

FOR THE EPISTLE. Rev. xii. 7.

THERE was war in heaven: Michael and his angels fought against the dragon, and the dragon fought and his angels; and prevailed

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the one assigned to St. Matthew, as significant of the prominence which his Gospel gives to our Lord's human nature.

This holy Apostle and Evangelist is first mentioned in his own Gospel and by the other Evangelists as a Roman toll-gatherer, though he himself was a Jew. His office was to collect tolls and customs from those who passed over the Sea of Galilee, and it appears to have been near Capernaum that he was engaged in this duty when he heard the words of Jesus, "Follow Me" [Matt. ix. 9]. As the sons of Zebedee had left their ships, their nets, and their occupation, to obey those words, so did St. Matthew give up his profitable employment to do the bidding of Him Who had "not where to lay His head:" and, as it seems to have been immediately afterwards that our Lord made him one of His Apostles, the forsaking of all that he had must have been as final as it was sudden, shewing how entirely obedient he became to his Lord. After the dispersion of the Apostles, St. Matthew took part in the evangelization of Chaldæa, and gave up his life to his Master's service by martyrdom at Nadabar. His Gospel is supposed to have been written by him originally in Hebrew for the Jewish Christians, but the Hebrew version appears to have been soon superseded by one in Greek, which was doubtless the work of the Evangelist himself, for it has always been received into the Canon of Holy Scripture. A copy of the Hebrew text is said to have been found in the grave of St. Barnabas A.D. 485, but it is not now extant.

MICHAELMAS DAY.

[SEPTEMBER 29.]

There were anciently two days dedicated to St. Michael, May 8th and September 29th: and in mediæval times a third, to St. Michael *in monte tumba*,[1] on October 16th.

[1] Churches dedicated to St. Michael are often on elevated spots, as at St. Michael's Mounts in Normandy and Cornwall.

not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our GOD, and the power of His CHRIST: for the accuser of our brethren is cast down, which accused them before our GOD day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth, and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

THE GOSPEL. S. Matt. xviii. 1.

AT the same time came the disciples unto JESUS, saying, Who is the greatest in the Kingdom of Heaven? And JESUS called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of Heaven. And whoso shall receive one such little child in My Name, receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the

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But the day most generally observed was that which we now keep, and which appears both in the Lectionary of St. Jerome and in the Sacramentary of St. Gregory, as the Dedication of the Church of St. Michael. This basilica may have been that of Constantine near Constantinople, or that of Boniface at Rome, the latter being dedicated A.D. 606. In the Eastern Church St. Michael's day is November 8th; July 13th and March 26th being also observed in honour of the Archangel Gabriel. These two are the only angels or archangels who are made known to us by name in the Canonical Scriptures, though Raphael and Uriel are named in the book of Tobit and in Esdras.

The holy angels in general are commemorated by the Church from a deeply rooted feeling of their communion with the saints, and of their ministrations among mankind on earth. Such a feeling is warranted by the words, "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and Church of the Firstborn . . ." [Heb. xii. 22]: and, "are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" [Heb. i. 14.] The holy Son of God condescended to be ministered to by angels in His Temptation and Agony; they waited upon Him at His Birth and Resurrection; and at His Second Advent He will come with "all the holy angels." St. Peter was set free from prison by an angel, and one stood by St. Paul in the ship, thus illustrating their ministration to Christ's servants. Our Lord Himself spoke of their rejoicing over penitent sinners; and said of the little ones who had passed under His hand and benediction, that "their angels do always behold the face of My Father Which is in heaven," as if indicating many ministrations to those who are His,—some known, and some that are not made evident to sight or other sense. It has been a constant tradition of Christianity that angels attend at the ministration of Holy Baptism, and at the celebration of the Holy Communion; and that as Lazarus was the object of their tender care,

depth of the sea. Woe unto the world because of offences: for it must needs be that offences come: but woe to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My FATHER Which is in heaven.

Saint Luke the Evangelist.

THE COLLECT.

ALMIGHTY GOD, Who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please Thee, that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed: through the merits of Thy SON JESUS CHRIST our LORD. *Amen.*

THE EPISTLE. 2 Tim. iv. 5.

WATCH thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the LORD, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing. Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and

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so in sickness and death they are about the bed of the faithful, and carry their souls to the presence of Christ in Paradise.

Without taking into account, therefore, any of the many unveilings to our sight of holy angels and their ministrations recorded in the Old Testament, we have ample ground for believing that they are joined in a very close communion with those who have been redeemed by the blood of Christ. But whereas the saints were once sinners, and yet God is pleased that we should honour Him through them, the angels have never inherited unholiness or fallen from holiness, and still more shall we honour Him by venerating these pure and spotless servants of His who do His pleasure. And as our Lord has taught us to pray that we may do the will of our Father on earth as it is done in heaven, so may we take their example as the highest next to His, of perfect submission to the will of God. While in respect to our worship on earth we may reckon it an exalted privilege to have such a communion with them as to be able to say, "Therefore with angels and archangels, and all the company of Heaven, we laud and magnify Thy glorious Name, evermore praising Thee, and saying, Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of Thy glory; Glory be to Thee, O Lord most High."

SAINT LUKE.

[OCTOBER 18.]

A festival was dedicated in honour of St. Luke, as of the other Evangelists, at a very early period of Christian history, and is found in an ancient Calendar [earlier than A.D. 484] of the Church of Carthage. St. Jerome says that the remains of St. Luke

is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloke that I left at Troas with Carpus, when thou comest, bring with thee; and the books, but especially the parchments. Alexander the copper-smith did me much evil: the LORD reward him according to his works. Of whom be thou ware also, for he hath greatly withstood our words.

THE GOSPEL. S. Luke x. 1.

THE LORD appointed other seventy also, and sent them two and two before His face into every city and place whither He Himself would come. Therefore said He unto them, The harvest truly is great, but the labourers are few; pray ye therefore the LORD of the harvest, that He would send forth labourers into His harvest. Go your ways; behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

Saint Simon and Saint Jude, Apostles.

THE COLLECT.

O ALMIGHTY GOD, Who hast built Thy Church upon the foundation of the Apostles and Prophets, JESUS CHRIST Himself being the head Corner-Stone; Grant us

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were translated to Constantinople in the twentieth year of Constantine the Great, and there laid in the magnificent church which he had built in honour of the Apostles; but whether the present festival commemorates this event or not there is no evidence to shew.

Little is indicated to us by Holy Scripture of St. Luke's personal history. His native place appears to have been Antioch, and as St. Paul calls him "the beloved physician" [Col. iv. 14], it seems clear that these words represent his profession. Yet ancient traditions have connected him with the art of painting, and several portraits exist which are attributed to him, shewing how general this tradition is. The Evangelist was probably one of St. Paul's converts; for though there is a tradition that he was one of the seventy, the dedication of his Gospel seems to exclude himself from the number of those who had been eye-witnesses of our Lord's life and works. After the separation of St. Paul from St. Barnabas, the Evangelist constantly accompanied the former in his journeyings and missions; and the latter half of the Acts of the Apostles records not only what he heard from others, but the events which had occurred within his own experience while sharing St. Paul's work and dangers. Hence St. Paul speaks of him in affectionate terms as his "fellow-labourer," "the beloved physician," and "the brother whose praise is in the Gospel throughout all the churches." He continued his missionary labours long after the death of St. Paul, and is believed to have reached his rest through martyrdom, being crucified upon an olive-tree at eighty years of age.

SAINT SIMON AND SAINT JUDE.

[OCTOBER 28.]

The festival of St. Simon and St. Jude appears in the Lectionary of St. Jerome, but it is only in the Western Calendars that the two Apostles are commemorated on the same day. In the Eastern St. Simon

so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto Thee; through JESUS CHRIST our LORD. *Amen.*

THE EPISTLE. S. Jude 1.

JUDE, the servant of JESUS CHRIST, and brother of James, to them that are sanctified by GOD the FATHER, and preserved in JESUS CHRIST, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our GOD into lasciviousness, and denying the only LORD GOD, and our LORD JESUS CHRIST. I will therefore put you in remembrance, though ye once knew this, how that the LORD, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgement of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

THE GOSPEL. S. John xv. 17.

THESE things I command you, that ye love one another. If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world

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Zelotes' festival is May 10th, and St. Jude's June 19th. They appear to have been sons of Cleophas, or Alphæus, and nephews of Joseph, and hence they are called brethren of our Lord,—the word brethren being taken in a wider sense among the Jews than with us.

Of St. Simon we have no notice in Holy Scripture beyond the fact that he was surnamed in Hebrew the Cananite, or in Greek Zelotes, both words signifying a zealot; but in what sense is not apparent, unless the appellation is given him because he was one of a strict sect of Pharisees.

St. Jude, Judas, Thaddæus, or Lebbæus, calls himself "the brother of James," apparently to distinguish himself from Judas Iscariot; and it is probably for the same reason that these other names are put prominently forward, as on one occasion when his name Judas is used, a parenthesis is added, "not Iscariot." He was a married Apostle, and Eusebius mentions two of his grandsons who were brought before Domitian as confessors for Christ's sake [iii. 20]. St. Jude wrote the Epistle going under his name, which is read on this day.

St. Simon Zelotes is supposed to have ministered chiefly in Egypt and parts of Africa adjoining. Some early Greek writers state that he visited Britain, and suffered martyrdom there by crucifixion. But the more probable account is that he was sawn asunder (a mode of martyrdom named in Heb. xi. 37, and that by which Isaiah is believed to have suffered) in Persia, at the same time with St. Jude, who ministered chiefly in that country, and who was martyred by the Magi.

It may be in illustration of that unity of

would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than the lord: if they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also. But all these things will they do unto you for My Name's sake, because they know not Him that sent Me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth Me hateth My FATHER also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen, and hated both Me and My FATHER. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated Me without a cause. But when the Comforter is come, Whom I will send unto you from the FATHER, even the SPIRIT of truth, Which proceedeth from the FATHER, He shall testify of Me. And ye also shall bear witness, because ye have been with Me from the beginning.

All Saints' Day.

THE COLLECT.

O ALMIGHTY GOD, Who hast knit together Thine elect in one communion and fellowship, in the mystical body of Thy SON CHRIST our LORD; Grant us grace so to follow Thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which Thou hast prepared for them that unfeignedly love Thee; through JESUS CHRIST our LORD. *Amen.*

FOR THE EPISTLE. Rev. vii. 2.

AND I saw another angel ascending from the east, having the seal of the living GOD; and he cried with a

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the faith for which the Epistle of St. Jude so strongly contends, that these two Apostles, ministering and suffering, are also honoured together.

ALL SAINTS.

[NOVEMBER 1.]

This festival is not of the highest antiquity. It appears to have originated in the Western Church at Rome in the seventh century, when the Pantheon was dedicated as a Christian church under the name of the Church of the Blessed Virgin Mary and all Martyrs. This is said to have taken place on November 1st, A.D. 608, and the festival to have been kept on that day ever since. But in the Martyrology of the Venerable Bede (though not in his Calendar) there are two days dedicated to All Saints, one on the 13th of May, "Dedicatio Sanctæ Mariæ ad Martyres," and the other on the 1st of November. In the Eastern Church, the festival of All the Martyrs is observed on the octave of Pentecost, our Trinity Sunday; and this, as it appears, since the time of St. Chrysostom, who has left a homily preached upon the day. It may well be concluded that when the number of martyrs increased so rapidly as it did in the great persecutions, Christian common sense suggested such a feast as that of All Saints, in addition to special days of commemoration for the more illustrious martyrs; and that the dedication of the Pantheon took place on a festival already familiar to the Church, rather than as the foundation of a new one. In the Sacramentary of St. Gregory both days have Collects, etc., provided for them, that in May being entitled

loud voice to the four angels, to whom it was given to hurt the earth, and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our GOD in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel.

Of the tribe of Juda were sealed twelve thousand.

Of the tribe of Reuben were sealed twelve thousand.

Of the tribe of Gad were sealed twelve thousand.

Of the tribe of Aser were sealed twelve thousand.

Of the tribe of Nepthalim were sealed twelve thousand.

Of the tribe of Manasses were sealed twelve thousand.

Of the tribe of Simeon were sealed twelve thousand.

Of the tribe of Levi were sealed twelve thousand.

Of the tribe of Issachar were sealed twelve thousand.

Of the tribe of Zabulon were sealed twelve thousand.

Of the tribe of Joseph were sealed twelve thousand.

Of the tribe of Benjamin were sealed twelve thousand.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our GOD Which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped GOD, saying, Amen; Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our GOD for ever and ever. Amen.

THE GOSPEL. S. Matth. v. 1.

JESUS, seeing the multitudes, went up into a mountain; and when He was

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"Natale Sanctæ Mariæ ad Martyres," and that in November, "Natale Omnium Sanctorum," the latter having also a service provided for its vigil.

Whatever may have been the origin of the festival, it has become one very dear to the hearts of Christians, and is made, both by the character of the Service for the day, and by the meaning of it, one of the most touching of all holy days; a day on which are gathered up the fragments of the "one bread" of Christ's mystical Body, that nothing be lost of the memory and example of His Saints. First among the "cloud of witnesses" are they of the white-robed army of martyrs who are not otherwise commemorated, whose names are not noted in the diptychs of the Church, but are for ever written in the Lamb's book of life. Next are a multitude of those who were called to wait with St. John, rather than to follow their Master with St. Peter, but who are not less surely numbered among the children of God, and have their lot among the saints. Among that holy company are some who are dear to the memory of a whole Church; good bishops and priests, whose flocks are around them in the book of remembrance; saintly men and women, whose lives have been devoted to works of love, although not ministering at the altar; hidden saints of God, whose holiness was known within the narrowest circle on earth, but who will shine like stars in the firmament before the throne.

When the Church thanks God on this day

set, His disciples came unto Him. And He opened His mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the Kingdom of Heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see GOD. Blessed are the peacemakers: for they shall be called the children of GOD. Blessed are they which are persecuted for righteousness' sake: for theirs is the Kingdom of Heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for My sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.

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for All Saints, many an one among them should be remembered by those who are left on earth. At the Holy Communion, and in private devotions, their names should be used in memorial before God; and prayers should be offered by those to whom they are still dear, and with whom they are still in one fellowship, that all loved ones departed may have more and more of the Light, Peace, and Refreshment which the Presence of Christ gives in Paradise.

"From the rising of the sun even unto the going down of the same My Name shall be great among the Gentiles; and in every place incense shall be offered unto My Name, and a Pure Offering: for My Name shall be great among the heathen, saith the LORD of Hosts."—MALACHI i. 11.

"This do in remembrance of Me."—LUKE xxii. 19.

"He that eateth Me, even he shall live by Me."—JOHN vi. 57.

"In the midst of the throne, and of the four living creatures, and in the midst of the elders, stood a Lamb, as it had been slain."—REVELATION v. 6.

AN INTRODUCTION TO THE COMMUNION SERVICE.

THE HISTORY OF THE COMMUNION SERVICE.

Like the rest of the Prayer Book, the English Communion Service is an inheritance from former ages. It was principally translated, in the first instance, from the Salisbury Missal, which had been the chief rule of Divine Service in the Church of England from A.D. 1085 to A.D. 1549, a period of nearly five hundred years. The Mass of the Salisbury Rite (as well as of other English rites, such as those of York, Hereford, Bangor, and Lincoln) was a revised form of a more ancient Service, which had been in some very slight degree influenced by the Roman under St. Augustine and his successors, but which substantially represented the Liturgy used also in the Churches of France and Spain: and this Liturgy was derived from the great Patriarchate of Ephesus, which was founded by the Apostle St. Paul, and ruled by the Apostle St. John for many years before his death. To understand this independent primitive origin of the English Liturgy, it will be necessary to trace out shortly the course of liturgical history from the first.

When our Blessed Lord instituted the Sacrament of the Holy Communion, and commanded it to be perpetually celebrated, He used the words, "This do in remembrance of Me," and thus imposed a certain form upon the Apostles as the one which they were to use in its celebration, and which would ever after be considered as essential by them, and the rest of the Church, as was the form given by Christ for Holy Baptism. This essential nucleus of the Liturgy consisted of at least Benediction, the breaking of the Bread, the giving of thanks, and the taking of the Cup into the hands, as is seen from the Gospel narrative [Matt. xxvi. 22; Mark xiv. 22; Luke xxii. 19]; and also from the special revelation made to St. Paul [1 Cor. xi. 23, 24].

But as the words with which our Lord "blessed" the elements, and with which He "gave thanks," are not recorded, it can only be concluded that He left them to the inspired memory of His Apostles; to whom, at the proper time, the Holy Spirit was to call all things to remembrance that our Lord had taught them for the work which they had to do. It may well have been, also, that further details respecting the celebration of this principal rite of the Church were among those "things pertaining to the kingdom of God" which our Lord communicated to the Apostles during the forty days between His Resurrection and Ascension.

There is, however, no strong evidence that the Apostles adopted, or handed down, one uniform system of celebrating the Holy Communion, except in respect to these central features of the rite. Proclus, Patriarch of Constantinople in the fifth century, asserts that the Apostles arranged a Liturgy before they parted for their several fields of labour, and a passage from a Homily of St. Chrysostom, in which he says, "Consider, when the Apostles partook of that holy supper, what they did? Did they not betake themselves to prayers and hymns?" has been supposed to signify the same settled character of the Liturgy which they used. On the other hand, St. Gregory appears to say that the Apostles used only the Lord's Prayer in consecrating the holy oblation; and although it is certain his words must not be taken strictly, they may be considered to shew that the Apostolic form of Liturgy was not originally a long one. Bona considers that the diversity in the evidence may be reconciled by supposing that the Apostles used a short form (containing only the essential part of the rite), when danger or other urgent circumstances gave them time for no more; and that when time permitted they used a longer form; although even this longer form he believes must have been short, compared with the Liturgies afterwards used, on account of the difficulties which Christians experienced in celebrating Divine Service during the age of persecutions. Several early liturgical commentators allege that the development of the Liturgy was gradual; and the truth seems to be expressed by one of them when he says, that the Lord Himself instituted the rite in the simple manner narrated in the Gospel, that the Apostles added some things to it (as, for example, the Lord's Prayer), and that then some of their successors appointed Epistles and Gospels to be read; others, hymns to be sung; and others, again, made such additions to the Liturgy from time to time as they considered suitable for contributing to the glory of God in the holy Sacrament. The Gospels and Epistles were certainly not written until a Liturgy had been in use for many years, in some form.

Justin Martyr describes the celebration of

the Holy Eucharist, about A.D. 140, in the following terms:—"Upon the day called Sunday we have an assembly of all who live in the towns or in the country, who meet in an appointed place; and the records of the Apostles, or the writings of the Apostles, are read, according as the time will permit. When the reader has ended, then the Bishop, [ὁ προεστὼς] admonishes and exhorts us in a discourse that we should imitate such good examples. After that we all stand up and pray, and, as we said before, when that prayer is ended bread is offered, and wine and water. Then the Bishop also, according to the authority given him [ὅση δύναμις αὐτῳ], sends up [ἀναπέμπει, cf. *missa est*] prayers and thanksgivings: and the people end the prayer with him, saying, Amen. After which, distribution is made of the consecrated elements, which are also sent by the hands of the deacons to those who are absent." [Justin Mart. *Apol.*]

The ancient Liturgies which remain shew so much general agreement as to bring conviction to the mind that they were all of them originally derived from some common source; and the same kind of synthetic criticism which traces back all known languages to three original forms of speech, can also trace back the multitude of different Liturgies which are used by the various Churches of East and West to a few,—that is to say, four or five,—normal types, all of which have certain strong features of agreement with each other, pointing to a derivation from the same liturgical fountain. That there is any difference at all in these may be attributed probably to three causes: [1] That the Apostles did not limit themselves or others solely to the use of the central and essential portion of the rite: and that while this was substantially kept uniform by them all, each added such prayers as he saw fit. [2] That Liturgies were, to a certain extent, adapted to the circumstances of the various nations among whom they were to be used, by such changes in the non-essential portions, and such additions, as appeared desirable to the Patriarch or Bishop. [3] That as Liturgies were not committed to writing until the end of the second century, diversities of expression, and even greater changes, would naturally arise, among the variety of which it would be impossible to recover the exact original, and therefore to establish an authoritative uniformity.

It may be added that the lawfulness of an authorized diversity in non-essential rites, when combined with an orthodox uniformity in those which are essential, has always been recognized by the Catholic Church; and that this principle is stated in the 34th Article of Religion of the Church of England.

Of the many Liturgies which are very ancient there are several which undoubtedly belong to the primitive age of Christianity, and from these all others that are known (as has been already said) have evidently branched of. They are the Liturgies which go by the names of St. James, St. Mark, St. Peter, and St. John: the first was the Liturgy of Jerusalem, the second of Alexandria, the third of Rome, and the fourth of Ephesus.

The *Liturgy of St. James*, or of *Jerusalem*, was that used in Palestine and Mesopotamia, the dioceses of both which countries were included within the Patriarchate of Antioch. In the Apostolical Constitutions, written in the third century, there is a Liturgy, or synopsis of one, which has been called by the name of St. Clement, but appears to be that of St. James: and with the latter also agrees the description of the celebration of the Eucharist which is given by Justin Martyr, who was a native of Samaria (within the Patriarchate of Antioch), and died about sixty years only after St. John. From this evidence it appears almost certain, that the Liturgy of St. James which is used by the Monophysites, and that which is used on the feast of St. James by the orthodox Church of Jerusalem, are versions of the primitive Liturgy which was used for the celebration of the Holy Communion in Judæa and the surrounding countries in the age which immediately followed that of the Apostles. From it St. Basil's Liturgy was derived, and from St. Basil's that of St. Chrysostom, which is the one used at the present day in the Eastern Church and in Russia.

The *Liturgy of St. Mark*, or of *Alexandria*, is known to have been used by the orthodox Churches of North-eastern Africa down to the twelfth century, and is still used in several forms by the Monophysites, who supplanted them.

The *Liturgy of St. Peter*, or of *Rome*, is found, substantially as it is used in the Latin Church at the present day, in the Sacramentaries of St. Gregory [A.D. 590], Gelasius [A.D. 491], and St. Leo [A.D. 483], although many additions have been made to it in later times. Since the time of St. Gregory this Liturgy has been used over a large part of the Western Church, and is now the only one allowed by the See of Rome. It was never used in the Church of England, but was adopted by the Roman Catholic sect in England in the last century through the influence of the Jesuits.

The *Liturgy of St. John*, or of St. Paul, *i.e.* the *Ephesine* Liturgy, was the original of that which was used, probably in three various forms, in Spain, France, and England during the earlier ages of Christianity, and the only one besides the Roman which obtained a footing in the Western Church. This appears to have been disused in the dioceses of which Ephesus was the centre, at the time of the Council of Laodicea in Phrygia some time in the fourth century; the nineteenth Canon of that Council giving such directions respecting the celebration of the Holy Communion as shew that it sub-

stituted the Liturgy of St. Basil and St. Chrysostom, which is still used in those dioceses. But, at a much earlier date, missionaries had gone forth from the Church of Ephesus, and had planted the standard of Christianity at Lyons, that city thus becoming the great centre from which the Church spread itself throughout France: and as late as A.D. 177, the Christians of Lyons wrote to the Churches of Asia respecting the martyrdoms which had occurred in that city as to those who represented their mother Church, and had therefore a special sympathy with them. The primitive Liturgy of Ephesus thus became that of France, and, probably by the missionary work of the same apostolic men, of Spain also. This Liturgy continued to be used in the French Church until the time of Charlemagne [A.D. 742—841]. It had received such additions from the hands of Musæus, Sidonius, and St. Hilary of Poictiers, as St. Gregory had made to the Roman rite, but these additions or alterations did not affect the body of the Liturgy, consisting, as they did, of Introits, Collects, and other portions of the Service belonging to that which precedes the Ordinary and Canon.

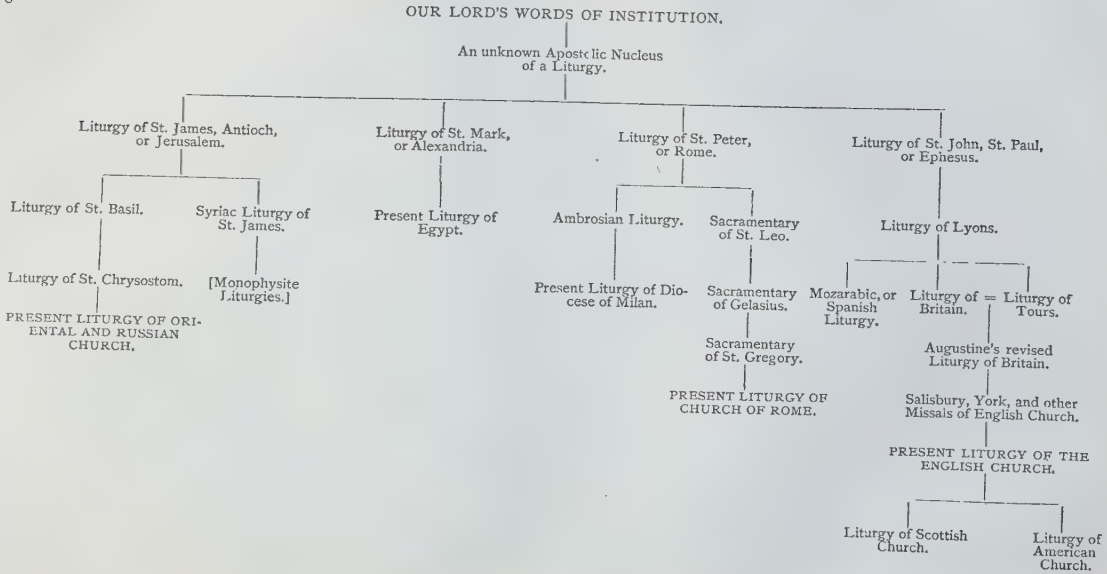
The Gallican Liturgy was partly supplanted by the Roman in the time of Pepin, who introduced the Roman chant and psalmody into the Churches of France; and it was altogether superseded by Charlemagne, who obtained the Sacramentary of St. Gregory from Rome, and issued an edict that all priests should celebrate the Holy Sacrament only in the Roman manner. In Spain the same Liturgy had been used in a form called the Mozarabic; but by the influence of Pope Gregory VII., Alphonso VI., King of Castille and Leon, was persuaded to do as Charlemagne had done in France, to abolish the use of the national rite and substitute that of the Roman Church. It was thus wholly discontinued until the beginning of the sixteenth century, when Cardinal Ximenes endowed a college and chapel for the use of it at Toledo, and there it still continues to be used.

The early connexion between the Church of France and the Church of England was so close, that there can be no reasonable doubt of the same Liturgy having been originally used in both countries. When St. Augustine came to England in A.D. 596, expecting to find it an altogether heathen land, he discovered that there was an ancient and regularly-organized Church, and that its usages were different in many particulars from those of any Church with which he had been previously acquainted [see p. 12]. By the advice of St. Gregory he introduced some changes into the Liturgy which he found in use; the changes coming, not directly from the Roman Sacramentary of St. Gregory, but "from a sister rite, formed in the south of France by the joint action, probably, of St. Leo and Cassian, about two hundred years before [A.D. 420]; having a common basis, indeed, with the Roman Office, but strongly tinctured with Gallican characteristics derived long ago from the East, and probably enriched, at the time, by fresh importations of Oriental usages." Thus the Liturgy of the Church of England after St. Augustine's time became a modified form of the more ancient Gallican, which itself was originally the Liturgy of the Church of Ephesus, owing its germ to St. Paul or St. John. The English Church of St. Augustine's day, and long after, distinctly averred that its customs were derived from the latter Apostle; but in many particulars the work of St. John and St. Paul appears to have traversed the same ground, as it certainly did in the Church of Ephesus, and probably did in the Church of England.

The Liturgy thus derived from the ancient Gallican, and the more recent version of it which had been introduced by Cassian, was again revised by St. Osmund, Bishop of Salisbury, in A.D. 1085; and it was the same Liturgy which also formed the basis of the other slightly varying Offices that were used in different Dioceses of England, and have come down to us by the names of these Dioceses. The Salisbury Liturgy eventually supplanted all the others which were used by the Church of England, and became the principal basis of the vernacular Liturgy which has now been used for more than three hundred years in all the churches of the Anglican communion.

The historical particulars thus given respecting the connexion between ancient and modern Liturgies may be conveniently reduced into one general view by a tabular form:—

§ *Table showing the origin of the principal Liturgies used throughout the Church.*


OUR LORD'S WORDS OF INSTITUTION.
An unknown Apostolic Nucleus of a Liturgy.
Liturgy of St. James, Antioch, or Jerusalem.
Liturgy of St. Mark, or Alexandria.
Liturgy of St. Peter, or Rome.
Liturgy of St. John, St. Paul, or Ephesus.
Liturgy of St. Basil.
Syriac Liturgy of St. James.
Present Liturgy of Egypt.
Ambrosian Liturgy.
Sacramentary of St. Leo.
Liturgy of Lyons.
Liturgy of St. Chrysostom.
[Monophysite Liturgies.]
Present Liturgy of Diocese of Milan.
Sacramentary of Gelasius.
Mozarabic, or Spanish Liturgy.
Liturgy of Britain.
Liturgy of Tours.
PRESENT LITURGY OF ORIENTAL AND RUSSIAN CHURCH.
Sacramentary of St. Gregory.
Augustine's revised Liturgy of Britain.
PRESENT LITURGY OF CHURCH OF ROME.
Salisbury, York, and other Missals of English Church.
PRESENT LITURGY OF THE ENGLISH CHURCH.
Liturgy of Scottish Church.
Liturgy of American Church.

§ *The Mediæval Liturgy of the Church of England.*

As, in the early Church throughout the world, there were various forms of the Liturgy, all having a substantial unity, so while England was divided into several distinct districts, by dialect and civil government, the form of Liturgy which was used in various parts of the country was affected by local circumstances; especially as each diocese had the right of adopting (within certain limits) its own particular customs, or "use" in Divine Service, until the sixteenth century,

Soon after the Conquest, however, about the year 1085, a great liturgical successor of St. Gregory arose in the person of Osmund, Bishop of Salisbury, of whom we know little beyond the fact that he revised the Breviary and Missal, and brought both into a form which commended itself to a large portion of the Church of England, and even to some foreign dioceses. There were, indeed, independent Breviaries and Missals of York, Hereford, Bangor, Lincoln, and perhaps other churches; but those of Salisbury were the most generally used throughout the southern counties, and before the sixteenth century the Missal of that diocese came to be called, in some editions, "Missale secundum usum Ecclesiæ Anglicanæ." In 1541-2, the Missal as well as other books of the use of Sarum were formally adopted for the whole province of Canterbury by an act of Convocation. Notwithstanding the variations that had so long existed in the ritual customs of different districts and dioceses, it must not be supposed that these variations extended to any *essential* matters. On the contrary, there was a distinct generic identity, which shewed that all were, in reality, local forms of one great national rite, that rite itself being a branch of one great Catholic system; and this was especially the case with the Communion Office or Liturgy.

The Mediæval Liturgy of the Church of England was made up, like all others, of the two great divisions which are called in the Eastern Church, the Pro-Anaphora and the Anaphora, and in the Western Church, the Ordinarium and the Canon: the former part ending with the Sanctus, the latter part beginning with the Prayer of Consecration and Oblation.

The first portion of the Ordinary consisted of the hymn "Veni Creator," the Collect, "Almighty God, to Whom all hearts be open," the forty-third Psalm, "Give sentence with me, O God," the lesser Litany and the Lord's Prayer, all of which were said in the vestry while the Celebrant was putting on his alb, chasuble, &c. The public part of the service began with the "Officium," or Introit, of which many examples are given in the larger edition of this work, and which was sung (in the manner described at p. 71) while the Celebrant and his ministers were going from the vestry to the altar. After this followed the Confession and Absolution, said as at Prime and Compline, and as described in a note at p. 149, the Gospeller and Epistoler taking part with the choir in the alternate form used. This mutual confession of unworthiness was sealed with a kiss of peace given by the Celebrant to the Deacon and Subdeacon, and burning incense having been waved before the altar by the former, the "Gloria in Excelsis" was sung (except at certain seasons) as the solemn commencement of the rite. The Mutual Salutation [see p. 164] was then said, and after that the Collect of the Day, the Epistle and Gospel, and the Nicene Creed. The Gospel was preceded by a procession with singing [the Gradale], somewhat similar to the "little entrance" of the Eastern Church, and was generally read (in large churches) from the "Jube" or "pulpit," a desk placed between the cross and the chancel wall on the rood-loft. The Nicene Creed was followed by the Offertory, the solemn Oblation of the Elements, short supplications that the sacrifice might be acceptable to God for the living and the departed, and certain private prayers of the Celebrant, with which the first part of the Service, or Ordinarium, may be said to have ended.

The Canon of the Mass was introduced by the Apostolic versicles, the Proper Preface, and the Tersanctus, which we still use in the same place; and then followed a long prayer, interspersed with many ceremonies, but substantially equivalent to the "Prayer for the Church Militant," the "Consecration Prayer," and the first "Thanksgiving Prayer" of our modern English Liturgy.

The Prayer of Consecration was not immediately followed by the Participation as in our modern Liturgy. First came the Lord's Prayer, preceded by a short preface, and followed by a prayer for deliverance from all evil, analogous to the Embolismus of the Eastern Church. Then came the Agnus Dei, sung thrice, in the same manner as it is sung twice in the modern Litany. After the Agnus Dei followed the ceremony of the commixture of the consecrated elements, by placing a portion of the wafer into the chalice, in symbolical signification of the union of natures in our Lord. The Kiss of Peace was then passed round from the Celebrant by means of his ministers (the Deacon and Sub-deacon, or Epistoler and Gospeller), some private prayers were said by the Celebrant, and afterwards the Prayer of Humble Access.

Here came in the Communion first of the Celebrant, and then of the other Clergy, and, after an exhortation, of the people; and, with the exception of a Thanksgiving Prayer and a Post-Communion Collect, this substantially completed the Service.

There were, however, some subsequent

ceremonies, such as the ablution of the sacred vessels, and of the Celebrant's hands, which are left to traditional practice and individual devotion in our modern English rite, but which were provided for with minute exactness in the ancient one. During these ceremonies the congregation still remained, and after their conclusion were dismissed by the Deacon saying, *Benedicamus Domino*, or, *Ite, missa est*, according to the season.

There is no reason to think that this mode of celebrating the Holy Communion underwent any great changes from the time of St. Osmund until 1549; and indeed it was probably very much the same as had been used in the Church of England even before the time of St. Osmund. Many ceremonies were doubtless introduced during the Middle Ages, and some had probably been added by St. Osmund himself; but these ceremonies affected the rubrics rather than the substance of the Liturgy, and the Ordinary and Canon were otherwise in the same condition in the sixteenth century that they had been in the eleventh. It must, however, be remembered that numerous additions were made to the variable parts of the Missal, special Collects, Epistles, and Gospels, etc., being appointed for particular days and occasions; and it was in these additions that the Reformers found so much which they regarded as inexpedient or superstitious. What the great French liturgical scholar, Guéranger, says respecting the MSS. of the Roman Liturgy was doubtless true, to some extent, of the English, that they had come to be "loaded with gross and even superstitious additions, consisting chiefly of apocryphal histories, unknown and even rejected in the early ages, but which had been afterwards introduced into the Lessons and Anthems, and in votive Masses, (which had become superstitiously numerous,) barbarous forms, and furtively introduced Benedictions." But these abuses were far more common in the southern countries of Europe than in England; and the most conspicuous innovations connected with the celebration of the Holy Eucharist in our own Church were [1] the withdrawal of the cup from the Laity, and [2] the rare communion of the Laity under any circumstances except at the approach of death.

In respect to the first, it is sufficient to say, that although the Eucharist appears to have been always sent to the sick under the form of one element only, until 1549, the Laity were certainly accustomed to partake of it in both kinds at church until the twelfth century. Even so late as A.D. 1175, the Convocation of Canterbury forbade the introduction of the novel custom, and it is probable that it did not become common in England until its adoption was ordered by the Council of Constance in 1415. There is no recognition whatever of the administration in one kind in the Liturgy itself, though in an Exhortation used before the Communion of the Laity it is distinctly referred to.

The second custom arose out of that inattention to the ἀναλογία of doctrine which so often leads men to error in practice. The Holy Eucharist being both a Sacrifice and a Sacrament, theologians of the Middle Ages were so intent upon the duty and necessity of the first that they overlooked the duty and necessity of the second; and while the Mass was offered daily in most, if not in all, churches, and in some many times in the day, few except the Clergy ever partook of it more than once or twice in the year, considering that it was sufficient for them to be present while it was being offered.

But this too was an innovation that had found its way into practice without finding any recognition in the Liturgy. Nor can it be said that there was anything in the authorized forms for the celebration of the Holy Eucharist which could have originally given rise, or encouragement, to either practice.

§ *The Reformed Liturgy of the Church of England.*

The general steps which were taken towards a reconstruction of all the Offices used in Divine Service, and their translation into English, have been traced out in the Historical Introduction, pages 17-21, and need not be repeated in treating particularly of the Liturgy. Suffice it to say, that the abstinence of the Laity from Communion appeared so great and pressing an evil to the Reformers, that they added on an English Office for the Communion of the Laity in both kinds, to the ancient Salisbury Liturgy, even before they had finished the preparation of the Prayer Book.

The general consideration of the Theology of the Sacraments had been committed by Henry VIII. to a Commission of Divines in 1540, and the revision of the Services had also been undertaken about the same time. On November 30th, 1547, the Prolocutor of the Lower House of Convocation "exhibited, and caused to be read publicly, a form of a certain ordinance, delivered by the Most Reverend the Archbishop of Canterbury, for the receiving of the body of our Lord under both kinds, viz. of bread and wine. To which he himself subscribed, and some others," etc. The form thus approved of by Convocation was ratified by both Houses of Parliament on December 20th, 1547; and issued under a Proclamation by the Crown, on March 8th, 1547-8. This proclamation ordered that "the most blessed Sacrament of the Body and Blood of our Saviour Christ should from thenceforth be commonly delivered and ministered unto all persons within our realm of England and

Ireland, and other of our dominions, under both kinds, that is to say, of bread and wine (except necessity otherwise require), lest every man phantasying and devising a sundry way by himself, in the use of this most blessed Sacrament of unity, there might arise any unseemly and ungodly diversity."

The "Order of Communion," thus authorized,[1] begins with an Exhortation, to be used on the Sunday or Holyday next before the Administration. This Exhortation was reproduced in the Liturgy of 1549, and is identical (except that the last paragraph is omitted) with that now standing first in our present Liturgy. After this came the following rubric, which explains the use of the office :—"The time of the Communion shall be immediately after that the Priest himself hath received the Sacrament, without the varying of any other rite or ceremony in the Mass (until other order shall be provided), but as heretofore usually the Priest hath done with the Sacrament of the Body, to prepare, bless, and consecrate so much as will serve the people; so it shall continue still after the same manner and form, save that he shall bless and consecrate the biggest chalice, or some fair and convenient cup or cups full of wine with some water put unto it; and that day, not drink it up all himself, but taking one only sup or draught, leave the rest upon the altar covered, and turn to them that are disposed to be partakers of the Communion, and shall thus exhort them as followeth." Then follows the Exhortation beginning, "Dearly beloved in the Lord, ye that mind," &c., which replaced an older form, previously used in the same place, when the holy Sacrament was administered in one kind only. After this Exhortation the Priest was directed to "pause a while to see if any man will withdraw himself," and then to say the invitation, "Ye that do truly," the Confession, the Absolution, the Comfortable words, and the Prayer of Humble Access. The Communion followed the latter Prayer, the Office being in these words from thence to the end :—

"*Then shall the Priest rise, the people still reverently kneeling, and the Priest shall deliver the Communion, first to the Ministers, if any be there present, that they may be ready to help the Priest, and after to the other. And when he doth deliver the Sacrament of the Body of Christ he shall say to every one these words following,*

"The body of our Lord Jesus Christ, which was given for thee, preserve thy body unto everlasting life.

"*And the Priest delivering the Sacrament of the Blood, and giving every one to drink once and no more, shall say,*

"The blood of our Lord Jesus Christ, which was shed for thee, preserve thy soul to everlasting life.

If there be a Deacon or other Priest, then shall he follow with the chalice, and as the Priest ministereth the bread, so shall he for more expedition minister the wine, in form before written.

Then shall the Priest, turning him to the people, let the people depart with this blessing,

"The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and in His Son Jesus Christ our Lord.

"*To the which the people shall answer,* Amen.

"*Note, that the Bread that shall be consecrated shall be such as heretofore hath been accustomed. And every of the said consecrated Breads shall be broken in two pieces, at the least, or more by the discretion of the Minister, and so distributed. And men must not think less to be received in part, than in the whole, but in each of them the whole body of our Saviour Jesus Christ.*

"*Note, that if it doth so chance, that the wine hallowed and consecrate doth not suffice or be enough for them that do take the Communion, the Priest, after the first cup or chalice be emptied, may go again to the altar, and reverently, and devoutly prepare, and consecrate another, and so the third, or more, likewise beginning at these words,* Simili modo postquam cœnatum est, *and ending at these words,* qui pro vobis et pro multis effundetur in remissionem peccatorum, *and without any levation or lifting up.*"

From March 8th, 1547-8, until June 9th, 1549, the authorized Liturgy of the Church of England consisted, therefore, of the ancient Salisbury Mass, with this "Order of Communion" in English superadded when any of the laity wished to communicate. At the end of the year and a quarter the first complete Book of Common Prayer in English was taken into use, that is, on Whitsun Day (June 9th) 1549; and it contained a Liturgy formed from the ancient Latin and this recent English Office. The substance of the Liturgy, so reconstructed and translated, is given in the Appendix to the Communion Office; and as the history of the Liturgy is henceforth part of that of the Prayer Book itself, which has been already given in the Historical Introduction, it is unnecessary to go further into it here. The various changes which ensued in 1552, 1559, and 1661, will be shewn in the footnotes.

It need only be added, to complete the account of the English Liturgy, that it has been the source from which the modern Scot-

[1] Original copies of this "Order of Communion" are extremely rare, there being only four or five known. One of these is in the Public Library, Cambridge, one in Cosin's Library, and one in Routh's Library: both the latter at Durham.

tish Church has drawn its Communion Office. In this the modern Church has followed the ancient, for the Salisbury Missal, in a complete or a modified form, was used in Scotland in Mediæval times. The American Liturgy is also an adaptation of the English; and will, as well as the Scottish, be found in the Appendix to the Communion Office.

THE DOCTRINE OF THE HOLY COMMUNION.

Before the great Sacrament of the Christian Church was actually instituted by our Blessed Lord, it was foretold and prefigured by words and acts of His own, and by prophecies and material types of more ancient date. A due consideration of these antecedents of the Holy Communion is a great help towards a clear understanding of its true meaning and use in the Christian economy.

1. First of all is the Tree of Life in the garden of Eden. From the manner in which this is spoken of, it appears to have been a tree bearing a kind of natural Sacrament, by partaking of which as food the natural wear and tear of the physical body was so counteracted that its decay and death became impossible; a tree to which man might "put forth his hand and eat and live for ever" [Gen. iii. 22]. Of this means of life we hear again in the regenerated city of God, "the New Jerusalem coming down from God, out of Heaven, prepared as a bride adorned for her husband:" for "in the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations" [Rev. xxii. 2]. But we also hear of it from our Lord Himself, Who, about the time of the institution of the Holy Eucharist, proclaimed Himself as the "True Vine," and spoke of the Sacrament which He originated as the "Fruit of the Vine." [John xv. 1; Matt. xxvi. 29.]

2. The chosen people of God were fed for forty years, during their penal and probationary wandering in the wilderness, with manna, a mysterious "bread from heaven," to which they gave the name it bore because of its mystery, "for they wist not what it was." And Moses said unto them, "This is the bread which the Lord hath given you to eat" [Exod. xvi. 15].

Of this also we hear in the Book of the Revelation, where, in His message to the Angel of the Church of Pergamos, the Lord says, "To him that overcometh will I give to eat of the hidden manna" [Rev. ii. 17].[1] But it had been heard of in a still more remarkable way from the lips of the same Lord, in His discourse to the people after the miracle of the loaves and fishes. When our Lord had thus "filled them with bread in the wilderness," the people, still unconvinced, asked Him for a sign, not from earth, but from Heaven, and greater than this. Moses had given them not only common bread, but even manna, "bread from Heaven," not man's, but "angels' food;" what could He do more than Moses, to convince them that he was greater than Moses? Then our Lord directed their attention to His own Person, as "the Bread of God which cometh down from Heaven and giveth life unto the world; . . . the Bread of life . . . the Bread which cometh down from Heaven, that a man may eat thereof and not die . . . the living Bread which came down from Heaven: if any man eat of this Bread, he shall live for ever: and the Bread which I will give is My flesh, which I will give for the life of the world" [John vi. 31, 51].

3. It is impossible not to associate the manna of the wilderness with the "true Bread from Heaven," the "hidden manna," and that bread of which our Lord said, "*This* is My body;" with all of which is connected the idea of nourishment and life. Our Lord's words respecting this bread from Heaven drove away many of His followers, who were impatient of a mystery which they could not understand; but when He said to the Apostles, "Will ye also go away?" the reply was, "Lord, to whom shall we go? Thou hast the words of eternal life." They continued with Him, notwithstanding this trial of their faith, and their perseverance was rewarded by the interpretative acts and words of our Lord when He instituted the Holy Communion, and shewed them the inner meaning of the miracle of the loaves and of His mysterious words repecting Himself, "For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him."

[1] The manna was "a small round thing . . . . . like coriander seed, white; and the taste of it was like wafers, made with honey . . . . and the colour thereof as the colour of bdellium." [Exod. xvi. 14, 31; Numb. xi. 7.] Pious writers have seen in the sweetness of the manna a type of that WORD which is "sweeter than honey" to the mouth; in its suitableness to every man's taste, of the Eucharist which is so to every man's faith; and in the sufficiency of the quantity, however much more or less had been gathered than the assigned measure, a type of the fulness of the Gift of Christ in every particle of the consecrated element. There seems to be a curious traditional memorial of the manna, and of the Passover, in Good Friday buns, which are flavoured with coriander seed. They probably represented the ancient Jewish form of Passover cakes, Christianized by the mark of the Cross; but they also represent almost exactly the loaf out of which the portions of bread to be consecrated are taken in the Liturgies of the Eastern Church.

[John vi. 55, 56]. "Take, eat; this is My body . . . . Drink ye all of it; for this is My blood" [Matt. xxvi. 27, 28].

These antecedent types and words are the most prominent of a class which need not be referred to in further detail, since the two referred to are sufficient to shew that a preparation was being made for the right understanding of that great Sacrament which our Lord instituted to be the means of spiritual life to the world. The "bread and wine" of Melchizedek's offering, the "Mincha" of the Temple Service, the "bread" and "mingled wine" of Wisdom's "table" in the book of Proverbs, the "pure offering" of the prophet Malachi, are all anticipative shadows of that which was to be revealed in the Kingdom of Christ: and many other such shadows cast their forms across the page of Holy Scripture, leading up to Him and His work, in Whom and in which was to be the fulfilment of all types and figurative representations.

§ *The Holy Communion as a Sacrament.*

Thus, then, we are led up to the consideration of the rite instituted by our Lord as a new tree of life, a manna for the new chosen people, a Heavenly food, the Sacrament or Mystery of the Body and Blood of Christ.

Strange as it appeared to those who heard the truth for the first time, there must have been some absolute necessity for making the Body and Blood of Christ a healing food. What this necessity was the Holy Spirit has not yet revealed to us; but we seem to be tracing out the general outline of it, when we acknowledge that only our Lord's perfect Human Nature could remedy the imperfections of that human nature which is still subject to the influences of evil, first brought to bear upon it by the Fall. "Wherefore," says the Exhortation which follows the Prayer for the Church Militant, "it is our duty to render most humble and hearty thanks to Almighty God, our heavenly Father, for that He hath given His Son, our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament." It is impossible to explain why our Lord's death was not sufficient for the full prospective accomplishment of His work; why it was still necessary for Him to be the spiritual food and sustenance of His people through all the ages that were afterwards coming upon the world; why He should not build up each soul into the living Temple without the intervention of any sacramental medium between the soul and His Almighty power. And since it is impossible to give a reason for this, there is the more cause to acknowledge humbly that God does nothing without necessity, and to bow our intellect with reverence before the inscrutable fact which lies open before it in Christ's words, "My flesh is meat indeed, and My blood is drink indeed." "This is My body, this is My blood."

Such a reverent awe for this great fact will not be at all diminished by inquiry as to the particular circumstances under which the Holy Eucharist was instituted, if we are careful not to give ourselves a false impression of those circumstances by yielding to the seductive bias of mere "local colouring." For however true it may be that the rite which our Lord instituted was associated with some previous custom of the temple, the synagogue, or the household, yet this truth is only part of the whole truth; and it would be a perversion of a truth to say that this association amounted to the actual foundation of the Christian rite upon the Jewish. It is a more rational, as well as a more reverent, answer to the question, Whence was the Holy Eucharist derived? to reply that it was *absolutely originated* by our Blessed Lord, and not founded on any previous ordinance or custom. As He took our human nature into His Divine Nature by an originative act of Creation, although He was pleased to follow up the creative act by the natural process of its developement from the substance of His Mother; so an originative act preceded, and stood above, all associations between the Eucharist and earthly rites or earthly substances. His Body and His Blood first existed, and then were associated with bread and wine; the former taking the latter up into themselves by His Divine power. It is true that our Lord did use the words of David, at the most solemn epoch of His sufferings; that He associated His Prayer with ancient formularies of the older dispensation; and that He did, in like manner, associate the Holy Eucharist with the Temple rite of the Mincha offering of bread and wine, with the Sabbath Eve Synagogue Memorial of the Exodus, and with the domestic usages of the Passover. But the association in each case was that of the antitype with the type. He did not use the words of the Psalms as those of David, but David used them prophetically as the words of Christ. Those Jewish prayers which bore some resemblance to the Lord's Prayer were typical foreshadowings of that Divine formulary in which all prayer was to be gathered into one ever-prevailing intercession; and, finally, the Eucharist was not evolved out of former rites, but fulfilled them, and absorbed them. The Mincha became the "pure offering," the Sabbath Eve service of the Synagogue merged in the Lord's Day Eucharist, and the domestic rites of the Passover passed into the Sacrament of His love, of Whom the whole family in heaven and earth is named.

Thus, then, we are led to look primarily not at the outward signs of the Holy Eucharist, but at that which they signified.

Bread and wine, the common food and common drink, not the exceptional luxuries of a Jewish meal, were indeed used by our Lord as the media of His great gift; but it is to the gift itself that He draws our attention, saying, not "This *Bread*," but "*This* is My Body," . . . not "This *Wine*," but "*This* is My Blood." He takes them up into a higher nature; and when so consecrated, although their original nature is not annihilated, it passes out of spiritual cognizance, and the eye of faith sees, or desires to see, it no more.

Much trouble would have been spared to the Church if there had been less endeavour to define on the one hand what our Lord's words mean, and, on the other hand, what they do not mean. Up to a certain point we can define; beyond a certain point we must be content to leave definition and accept mystery. We can say that the elements before consecration are bread and wine, and we can also say that they are bread and wine after consecration: we can say that the bread and wine are *not* the Body and Blood of Christ before consecration, and we can also say that they *are* the Body and Blood of Christ after consecration. But how these apparently contradictory facts are to be reconciled, what is the nature of the change that occurs in the bread and wine, in what manner that change is effected, how far that change extends beyond the use of the Sacrament—these are questions that no one can answer but God. When Nicodemus said, "How can these things be?" and the people at Capernaum, "How can this Man give us His flesh to eat?" our Lord did not explain, but reiterated, the truths which had excited the wonder and doubt of the questioners. In doing so He doubtless taught the lesson, that when God speaks in words of mystery He does so with a purpose; and that it is our duty to believe exactly what He tells us, even though we cannot understand all that His words mean. There can never be any real antagonism between one truth and another, nor can there be any real conflict between His gift of Faith and His gift of Intellect.

§ *The Holy Communion as a Sacrifice.*

In the prophecy of Malachi, to which previous reference has been made, the Holy Ghost gave the following prediction respecting Gospel times:—"From the rising of the sun, even unto the going down of the same, My Name shall be great among the Gentiles; and in every place incense shall be offered unto My Name, and A PURE OFFERING: for My Name shall be great among the heathen, saith the Lord of hosts" [Mal. i. 11]. The words rendered "pure offering" are "Mincha t'hora" in Hebrew, θυσία καθαρά in the Septuagint, and "*oblatio munda*" in the Vulgate. The whole text "was once, and that in the oldest and purest time of the Church, a text of *eminent note*, and familiarly known to every Christian, being alleged by their pastors and teachers as an express and undoubted prophecy of the *Christian sacrifice*, or solemn worship in the Eucharist, taught by our blessed Saviour unto His disciples, to be observed of all that shall believe in His Name; and this so *generally* and *grantedly*, as could never have been, at least so early, unless they had learned thus to apply it by tradition from the Apostles." [Mede, *Christian Sacrif.* 355.] The deep and habitual conviction of the truth here expressed is illustrated by the names which were given to the Holy Communion in the early Church: they were "Oblation, Sacrifice, Eucharist, Sacrifice of Thanksgiving, Sacrifice of Praise, reasonable and unbloody Sacrifice, Sacrifice of our Mediator, Sacrifice of the Altar, Sacrifice of our Ransom, Sacrifice of the Body and Blood of Christ. It would be *infinite* to note all the places and authors where and by whom it is thus called." [*Ibid.*] In all these terms it will be seen that the most prominent idea of the Eucharist was not that of Communion, but of Oblation or bloodless Sacrifice. And they were terms advisedly taken into use by holy men and the Church at large, at a time when sacrifices were still offered beyond the pale of the Church.

This habitual dwelling upon the Sacrificial aspect of the Eucharist was founded upon the acts and words of our Lord at His Institution of the Sacrament. These are narrated by the three former Evangelists and by St. Paul in the following passages:—Matt. xxvi. 26—28; Mark xiv. 22—24; Luke xxii. 19, 20; and 1 Cor. xi. 23—25.

In these narratives certain definite acts and words of our Lord are clearly recorded. [1] He took bread: [2] He blessed it, or "gave thanks" over it: [3] He brake it: [4] He gave it to those present: [5] He said that what He so gave them to eat was His Body: [6] He took the cup: [7] He gave thanks over it also: [8] He gave it to those present: [9] He called that which He so gave them to drink His Blood: [10] He directed them to do as He had done for a memorial of Him.

In the words recorded there are several terms of a special character. [1] When our Lord blessed [εὐλογήσας] and gave thanks [εὐχαριστήσας], He did so in no ordinary sense, as in the benediction of food before a meal, or the thanksgiving for it afterwards. He blessed the elements of bread and wine with the fulness of a Divine benediction, so that His eucharistization of them caused them to possess properties which they did not previously possess: especially, to become spiritual entities, His Body and His Blood. [2] In commanding His Apostles to "do" [ποιεῖτε] "this" our Lord was using a well-known expression

significant of the act of Sacrifice; and one which St. Paul (who uses it twice of the Institution) uses also of the Passover, when he says of Moses, that "through faith he kept [ἐποίησε] the Passover and sprinkling of blood." The use of the word for both is found afterwards in St. Chrysostom, when he writes, "See how He weans and draws them from Jewish rites; 'For,' says He, 'as ye offered that'" (*i.e.* the Passover, ἐκεῖνο ἐποιεῖτε) "'in remembrance of the miraculous deliverance from Egypt, so offer'" (ποιεῖτε) "'this in remembrance of Me: that blood was shed for preservation of the first-born, this for the remission of the sins of the whole world.'" [Chrys. Matt. xxvi. lxxxii.] The word is constantly translated "offer" and "sacrifice," and by equivalent terms in the English version of the Old Testament, and it clearly has that meaning in Luke ii. 27. It would therefore be watering down the sense of it in this place if any less meaning were to be assigned to it as all the meaning that it contained.[1] [3] The expression "in remembrance of Me" [εἰς τὴν ἐμὴν ἀνάμνησιν] is also of a sacrificial character, meaning, in conjunction with the preceding, "Offer this as a Memorial of Me before the Father." So the word μνημόσυνον is used in Leviticus ii. 2, 9, "the priest shall burn the memorial of it upon the altar," and ἀνάμνησις itself in Numbers x. 20 and Leviticus xxiv. 7, "and when so applied," says Mr. Keble, it "means always 'a portion of something offered to Almighty God, to remind Him' of the worshipper himself, or of some other person or object in whom the worshipper takes an interest; or of His own loving-kindness, shewn by mercies past or gracious promises for the future." . . . . "This is the proper drift of the word *remembrance* in our Lord's institution of the Sacrament. 'Do this;' He seems to say, Bless, break, distribute, receive this Bread: bless, distribute, drink of this Cup: say over the two respectively, This is My Body, This is My Blood, in order to that Memorial Sacrifice which properly belongs to Me; the Memorial which My servants are continually to make of Me, among one another, and before My Father." This term also is used twice in St. Paul's account of the Institution. [4] Lastly, St. Paul uses an expression which must be interpreted in a similar manner, when he says, "ye do shew" [καταγγέλλετε] "the Lord's death." That the whole early Church thus understood our Lord's words, applying them to the offering of the Holy Eucharist by His Ministers, and not only to His one oblation of Himself, is shewn by the words of the Fathers, by decrees of Councils, and more than all by the constant witness of the ancient Liturgies.

The Prayer Book of 1549 substantially retained the idea in the following words which succeeded the words of Institution:

English Communion Office of 1549.—Wherefore, O Lord and heavenly Father, according to the Institution of Thy dearly beloved Son, our Saviour Jesu Christ, we Thy humble servants do celebrate and make here before Thy Divine Majesty, with these Thy holy gifts, the memorial which Thy Son hath willed us to make: having in remembrance His blessed Passion, mighty Resurrection, and glorious Ascension, rendering unto Thee most hearty thanks for the innumerable benefits procured unto us by the same; entirely desiring Thy fatherly goodness mercifully to accept this our Sacrifice of praise and thanksgiving; most humbly beseeching Thee to grant, that by the merits and death of Thy Son Jesus Christ . . . . [as in the present Office].

When the Canon was separated into three parts in 1552, these words of oblation were placed after the Communion and the Lord's Prayer. In the Scottish Office of 1637, a return was made to the Liturgy of 1549; and in the revision of 1661, Bishop Cosin proposed to restore this form rather than that of 1552, as Queen Elizabeth and Lord Burleigh had also wished. But Bishop Cosin's wishes were overruled, probably because it was considered that the times were too dangerous to admit of any conspicuous change in the Communion Service.

Although, however, the change in the position of the words of Oblation has tended to obscure the meaning of the Service, it cannot for a moment be supposed that the revisers of our Liturgy in 1552 were so exceedingly and profanely presumptuous as to wish to suppress the doctrine of the Eucharistic Sacrifice. There were probably some unfortunate temporary reasons (such as the unscrupulous tyranny of ignorant and biassed rulers) which influenced them to make such a change as would save the doctrine, while it left the statement of it more open than before: and they probably thought it better to consult expediency to a certain extent, than to run the risk of such an interference as would have taken the Prayer Book out of the hands of the Church, and moulded it to the meagre faith of Calvinistic Puritans. After the alteration was made, some of our best and holiest Divines, such as Andrewes and Overall, were accustomed to say the "first Thanksgiving," or Prayer of Oblation, before administering the elements, and the second, "Almighty and everliving God," after the Lord's Prayer, but this practice has been discontinued since the last Revision, though its revival is much to be desired.

From the very nature of the Holy Eucharist it is, however, impossible for any such change as that which was thus made to vitiate its sacrificial character. The Act of Consecration is in itself an act of Sacrifice, whether or not it is accompanied by

[1] See Carter *on the Priesthood*, p. 84, note. Cf. Lev. ix. 7, in LXX.; Isa. xix. 21; 1 Kings xi. 33. And see Bp. Salisbury's *Charge*, 1867, pp. 165—168.

express words of oblation. So long therefore as properly ordained Priests use the proper formula of consecration, there must necessarily be an offering of the Holy Eucharist to God; although such a *minimum* of form is, it is true, quite discordant with the spirit and letter of Apostolic Liturgies. The whole service is also a virtual memorial before God, even if there were not in any part of it specific words on the subject.

But the Prayer of Oblation yet remains in our Liturgy, though displaced from its ancient position, and said after Communion; and while any portion of the consecrated elements remain upon the altar (even after a portion has been consumed), the ancient Sacrificial Act of the Church is literally and verbally continued in respect to that portion: supposing that it is not sufficiently continued towards the portion previously consumed by the more general form of the Prayer of Consecration. There need, therefore, be no room for saying that the Eucharistic Sacrifice is not effectively offered by the modern Liturgy of the Church of England; and all that can be truly said is, that a deviation from ancient practice has been made in consuming a part of the consecrated elements before a formal, verbal oblation of them has been made.

It remains to state in a few words what the Eucharistic Sacrifice is, and what its relation to the one "full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world," which was made by our Lord and Saviour upon the Cross.

1. The very nature of the rite makes it sufficiently evident that whensoever the words of Oblation are used, they apply to that which the elements of Bread and Wine become by the Act of Consecration. An oblation of the Bread and Wine, as such, is made in the Prayer for the Church Militant, and before the Act of Consecration they are spoken of as "these Thy creatures of Bread and Wine," with special reference to this oblation of them as unconsecrated elements, offered to God that He may sanctify them. But after the Act of Consecration they are no longer called Bread and Wine, but the Body and the Blood of our Lord Jesus Christ. What is offered to our heavenly Father in the Holy Communion is the whole substance of the Sacrament, that which (even although the natural bread and wine are not annihilated by Consecration) is reverently called by the name of the Body and Blood of Christ, and by that name alone.

2. This Sacrifice or Oblation is a solemn memorial offered to God the Father "according to His Son our Saviour Jesus Christ's holy institution," of the Sacrifice which was offered upon the Cross. There is no new immolation of the Body of Christ, but a re-presentation of that which was once for all accomplished at Calvary, a showing,—καταγγελία, or ἀνάμνησις, a proclamation or memorial,—of the Lord's death until He come. When we can understand *how* the elements become the Body and Blood of Christ by Consecration, then we may understand in what manner the offering of those consecrated elements to God the Father is a re-presentation of the Sacrifice of the Cross. But as the fact is a mystery in the one case, so there is a mystery connected with the act in the other; and the very nature of the Sacrament is such as to lead to the belief that these mysteries will not be unveiled to the Church in its Militant condition; but that Faith must still be exercised towards it when Understanding can go no further.

3. The Eucharistic Sacrifice is not the offering of the Celebrant alone, but of the whole Church, and especially of those who are then before the altar where it is being offered. This was made especially clear in the language of the ancient Church of England, which carefully used a plural pronoun even in several places where the singular is used in the Roman Liturgy. But in both the Roman and the English rite the Prayer of Oblation is worded, "We Thy servants, and also Thy holy people offer to Thy Divine Majesty . . . ." And in one part of it the Priest is directed to turn to the people and say, "Pray, brethren and sisters, for me that this my sacrifice, which is also equally yours, may be accepted by our Lord God." In our modern Liturgy this important recognition of the priesthood of the laity is still made by a similar use of plural pronouns, by the "*Amen*" of the people at the end of the Prayer of Consecration, and by the rubric which directs that when the Priest says the Lord's Prayer after Communion the people are to repeat it as well.

4. It must be remembered that as the anticipatory Sacrifices of the Jewish Church were acceptable to the Father only through Christ, so the memorial Sacrifice of the Christian is also acceptable through Him alone. The Priest on earth does his sacerdotal work as the agent, deputy, and representative of the eternal High Priest from Whom he receives his commission; and the work done by him is efficacious, because it is taken up into the continual intercession of Christ in heaven. So the Sacrifice of the Holy Eucharist is acceptable to the Father because it is associated with the perpetual presentation of Himself which our Intercessor is making for our sakes: because, that is, the Body and Blood of Christ which are offered upon the earthly altar are, in a mystery, the Body and Blood of that "Lamb as it had been slain," which stands in the midst of the throne, and in the midst of the four living creatures, and in the midst of the elders; and Whom all the host of heaven adore as the Lamb Who has redeemed men by His blood out of every kindred, and tongue, and people, and nation.

THE USE OF THE HOLY COMMUNION.

The preceding sections have shewn with how great reverence the Church has always regarded the Holy Eucharist, and what grounds there are in the nature of the rite, as a Sacrament and a Sacrifice, why it should be so regarded. The question which naturally follows is, what is the place held by this holy rite in the economy of grace and salvation: that is, independently of What it is,—or rather, following on What it is,—What is its use?

§ *The Divine Presence conferred on the Church by the Holy Eucharist.*

The nature of the Sacrament being what it is, the Divine Presence is associated with it in a special manner on every occasion of its celebration. For where the Body and Blood of Christ are, there is the Human Nature of Christ; and where the Human Nature of Christ is, there is the Divine Nature of Christ. For as that Divine Nature was united to the dead Body of our Lord when it lay in the tomb, preserving it from corruption, and with His soul when it descended into Hell, triumphing by Divine might over Satan and breaking the bonds of those He had ransomed, so much more is that Divine Nature inseparable from His reunited Body and Soul now that they are in a glorified condition. Although, therefore, it would be rash over-definition to allege anything as to the manner in which our Lord vouchsafes His Divine Presence in and by the holy Sacrament, yet the fact is so clear that it may be almost called self-evident; and no one who believes that the "inward part or thing signified" is present, can logically withhold his assent from the further conclusion that He Who is "One Christ" is present as God as well as present as Man. And as we believe that the elements of Bread and Wine are by consecration taken up into a higher nature and become the Body and Blood of Christ, so we must believe also that the effectuation of that marvellous mystery effectuates likewise a fulfilment of the gracious promise, "Where two or three are gathered together in My Name, there am I in the midst of them."

Hence a simple faith finds no difficulty in respect to the adoration of our Divine and Human Lord at the time of, and in special association with, His Presence in the Holy Eucharist. Such a faith draws its possessor into close agreement with the spirit of the Liturgy, in which the elements of Bread and Wine pass out of its language after consecration, and only the Body and Blood of Christ are then spoken of. Such a faith looks beyond the means to the end. To it the outward part of the Sacrament is as if it were invisible, for its gaze is absorbed on the inward part. From the material substance it passes onward to the Divine Presence, and without asking Where? or How? it bows down in humble adoration, saying, not so much My God is here, as, I am before my God, even the God Whom Heaven and earth must worship.

§ *The Eucharist a Sacrifice offered for the benefit of the Church.*

As the Holy Communion is the great Oblation or Sacrifice of the Christian Church to memorialize the Father of our Blessed Lord's work, so it is offered with a purpose, which is, to memorialize Him on behalf of the souls whom our Lord's work is saving. Thus it is the great means by which the Church *out of Heaven* participates in that propitiatory Sacrifice of Intercession which is being for ever offered in *Heaven* by our Lord and Saviour.

The habit of thought on this subject in the Primitive Church is very clearly illustrated by the words of St. Cyril of Jerusalem in the fourth century. In describing the rites of the Holy Eucharist to the newly-confirmed he speaks as follows:—"Then, after the spiritual Sacrifice is perfected, the bloodless Service upon that Sacrifice of propitiation, we entreat God for the common peace of the Church; for the tranquillity of the world; for kings; for soldiers and allies; for the sick; for the afflicted; and, in a word, for all who stand in need of succour we all supplicate and offer this Sacrifice. Then we commemorate also those who have fallen asleep before us. First, Patriarchs, Prophets, Apostles, Martyrs, that at their prayers and intervention God would receive our petition. Afterward also on behalf of the holy Fathers and Bishops who have fallen asleep before us; and, in a word, of all who in past years have fallen asleep among us, believing that it will be a very great advantage to the souls for whom the supplication is put up, while that holy and most awful Sacrifice is presented" [*Catech. Lect.* xxiii. 9, 10]. These words exactly represent the tone and custom of the Primitive Liturgies.

Such commemorations of the living and of the departed are found in all the Liturgies of the Primitive Church; and it is to be observed that they were not only general commemorations, but that the names of persons who were to be prayed for were read out from the Diptychs, folded tables of wood or other material on which they were inscribed. At a later period the names were not so numerous as they had been when the dangers of the living and the martyrdoms of the departed were a part of everyday experience, and they then came to be inserted in the prayer itself, at least in the Western Church.

But the selfish idea of a special Mass, offered up for the sole purpose of lessening the pain or guilt of one particular person in

Purgatory, was a mediæval invention, and is justly condemned by the 31st Article of Religion.

In our present English Liturgy the commemorations are of a much more general character than they were even in the ancient ages of the Church. In the Collect for the Church and Sovereign, and in the prayer for the Church Militant, the living and the servants of God departed this life in His faith and fear, are still, however, commemorated, as they are also in the prayer for "all Thy whole Church," which is now a Prayer both of Oblation and Thanksgiving; and if the language used is more concise than formerly, it cannot be said to be less comprehensive.

Such intercessory prayer particularizes those for whom the benefit of the Eucharistic Sacrifice is sought, but it is through the Sacrifice itself that the benefit is to be obtained. By it is conveyed to the Church without the gates of Heaven, the blessing of that Sacrifice which is being offered up before the Throne of God within. And as the collected Church prays by the mouth of the celebrating priest at its head, that God will be mercifully pleased to accept its sacrifice of praise and thanksgiving, it also adds "most humbly beseeching Thee to grant that by the merits and death of Thy Son Jesus Christ, and through faith in His blood," first "we" and secondly "all Thy whole Church" (made up of those who are in Christ here and in the invisible world) "may obtain," first, "remission of our sins," and, secondly, "all other" known and unknown "benefits of His Passion." To such general words each individual may reverently add the mention of his own particular needs, and of those of others for whom he offers up intercession to God. And although in the case of the departed we know not what is the nature of the advantage gained for them by the intercession of the living Church, yet we may well say with St. Chrysostom, "Not unmeaningly have these things been devised, nor do we in vain make mention of the departed in the course of the divine mysteries, and approach God in their behalf, beseeching the Lamb, Who is before us, Who taketh away the sin of the world; not in vain, but that some refreshment may thereby ensue to them. Not in vain doth he that standeth by the altar cry out, when the tremendous mysteries are being celebrated, 'For all that have fallen asleep in Christ, and for those who perform commemorations in their behalf.' For if there were no commemorations for them, these things would not have been spoken, since our service is not mere scenery, God forbid; yea, it is by ordinance of the Spirit that these things are done" [Hom. xli. on 1 Corinth. xv. 46]. We cannot trace all the details of the benefits which are to be gained for the Church at large, and for its individual members, by the Oblation of the most holy Sacrament of Christ's Body and Blood; but we can accept with our reason the general doctrine of the ancient Church on this subject, and with our faith we can make a reverent application of that doctrine to the details of our own necessities and those of others.

Such being the principle of the Eucharistic Sacrifice as regards the benefit to be gained by means of it, there is one further consideration to be named. These benefits are connected with the Sacrament as an Act of Oblation, not as an Act of Communion: and although Communion adds still greater blessing to those who receive it, yet the Communion of one person cannot be of advantage to another, and the benefits referred to must thus be considered as independent of the Act of Communion, so far as the latter is not necessary to complete the Act of Oblation. It would therefore be extremely rash to assert that a person can gain *no* benefit from being present at the Holy Communion without receiving it. Moreover we may well shrink from saying so, since the Church has never authoritatively asserted that God limits the blessings of the Holy Eucharist to its reception; the practice of the Church teaches her belief that He does not do so; and many saints have been convinced that they themselves had been spiritually gainers even by being devoutly present only at the celebration of the Holy Communion without partaking of it. Although, therefore, certain abuses of this holy Sacrament may associate themselves with a frequent habit of being present without communicating, there is no theological reason for believing it a useless or injurious practice; and whatever legitimate objections there may be to it must rest on their proper ground, that of reverent and pious expediency.

§ *The Eucharist as a means of union with God.*

Among our Lord's words, in His anticipatory exposition of the Holy Eucharist, there is a clear declaration that it is a means of union between the receiver and Himself. "He that eateth My Flesh, and drinketh My Blood, dwelleth in Me, and I in him" [John vi. 56]. Of these words an interpretation is given in an exhortation of our Communion Office: "The benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament (for then we spiritually eat the flesh of Christ, and drink His blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us)."

The union thus spoken of in such solemn tones is not a mental conformity of opinion, sympathy, and will, although these necessarily result from it, but it is a real and actual incorporation of the spiritual portion of man's nature with the Sacramental Body and Blood of Christ, and hence with Christ

Himself. Such an incorporation is initiated in Holy Baptism,[1] by which the foundation of spiritual life is laid; and it is ever being renewed, strengthened, and perfected in the Holy Communion, by which the superstructure of spiritual life is built up in the soul.

Union between God and man is represented in Holy Scripture as the height, length, breadth, and depth of spiritual work in the soul. No reasoning can explain what it means, but neither can any reasoning explain away the statements made by God respecting it, as if they had no meaning. But as in tracing up physical life we pass from one step to another until we are stopped at the threshold of the Eternal Self-Existence, so as we follow up the phenomena of the spiritual life of our nature, we find them lead us from the outward operation of the Holy Ghost upon it to the indwelling of Christ's Human Nature, and thence to Union with the Divine Nature itself through the Man Christ Jesus. Thus the words of our Lord at the Institution tell us that participation in the elements which have been consecrated by Him, (through the ministration of His Word by the priest of the earthly altar,) enables the partaker to receive spiritual food, the Body and Blood of Christ. His previous discourse, in John vi., had declared that by means of that spiritual food the partaker would dwell in Christ and Christ in him. The Apostle St. Paul speaks of this indwelling as so close an incorporation that we "are members of His body, of His flesh, and of His bones," and his words exactly reflect the sense of our Lord's own when He spoke of Himself as a Vine and of His disciples as branches, and added, "He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing" [John vi. 5]. Still going to our Lord's discourses, we find Him declaring, "At that day ye shall know that I am in My Father, and ye in Me, and I in you" [John xiv. 20], words which are again reflected in those of His Apostle St. Peter, that we are "partakers of the Divine Nature" [2 Pet. i. 3].

Thus a continuous chain of Unity is formed between the altar of the Church on earth and the Throne of the Divine glory in Heaven; and by an inscrutable operation of grace the Christian soul is linked into that chain, so that Union with God becomes no metaphor, but an actual fact: and the Holy Communion is not merely a federal bond of love between God and man, but a means of spiritual incorporation through the Human Nature of our Lord Jesus Christ.

§ *The Eucharist as a symbol, and a means, of union among Christians.*

The name "Sacrament" shews that an analogy was soon observed between the Holy Communion and the "Sacramentum," or military oath, by which the secular armies of the Roman Empire were bound together in one body. It was probably given to the Holy Eucharist because the latter was an outward sign of the bond of love in which the soldiers of the Christian army are bound together.

The circumstances under which the Institution took place gave it this character. It was in some now unintelligible connexion with the first administration of the Holy Communion that our Blessed Lord gave the Apostles His great example of humility and love by washing their feet. It was at that time also that He said, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another" [John xiii. 34]. No doubt, then, that the significant rite of a common participation in a sacrifice was a self-evident symbol to the disciples, and would be so to others also, of that love which was so solemnly enjoined upon them at the time; and of that spiritual relation to each other in which they were bound by their Christian profession.

But though the Christian *sacramentum* was a symbol, it was also far more than a symbol. It was a sign, but it was an efficacious sign. And in the particular aspect under which we are now viewing it, we must consider the Holy Communion as not only a symbol and sign of spiritual union between Christians, but also as a means by which that union is effected.

For the true cause of Christian unity is the Presence of Christ: and that Presence is bestowed upon the Christian community by sacramental means and agency. The wills of many may combine together, and combine in a holy manner and for a holy purpose, but it is by the will of Christ pervading the individual members of which the Church is made up that such a combination becomes truly spiritual. Hence unity proceeds, not from the members of the Body mystical binding themselves to each other, but from their being united to their Head. The branches of the Vine have an unity with each other by the Unity which they have with the Stem and Root. Thus it is our Lord's action in the holy Sacrament, cementing and consolidating the collateral union by cementing and consolidating the direct union, which gives real unity to the various members of the Body, and to the various branches of the Vine.

This is a very important consideration in respect to the divisions of Christendom. No two churches can be really separate from each other if they are really united to their Head. In proportion also as the life of Churches is maintained in vigour by means of the blessed Sacrament, in such proportion must they be drawing near to each other; nearer and nearer as they draw into

[1] See end of Introduction to Baptismal Offices.

closer union with Christ. Such a consideration may tend to mitigate the sorrow which is felt at the separation between the orthodox, living Churches of Christendom: and to establish a conviction that notwithstanding the want of external signs of unity, there is yet a vital unity underlying apparent separation which is most precious, and the developement of which is doubtless the true pathway to a restoration of the outward tokens of charity and intercommunion. Neither individual Christians nor corporate Churches can be really in a condition of spiritual separation when the One Christ is dwelling in each, and each is thus a living branch of the True Vine.

§ *The Eucharist strengthening and refreshing the soul.*

The Gift bestowed in the Holy Communion is the spiritual wine that maketh glad the heart of man, and the Bread of Heaven which strengtheneth man's heart; that food of the spirit respecting which our Lord said, "He that eateth Me, even he shall live by Me" [John vi. 57]. Its effect upon the Christian nature, to those who faithfully receive it, may be said, generally, to be a renewal of spiritual life: a reinvigoration of that nature from spiritual weakness: a continual elevation of it from a lower to a higher sphere of good.

This is effected by the power of Christ's indwelling, *i.e.* by the greater or less communication of His power according to the measure of the Gift of Himself. Hence the Scriptural language respecting Christ being "formed" in us; the "measure of the stature of Christ" being attained by us; the building up, or "edification," of our Christian nature in Him. For the Body and Blood of Christ are the true recuperative Substance which is represented in the New Testament by the word "Grace;" the antidote of the Fall; and the germinating nucleus of the restored Life. A careful distinction must, however, be drawn between the action of natural food on the body and the operation of the holy Sacrament. In the former case the living body assimilates the food, and draws it into its own system and substance and life: but in the latter the higher life is that which is received by the lower, and the process of assimilation is reversed. For he who, eating Christ, lives by Him, is by such sacramental feeding taken up into and transformed by that which he receives: and his whole spiritual nature elevated to a nearer degree of conformity with that of his Lord.

And thus it may be seen that as the Holy Communion is a means for elevating the Life of the spirit by communicating to it Him Who said "I am the Life," so also it is the means by which the perceptions or faculties of the spiritual nature are to be elevated and intensified. Christ is the true Wisdom, in Whom dwells all the fulness of knowledge. He is "the Light," and "the Truth:" and as the disciples who walked with Him in faith when He was on earth were illuminated by Him, so those who faithfully receive Him in the Sacrament of His Body and Blood may look for spiritual illumination, and quick perception of Truth. With Him is the well of Life, and in His Light shall we see light. The power of faith in perceiving the "things that are unseen" will be increased, the capacity of knowledge for grasping them will be developed, and continual approximation will be made to that condition in which we shall no more "see as through a glass darkly," but "face to face."

And as the life of the soul, its faith, and its knowledge, are thus to be refreshed and strengthened by the inward part of the holy Sacrament, so the love of God and man is to be developed by the same participation at the Fountain of Divine Love. For, as we love God because He first loved us, so it is by the Presence of Him Who shewed His love for men by giving up His life for them, that the gift of charity will grow and increase. Thus the cold heart will become warm; thus the relationship of the Christian brotherhood will be carried out in practical life: thus devotion will fix itself upon its Divine object, and the earnestness of worship in the Church Militant will train the heart for the fervour of heavenly adoration.

THE ORDER OF THE

ADMINISTRATION OF THE LORD'S SUPPER,

OR

HOLY COMMUNION

¶ SO many as intend to be partakers of the holy Communion shall signify their names to the Curate, at least some time the day before.

¶ And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate, having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the LORD's Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

THE TITLE.

The Order for the Administration] The Title of this Office in the Prayer Book of 1549 was, "The Supper of the Lord, and the Holy Communion, commonly called the Mass." It is evident that the Reformers did not see any reason why this Sacrament should not still be commonly called "The Mass," but the name soon dropped out of use after the introduction of the vernacular into Divine Service, and it was not printed as a third title in 1552, or in any subsequent Prayer Books.

the Lord's Supper] This term is borrowed from 1 Cor. xi. 21, where St. Paul applies it to the Agapæ or love-feasts which then accompanied the celebration of the Holy Eucharist. How the singular and inexact use of it which is handed down in our Prayer Book arose, it is difficult to say; and it is a transference of a Scriptural term from one thing to another which cannot be wholly justified. The name thus given to the holy Sacrament has led many to confuse the Lord's Last Supper with the institution of the Sacrament itself, which it is expressly said took place "*after* supper" [Luke xxii. 20], and "*when* He had supped" [1 Cor. xi. 25].

or Holy Communion] Among other names given to the Eucharist, Cardinal Bona mentions this as an ancient one; and says of the term that it is applied not only to the *use* of the Sacrament, but also to the *sacrifice* of it, because without the communion of the Celebrant there is no sacrifice. The name is Scriptural in the strictest sense, St. Paul saying, "The Cup of blessing which we bless, is it not the Communion of the Blood of Christ? The bread which we break, is it not the Communion of the Body of Christ?" [1 Cor. x. 16]. St. Paul uses the term not primarily of the fellowship which Christians thus maintain with each other by means of the Sacrament, but of the fellowship which is thus originated through the communion established between the Head and His members by communication to them of His Body and His Blood in that Sacrament. As our Church has happily consecrated the term Bible by calling the book of the Scriptures the "*Holy* Bible," so by the prefix "Holy" to the word "Communion" a sacred distinctive title is given to the Sacrament which it designates, expressive of its relation both to God and man.

THE INTRODUCTORY RUBRICS.

at least some time the day before] This rubric shews that the laity seldom received the Holy Communion at the time of the Reformation.

¶ The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the LORD's Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath transgressed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this, or the next precedent Paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.

And if any] These disciplinary rubrics formed part of the First Reformed Liturgy of 1549. The English, like the Scottish and Continental Reformers, laid great stress on discipline. The definition of the Church in the Homily for Whitsun Day includes among its marks, "The right use of Ecclesiastical Discipline;" and that in the Catechism of 1553, "Brotherly correction and excommunication, or banishing those out of the Church that will not amend their lives." Compare also Art. 33, and Canon 26. The disuse of it amongst ourselves is due partly to the sturdy individualism and indisposition to submit to authority which is part of our national character, and partly to the fact that no sufficient method was devised of supporting the Curate in the exercise of this part of his duty. It is perhaps, to some extent, practically compensated for by the voluntary abstinence from the Lord's Table of all "open and notorious evil livers."

the Lord's Table] The term "Communion Table" is not to be found in the Prayer Book, the table being invariably viewed as the table of the Lord, and not of the Communicants.

a fair white linen cloth] To understand the force of a law, we must understand the meaning which was given to its words at the time when it was imposed. The application of this rule to these words of the rubric will shew us that they mean a beautiful linen cloth, not one that is simply clean. So "fayre" is translated "pulcher, venustus, decorus, bellus," in the Promptorium Parvulorum; and of the seventeen meanings given to this adjective by Johnson, that of *pulcher* only is to be found in the English Bible. Thus the Bible speaks of "fair colours" [Isa. liv. 11], and "fair jewels" [Ezek. xvi. 17, *et sqq*], and of One Who is "fairer than the children of men" [Ps. xlv. 3]. Linen which is simply *clean* and white is called in the Bible "pure and white" [Rev. xv. 6], or "clean and white" [Rev. xix. 14], or "fine linen," the two former adjectives being both renderings of the same word, which is καθαρόν in the original. Hence a "fair white linen cloth" does not mean merely a "plain, clean linen cloth," but a white linen cloth which has been made beautiful for its special purpose by the addition of fitting ornamentation.

Since the invention of "damask" linen, the ornament thus wrought in the course of manufacturing the fabric has been very generally adopted; but plain, undamasked linen may be made much more "fair" by means of embroidery; and common sense will shew that the word "white" limits the colour of the "linen cloth," not of its ornamentation.

The object of using such a cloth is not to give the idea of a meal; but to carry out the symbolism of the "linen clothes," in which our Lord's body was wound before it was placed in the sepulchre, and which were found there, laid in exact order, after the Resurrection [John xx. 7]. It is a memorial also of that shining raiment, "exceeding white as snow" [Mark ix. 3], in which His transfigured Body appeared to the three disciples; and it is further observable that fine or white linen is ever represented as the clothing of those who dwell in Heaven.

in the Body of the Church, or in the Chancel] The explanation of these words is, that it was the custom for the communicants to kneel all at once in the chancel, the Clergy carrying the consecrated elements to them as they knelt. But the number of communicants was sometimes too large for the chancel to hold all at once, and when moveable altars were substituted for fixed ones, it was permitted under such circumstances to transfer them to the nave, and celebrate there instead of in the chancel. This practice of removing the Lord's Table from its place led to great irreverence, and to a perverted notion of the holy Sacrament; but it continued in many, perhaps in most, churches until the time of Charles I. Neale writes, "When the Sacrament was administered in parish churches, the communion table was usually placed in the middle of the chancel, and the people received round it in their several places thereabout." This was, of course, a very different thing from

¶ The Table, at the Communion-time having a fair white linen cloth upon it, shall stand in the Body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the North Side of the Table shall say the LORD'S Prayer, with the Collect following, the people kneeling.

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

THE COLLECT.

ALMIGHTY GOD, unto Whom all hearts be open, all desires known, and from Whom no secrets are

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what the rubric allowed, and the reforming Bishops of Charles I.'s days ordered the Table to be placed at the east end of the chancel only. Neale continues, "It is almost incredible what a ferment the making this alteration at once raised among the common people all over England" [Neale's *Hist. of Puritans*, ii. 221, ed. 1822.]

the Priest standing at the North Side] This means at the north side of the Table's front, no other boundary-line of the rectangular *mensa* than that in front being taken account of in directing the ministrations of the Celebrant. This seems always to have been the rule of the English Church, except in such unsettled days as those referred to in the last note. Curtains (sometimes called altar-veils) at the north and south ends appear to have been always used in England, instead of the baldachin or canopy which surmounts the altars of foreign churches; but solid pillars were substituted for these in the elaborate classical "altar screens" of the seventeenth and eighteenth century. The disuse of the latter seems to require a more general return to the curtains than has yet been made, for the purpose of adding dignity to the Lord's Table. In Durham Cathedral those which were anciently in daily use were of white silk.

THE LORD'S PRAYER.

In the ancient Use of Salisbury the Lord's Prayer formed part of the Introductory Service which was said by the Celebrant before he went up to the Altar, and probably in the Vestry. This seems to have been the practice of the Primitive Church. The first Prayer Book [A.D. 1549] ordered that "*the Priest, standing humbly afore the midst of the Altar, shall say the Lord's Prayer with this Collect,*" before the Introit was sung: and probably the custom soon arose of saying it aloud. It is, however, still to be said by the Priest alone, as the history of the Service shews; and as is also indicated by the manner of printing the "Amen," which is not to be repeated by the people, but said, like the rest of the Prayer, by the Priest. The Lord's Prayer is not indicated at all in this place in Merbecke's Book, and was not printed at length until much later.

As in all other parts of Divine Service, the Prayer of our Lord is here used with a special object. It is a royal Antiphon of Prayer which supplies the key-note of that which is to follow: and the Celebrant uses it as a prevailing intercession with the Father that he may be found not unworthy in the execution of his special office. With the same intention it should be heard by the people, since the offering to be made in the Holy Eucharist is theirs as much as it is that of their leader, though he stands at their head in front of God's altar, as an officer at the head of his soldiers.

THE COLLECT.

This Prayer, which is commonly called the "Collect for Purity," also formed part of the Introductory Prayers of the Celebrant in the Sarum rite, and is not found in any other of the English Liturgies or in the Roman. It is also found in the Sacramentary of Alcuin, and at the end of the York Litany; so that it is probably a Prayer of the early Church, but preserved almost solely by the Church of England.

The Prayer for Purity now forms, naturally, a part of the public Service, and in making it so, it was doubtless the intention of those who reconstructed our Liturgy to make it a Prayer of the people with the Celebrant, for themselves, as well as his own prayer with reference to his special work of celebration. Standing at the head of his flock, the Priest offers up this preliminary Prayer to God for himself and them, that all may be prepared by His mercy for the solemn rite in which they are about to take their respective parts as Priest and Christian laity.

hid; Cleanse the thoughts of our hearts by the inspiration of Thy HOLY SPIRIT, that we may perfectly love Thee, and worthily magnify Thy holy Name; through CHRIST our LORD. *Amen.*

¶ Then shall the Priest, turning to the people, rehearse distinctly all the TEN COMMANDMENTS; and the people still kneeling shall, after every Commandment, ask GOD mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.

Minister.

GOD spake these words, and said; I am the LORD thy GOD: Thou shalt have none other gods but Me.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the LORD thy GOD am a jealous GOD, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate Me, and shew mercy unto thousands in them that love Me, and keep My commandments.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the LORD thy GOD in vain: for the LORD will not hold him guiltless, that taketh His Name in vain.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the LORD thy GOD. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea,

THE TEN COMMANDMENTS.

turning to the people] Turning from the position in which he stands to pray when he faces the altar, to that in which he exhorts, when he faces the people. In the Scottish Liturgy of 1637, this rubric ended as follows: "*The people all the while kneeling, and asking God's mercy for the transgression of every duty therein; either according to the letter, or to the mystical importance of the said Commandment.*"

The use of the Ten Commandments in the Communion Service is quite peculiar to the English Church. It is indirectly derived from the custom of reciting and expounding them at certain intervals, which is so frequently enjoined by the ancient Synods and the Bishops of the Church of England. The immediate origin of the usage is, however, to be traced to an Order of Council appended as a Preface to the Homilies set forth in the year 1547. This directed that one of the Homilies should be read during High Mass on Sundays when there was no Sermon, and that on Holydays "falling in the week time" the Clergy were to "recite the Pater Noster, the articles of our faith, and the Ten Commandments in English, openly before all the people." In the Injunctions of the same date a similar direction is contained for "every Holyday throughout the year" and the time of High Mass at which it was to be carried out is defined as "immediately after the Gospel."

The translation of the Decalogue used

and all that in them is, and rested the seventh day: wherefore the LORD blessed the seventh day, and hallowed it.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother; that thy days may be long in the land, which the LORD thy GOD giveth thee.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. LORD, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee.

¶ Then shall follow one of these two Collects for the Queen, the Priest standing as before, and saying,

Let us pray.

ALMIGHTY GOD, Whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church; and so rule the heart of Thy chosen Servant *VICTORIA*, our Queen and Governor, that she (knowing Whose minister she is) may above all things

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here, and in the Catechism, is not that of our present version, but that of the "Great Bible" of 1539-40.

In the American Prayer Book the Commandments are followed by our Lord's Summary of the Decalogue from Matt. xxii. 37—40; the use of which is also allowed instead of that of the Decalogue by the Scottish Liturgy.

The respond after each Commandment was suggested by the nine times repetition of the Kyrie Eleison which followed the Introit, the Introit following the Collect for Purity, in the opening of the Communion Service as it stood in the First Book of Edward VI. It is in reality a Christian application of the Law in the words of Jeremiah xxxi. 33, and Psalm cxix. 36, and as already made by St. Paul in Hebrews viii. 10. It may be clearly traced in the Vulgate: "Inclinavi cor meum ad faciendas justificationes Tuas . . . ." [Ps. cxix. 111]. "Inclina cor meum in testimonia Tua . . . . " [*Ibid.* 36] " . . . . et custodiam illam in toto corde meo" [*Ibid.* 34].

The Ten Commandments and the Responds were formally placed where they now stand in 1552.

The Kyrie thus said appears to represent the ancient Litany element [the Greek *ectene*] of the Eucharistic Office, and especially when it was sung in an expanded form, as it was on all "double" festivals.

COLLECT FOR THE SOVEREIGN.

the Priest standing as before] That is, at the northern part of the front of the Altar, looking towards the East.

Both these Collects appear to have been composed in 1549, but the second is very similar in its phraseology to the first Collect or the Missa pro Rege given at p. 169, of which the first words are "Deus in cujus manu

seek Thy honour and glory: and that we, and all her subjects (duly considering Whose authority she hath) may faithfully serve, honour, and humbly obey her, in Thee, and for Thee, according to Thy blessed Word and ordinance; through JESUS CHRIST our LORD, Who with Thee and the HOLY GHOST liveth and reigneth, ever one GOD, world without end. *Amen.*

Or,

ALMIGHTY and everlasting GOD, we are taught by Thy holy Word, that the hearts of Kings are in Thy rule and governance, and that Thou dost dispose and turn them as it seemeth best to Thy godly wisdom: We humbly beseech Thee so to dispose and govern the heart of *VICTORIA* Thy Servant, our Queen and Governor, that, in all her thoughts, words,

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sunt corda regum." There seems to have been considerable variety in the Missæ pro Rege et Regina: and it is possible that these Collects are both of them taken from some ancient sources not yet recognized.

Viewing the Ten Kyries preceding as a representative, in some degree, of the primitive Ectene, or Great Collect, the Collect for the Sovereign is not without a certain propriety as to its liturgical position. One of the petitions in that Eucharistic Litany is, "For our most religious and God-protected Sovereigns, for all the Palace and their Army, let us beseech the Lord. ℟. Lord, have mercy upon us."

the Collect of the day] Some notes on the history of the Collects *de Tempore* will be found at p. 209; some special rules connected with their use at p. 166.

If Memorial Collects, on account of national or diocesan afflictions or necessities, should ever be issued by the authorities of our Church, the proper place to use them is after the Collect or Collects of the day, both here and at Mattins and Evensong.

shall read the Epistle] For notes on the history of the Epistle and Gospel as used in the Communion Office see p. 211. The Epistle was anciently read from a lectern near the Altar, from which sometimes both it and the Gospel also were read. At Durham Cathedral, before its iniquitous spoliation, "at the North End of the High Altar there was a very fine Lettern of Brass, where they sung the Epistle and Gospel, with a great Pelican on the height of it finely gilt, billing the blood out of her breast to feed her young ones, and her wings spread abroad, whereon lay the Book, in which they sung the Epistle and Gospel: it was thought to be the finest Lettern of Brass in this country."[1] But this lectern doubtless stood on the *north* of the Altar, because it was used for the Gospel. The proper side from which to say the Epistle is the south.

Then shall be read the Gospel] The highest reverence has always been given by the Church to the Eucharistic dispensation of the Gospel: doubtless from a recognition of the solemn association between such an use of it and the Personal WORD of God, Whose message it is. In the Eastern Church the Book of the Gospels is carried in procession to the Altar, this rite being called the Little Entrance, as the procession of the elements to the Altar is called the Great Entrance. In the Church of England lighted tapers used to be held on either side of the Gospeller while he was reading, and Incense burned, to signify that the Gospel is from Him Who is the Light of the World, and that the reading of it is a memorial offered before God. The versicle, "Glory be to Thee, O Lord," is also handed down to us from the ancient Church, was printed in the earlier Prayer Books, and has been retained with a firmer hold than most ritual traditions by subsequent generations.

Standing at the Gospel is a custom significant of this reverent instinct of the Church. The historian Sozomen, who wrote in the fifth century, knew of only one exception to this custom, which was that of the Bishop of Alexandria. St. Chrysostom bids the people "stand with soul and ear erect" when the Gospel is read, and in the Apostolical Constitutions of the fifth century is the direction, "When the Gospels are in reading, let all the Priests and Deacons, and all the people, stand up in great quietness; for it is written, 'Be still, and hearken, O Israel:' and, again, 'But do thou stand here and listen!'" Upon this custom Hooker writes, "It sheweth a reverend regard to the Son of God above all other messengers, although speaking as from God also. And against Infidels, Jews, Arians,

[1] *Davies' Rites of Durham*, written by an eye-witness of the spoliation. There was another brass Lectern in the midst of the Quire for the music-book, and a wooden one for the Lessons lower down, near the Quire door.

and works, she may ever seek Thy honour and glory, and study to preserve Thy people committed to her charge, in wealth, peace, and godliness: Grant this, O merciful FATHER, for Thy dear SON'S sake, JESUS CHRIST our LORD. *Amen.*

¶ Then shall be said the Collect of the Day. And immediately after the Collect the Priest shall read the Epistle, saying, *The Epistle* [or, *The portion of Scripture appointed for the Epistle*] *is written in the — Chapter of — beginning at the — Verse.* And the Epistle ended, he shall say, *Here endeth the Epistle.* Then shall he read the Gospel (the people all standing up) saying, *The holy Gospel is written in the — Chapter of — beginning at the — Verse.* And the Gospel ended, shall be sung or said the Creed following, the people still standing, as before.

I BELIEVE in one GOD the FATHER Almighty,

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who derogate from the honour of Jesus Christ, such ceremonies are most profitable."

At the end of the Gospel, the Celebrant moves to the centre of the Altar, to say the Creed. In Merbecke, and in all other Services, the first words of the Creed, "I believe in God the Father," are assigned to the Priest alone, the Choir and people joining in at the next words.

THE NICENE CREED.

The recitation of the Creed in the public ministration of the Holy Eucharist was first introduced by Peter the Fuller, Bishop of Antioch in 471, and adopted by Timotheus, Bishop of Constantinople in 511. In the West it was adopted first in Spain, by the Third Council of Toledo in 589, as an antidote to the Arian heresy, with which the Spanish Church had been infected; then in France in the time of Charles the Great; and lastly in the Roman Church, under Pope Benedict VIII. in 1014. Originally the Creed seems to have been used only in the instruction of catechumens, and as their profession of faith when baptized; and also as that of Bishops at their ordination.

The Nicene Creed is so called from the Council of Nicæa [A.D. 325], the first of the great General Councils of the Church. This Council was called together by the Emperor Constantine to consider the opinion of Arius, who denied that the Son of God was coeternal with the Father, and thus denied that He is "Perfect God." This opinion was condemned by the Council, and its repudiation was openly confirmed by the recitation and subscription of the form of the "Apostles'" Creed which had been long in use by the Church of Cæsarea. But the Cæsarean, henceforth called the Nicene Creed, ended with the clause, "And I believe in the Holy Ghost." The subsequent clauses, from "The Lord and Giver of Life" to the end, were added at the Council of Constantinople [A.D. 381], except the words "And the Son" after "from the Father," which were added in the fifth or sixth century by the Western Church, but have never been adopted by that of the East.

The word "Holy" before "Catholic Church," which appears in the Greek and Latin versions of the Nicene Creed, has dropped out, perhaps by accident, from the existing English Version, though it appears in an English version of it which is given in the "Mirror of Our Lady," written in the middle of the fifteenth century, and printed in the year 1530. The English Prayer Book does not, however, stand alone in this peculiarity: for "holy" is omitted in the Liturgy of St. Mark, in the Latin version which was recited at the great Council of Toledo [A.D. 589], and also in a creed taken from a very ancient manuscript of the Canons of the Church of Rome attributed to St. Leo. [Walch's *Biblioth. Symbol.* p. 96.]

The following is the interesting early English version of this Creed which is above referred to. It is accompanied by an admirable exposition.

"I byleue in one god ye father almyghty, maker of heuen and of erthe, and of al thinges vysyble and inuisyble, and in one lorde iesu cryste, the only begotten sōne of god: borne of the father before al worldes. god of god. lyghte of lyghte. very god of very god. bygotten and not made, and of one substaunce wyth the father. By whome all thynges are made, whiche for us men and women, and for oure helthe cam downe from heuens. And he was incarnate of the holy gooste of the vyrgyn marye, and he is made man. He was crucyfyed also for us under ponce pylate, suffered passyon, and was buryed. And he arose the thyrde daye after scryptures, And he ascēded in heuen and sytteth on the fathers ryghte hande. And he shall come agayne with glory to deme the quycke and the deade. Of whose kyngdome shall be none ende. And I byleue in the holy goste, lord and

Maker of heaven and earth, And of all things visible and invisible:

And in one LORD JESUS CHRIST, the only-begotten SON of GOD, Begotten of His FATHER before all worlds, GOD of GOD, Light of Light, Very GOD of very GOD, Begotten, not made, Being of one substance with the FATHER, By Whom all things were made: Who for us men, and for our salvation came down from heaven, And was incarnate by the HOLY GHOST of the Virgin Mary, And was made Man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day He rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the FATHER. And He shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the HOLY

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quykner. which proceedeth of the father and of the sonne. which is worshiped, and glorifyed togyther wyth the father and wyth the sonne, whych hathe spoke by the prophetes. And I byleue on holy comon and apostly chirche. I knowledge one baptym in remyssyō of synnes. And I abyde the resurreccyon of the deade. And I abyde the lyfe of the worlde to come. Amen."

Then the Curate shall declare unto the people] The practice of interpolating such notices in the Communion Office is one of great and apparently primitive antiquity. In the Church of England it appears to have been the mediæval custom to associate the bidding of Holydays with the bidding of Prayers, a list of Festivals having been found written on the same parchment, from which the former was evidently read, in a fourteenth century MS. printed by L'Estrange in his "Alliance of Divine Offices."

The Sixty-fourth Canon directs as follows:—

"CANON 64.

Ministers solemnly to bid Holydays.

Every Parson, Vicar, or Curate shall, in his several charge, declare to the people, every Sunday, at the time appointed in the Communion-book, whether there be any Holydays or Fasting-days the week following. And if any do, hereafter, wittingly offend herein, and being once admonished thereof by his Ordinary, shall again omit that duty, let him be censured according to law, until he submit himself to the due performance of it."

And then . . . . of the Communion] The notice here directed does not refer to either of the Exhortations subsequently printed, as they are ordered by the rubric preceding them to be used after the Sermon, this notice being before it. There is some confusion in the rubrics, both of which belong to an unhappy time of rare celebrations and communions; and neither of them come into operation where the Holy Communion is regularly celebrated, as it undoubtedly should be, every Sunday. In the one rubric the parenthesis "(if occasion be)" indicates that such notice is left to the discretion of the minister; and in the other the meaning plainly is, that the exhortations are to be used on the Sunday or Holyday preceding the Communion, if the celebration of it is not a regular part of the Sunday Service, and "warning" is therefore necessary.

the Banns of Matrimony published] This portion of the rubric has been altered by the Delegates of the Press at Oxford, and the Syndics at Cambridge, without any authority whatever, in all Prayer Books printed during the last sixty years. The authoritative rubric is as above, and could only be altered by the same constitutional authority which imposed it. By Lord Hardwicke's Act, 26 Geo. II., c. 33 (1753), it was enacted that "all Banns of Matrimony shall be published in an audible manner in the Parish Church according to the form of words prescribed by the rubric affixed to the Office of Matrimony in the Book of Common Prayer, upon three Sundays preceding the Solemnization of Marriage, during the time of Morning Service, or of Evening Service (if there be no Morning Service in such church upon any of those Sundays) immediately after the Second Lesson, and all other the rules prescribed by the said rubric concerning the publication of Banns, and the solemnization of Matrimony, and not hereby altered, shall be duly observed."

It will be seen that this clause does not define anything with respect to the time of publication at the "Morning Service," leaving it still to take place after the Nicene Creed, or (which is the same thing when there is no Sermon) "immediately before the sentences for the Offertory."

Briefs] These were letters patent issued

GHOST, The LORD and Giver of life, Who proceedeth from the FATHER and the SON, Who with the FATHER and the SON together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, And the life of the world to come. Amen.

¶ Then the Curate shall declare unto the people what Holy-days, or Fasting-days, are in the week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and the Banns of Matrimony published; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister: nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the Queen, or by the Ordinary of the place.

¶ Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth, by authority.

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by the Sovereign, directing the collection of alms for special objects named in them. They were granted for building and repairing churches, and for many benevolent purposes (such as the compensation of losses by fire), which are now provided for by societies or public subscriptions. Great abuses arose out of Briefs, and a statute was passed to regulate them in Queen Anne's reign [4 Anne, c. 14]. The abuses still continued, however, one half of the money collected being consumed in fees and expenses.

An attempt was again made to reform the system in 1821, but with so little success that Briefs were at last abolished, in 1828, by 9 Geo. IV. c. 28. "King's Letters," which were only discontinued a few years ago, were documents of a similar character, and one granted by Charles II., for Chelsea Hospital, (but never used,) is among Archbishop Sancroft's papers in the Bodleian. These were granted, in recent times, to the Incorporated Societies for Church Building, Missions, and Education.

Citations] "A citation is a judicial act, whereby the defendant, by authority of the judge (the plaintiff requesting it), is commanded to appear, in order to enter into suit, at a certain day, in a place where justice is administered." [Burn's *Eccl. Law*.] They were read after the Offertory in the Mediæval Church. The only kind of Citation ever heard in church at the present day is the "Si quis" of candidates for Holy Orders, calling upon any persons who know reasons why they should not be ordained to declare those reasons to the Bishop.

Excommunications] These are sentences of ecclesiastical censure passed by competent authority, that is, by some ecclesiastical judge or ordinary. Canon 65 fully explains this part of the rubric.

And nothing shall be proclaimed] Many Acts of Parliament required that parochial notices respecting purely secular matters should be publicly read in church; and the example had been followed in respect to numberless matters of the same kind without the same authority. All such enactments were repealed by 7 Will. IV., and 1 Vict. c. 45, which thus practically enforced the authority of the rubric.

Then shall follow the Sermon] No authority is here given for that use of the academical gown in preaching which was once so common. Nor is it clear whether the Celebrant, if he is also the preacher, is to lay aside his Vestment. The ancient custom was to preach from the altar steps, and pulpits were far from being universal in churches when this rubric was first inserted. For a sermon preached from the pulpit the Eucharistic Vestment seems scarcely fitting, though it would be strictly so if the sermon was preached from the altar.

The only form of prayer before sermon which has any authority whatever is that enjoined in the Fifty-fifth Canon.

This is a modernized form of the ancient "Bidding of the Bedes," but is seldom used except in Cathedrals and Colleges. It was enjoined on preachers in the sixteenth and seventeenth centuries, on account of the iniquitous use which was made of their so-called prayers before the sermon by the Puritans; some of whom made it a weekly vehicle for teaching sedition and schism. It may be doubted whether the Bidding Prayer was ever intended to be used for Sermons preached during the Communion Service. When it was inserted in the Canons, Sermons were often preached apart from prayers, as at Paul's Cross, and as the University Sermons are still preached at

¶ Then shall the Priest return to the LORD'S Table, and begin the Offertory, saying one or more of these sentences following, as he thinketh most convenient in his discretion.

LET your light so shine before men, that they may see your good works, and glorify your FATHER Which is in Heaven. S. MATTH. v.

Lay not up for yourselves treasure upon the earth; where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in Heaven; where neither rust nor moth doth corrupt, and where thieves do not break through and steal. S. MATTH. vi.

Whatsoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets. S. MATTH. vii.

Not every one that saith unto Me, LORD, LORD, shall enter into the Kingdom of Heaven; but he that doeth the will of My FATHER Which is in Heaven. S. MATTH. vii.

Zacchæus stood forth, and said unto the LORD, Behold, LORD, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore four-fold. S. LUKE xix.

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1 COR. ix.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? 1 COR. ix.

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the LORD also or-

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Oxford and Cambridge. In similar cases it would still be very appropriate.

THE OFFERTORY.

The solemn oblation of the elements to be consecrated for the Holy Communion has always formed a prominent feature of the Liturgy. In the Eastern Church the elements are prepared in the Prothesis, the northern of the chapels on either side of the altar, with a special service, called "The Office of the Prothesis," and are taken to the altar with much ceremony in a procession called "The Great Entrance." Then they are offered to God with a Prayer of Oblation, the following being that appointed in the Liturgy of St. Chrysostom, which is now generally used in the East and in Russia:—

"Lord, God Almighty, Only Holy, Who receivest the sacrifice of praise from them that call upon Thee with their whole heart, receive also the supplication of us sinners, and cause it to approach to Thy holy Altar, and enable us to present gifts to Thee, and spiritual sacrifices for our sins, and for the errors of the people: and cause us to find grace in Thy sight, that this our sacrifice may be acceptable unto Thee, and that the good Spirit of Thy grace may tabernacle upon us, and upon these gifts presented unto Thee, and upon all Thy people. Through the mercies of Thine only-begotten Son, with Whom Thou art to be blessed, and with the all-holy, and good, and quickening Spirit, now and ever, and to ages of ages."

In the unreformed Liturgy of the Church of England, a short Anthem, called "Offertorium," was sung at this part of the service, and then the Celebrant said the following prayer:—"Accept, O holy Trinity, this Oblation which I offer to Thine honour, [in honour of the Blessed Mary and of all Thy Saints,[1]] for my sins and offences, for the wealth of the living, and for the rest of all the faithful departed. May this new sacrifice be acceptable to Almighty God, in the Name of the Father, and of the Son, and of the Holy Ghost."

In the Communion Office of 1549 there was no special prayer connected with the

[1] No doubt this is a late insertion.

dained, that they who preach the Gospel should live of the Gospel. 1 Cor. ix.

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. 2 Cor. ix.

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap. Gal. vi.

While we have time, let us do good unto all men; and specially unto them that are of the household of faith. Gal. vi.

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1 Tim. vi.

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 Tim. vi.

God is not unrighteous, that He will forget your works, and labour that proceedeth of love; which love ye have shewed for His Name's sake, who have ministered unto the saints, and yet do minister. Hebr. vi.

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. Hebr. xiii.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1 S. John iii.

Give alms of thy goods, and never turn thy face from any

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oblation of the elements; but there was the following rubric:—"*Then shall the Minister take so much bread and wine as shall suffice for the persons appointed to receive the Holy Communion, laying the bread upon the corporas, or else in the paten, or in some other comely thing*[1] *prepared for that purpose: and putting the wine into the chalice, or else in some fair or convenient cup prepared for that use (if the chalice will not serve), putting thereto a little pure and clean water, and setting both the bread and wine upon the altar.*" After which followed, "The Lord be with you," "Lift up your hearts," and the Sanctus with its Preface.

The substance of this rubric is retained in that which immediately precedes the Prayer for the Church Militant, and its significance was heightened in the revision of 1661 by the introduction of the word "oblations" into that prayer. The rubric and the words of the prayer together now give to our Liturgy as complete an "Oblation of the Elements" as is found in the ancient Offices. This should be distinctly shewn by the reverent method of "placing" the bread and wine upon the Lord's Table; so that it may be seen they are placed there as a devout offering to God of His creatures of bread and wine, that He may accept them at our hands (as the Lord accepted the five loaves from His disciples), to be by Him eucharistized to the higher sphere and purpose of the new creation. A separate Prayer of Oblation is still used in the Office for the Holy Communion when celebrated at Coronations. It is as follows:—"Bless, O Lord, we beseech Thee, these Thy gifts, and sanctify them unto this holy use, that by them we may be made partakers of the Body and Blood of Thine only-begotten Son Jesus Christ, and fed unto everlasting life of soul and body."

A secondary part of the Offertory is the collection and offering of "alms for the poor, and other devotions of the people." The words "accept our alms" were inserted where they now stand in 1552, but the rubric

[1] Probably a "ciborium" was meant.

poor man; and then the face of the LORD shall not be turned away from thee. TOB. iv.

Be merciful after thy power. If thou hast much, give plenteously: if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. TOB. iv.

He that hath pity upon the poor lendeth unto the LORD: and look, what he layeth out, it shall be paid him again. PROV. xix.

Blessed be the man that provideth for the sick and needy: the LORD shall deliver him in the time of trouble. PSAL. xli.

¶ Whilst these sentences are in reading, the Deacons, Churchwardens, or other fit person appointed for that purpose, shall receive the Alms for the Poor, and other devotions of the people, in a decent bason to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.

¶ And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient. After which done, the Priest shall say,

Let us pray for the whole state of CHRIST'S Church militant here in earth.

ALMIGHTY and everliving GOD, Who by Thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men; We humbly

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directing the churchwardens to put them "into the poor men's box," it is doubtful whether they were offered upon the altar. Perhaps it was this doubtful character of the rubric which led to such a distinct direction as that which we now have, and which was inserted in 1661. This direction should also regulate the collection of alms in Church at other services.

The idea of an offering of alms at the Holy Communion arises out of the idea of the oblation of the elements. The elements are the materials of the sacrifice about to be offered to God and partaken of by the communicants; and (as under the Jewish system) such materials are provided by those who are to benefit by the sacrifice. But since so small a quantity of material is not recognizable as an offering from many individuals, each supplements it according to his ability with an offering of money to be applied as alms for the poor, whom "always ye have with you," or for some sacred object connected with the work of Christ and of the Church. Such an offering at such a time is very significant; for, first, "we thereby acknowledge God's sovereignty over all, and His great bounty to us in particular," that "all things come of Him," and of His own do we give Him; fulfilling His command of not "appearing before Him empty;" and, secondly, the people acknowledge and fulfil their duty of providing for the maintenance of God's Priests, of God's Poor, of God's Church, His consecrated fabrics and His holy services.

§ *Prayer for the Church.*

The "Oremus" of this prayer is formed from the title of an ancient prayer for the living *and the departed*, which may be found at folio 192 of the "Liber Festivalis," a book of Homilies first printed by Caxton in the year 1483, as well as in a book of Hours dated 1531. This prayer is entitled, "¶ A generall and devout prayre for the goode state of oure moder the Churche militant here in erth." The general character of the prayer is similar to that of the present Church Militant Prayer, but it ends with the following words,—"et omnibus fidelibus vivis et defunctis, in terra viventium vitam æternam pariter et regimen concedas."

The Prayer for the Church Militant is the first portion of the Canon as it was re-formed in 1549 [see Appendix in the large edition]. It was separated from that part of the Canon more immediately associated with the act of Consecration, in 1552, and thrown back into this early part of the service. At the same time, the commendation of the congregation present was put in its present short form, instead of in one which specified that they were met to commemorate the death of Christ. Bishop Cosin wished to restore the passage in a bracket, with a marginal rubric as follows:—

beseech Thee most mercifully [**to accept our alms and oblations, and*] to receive these our prayers, which we offer unto Thy Divine Majesty; beseeching Thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant, that all they that do confess Thy holy Name may agree in the truth of Thy holy Word, and live in unity, and godly love. We beseech Thee also to save and defend all Christian Kings, Princes, and Governors; and specially Thy servant *VICTORIA* our Queen; that under her we may be godly and quietly governed: And grant unto her whole Council, and to all that are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion, and virtue. Give grace, O heavenly FATHER, to all Bishops and Curates, that they may both by their life and doctrine set forth Thy true and lively Word, and rightly and duly administer Thy holy Sacraments: And to all Thy people give Thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive Thy holy Word; truly serving Thee in holiness and righteousness all the days of their life. And we most

* If there be no alms or oblations, then shall the words [*of accepting our alms and oblations*] be left out unsaid.

"[And we commend especially unto Thy merciful goodness this Congregation which is here assembled in Thy Name, to celebrate the Commemoration of the most precious death and Sacrifice of Thy Son and our Saviour Jesus Christ."]

When there is no Communion these words thus inclosed [ ] are to be left out.

He also desired to insert after the words "their life," a full and definite commemoration of the departed, after the pattern of the older Liturgy, and as it had been adopted in the Scottish Office of 1637. His MS. insertion in the margin of the Durham Book is as follows:—

"And we also bless Thy holy Name for all these Thy servants, who having finished their course in faith do now rest from their labours. And we yield unto Thee most high praise and hearty thanks for the wonderful grace and virtue declared in all Thy Saints, who have been the choice vessels of Thy grace, and the Lights of the world in their several generations: most humbly beseeching Thee that we may have grace to follow the example of their stedfastness in Thy faith, and obedience to Thy holy commandments: that at the day of the general Resurrection, we and all they which are of the mystical Body of Thy Son may be set on His right hand, and to hear that His most joyful voice, 'Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.' Grant, &c."

A prayer similar in character to the Prayer for the Church Militant is found in all Liturgies, although placed in closer connexion with the Consecration Prayer.[1] The object of the prayer, whatever its position, is to present a supplication for all members of the Church at the time when the offering up the Eucharist makes intercession a special duty of love, and gives to it a special hope of prevailing power. Condensed as our present form of this prayer is, yet its comprehensiveness is very observable; and, though it is brief, it is as all-inclusive as the Litany.

[1] In the Scotch Communion Office this Prayer (which in its commemoration of the departed is fuller than ours, and keeps more closely to the Liturgy of 1549) follows immediately after the Prayers of Consecration and Oblation. This is its position in the Liturgies of St. James, St. Basil, St. Chrysostom, and the Clementine; but in the Alexandrine Liturgy of St. Mark, and in the Mozarabic and ancient Gallican Liturgies, the great Intercessory Prayer for Living and Dead preceded the Consecration. In the Latin forms, Roman, Ambrosian, and Anglican, the Commemoration of the Living preceded Consecration: that of the Departed followed it.

For the general similarity between this prayer and similar ones in the Primitive Church, compare Tertull. Apol. 39, and St. Cyril's fifth Catechetical Lecture on the mysteries.

humbly beseech Thee of Thy goodness, O LORD, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless Thy holy Name for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom: Grant this, O FATHER, for JESUS CHRIST'S sake, our only Mediator and Advocate. *Amen.*

¶ When the Minister giveth warning for the celebration of the holy Communion, (which he shall always do upon the Sunday, or some Holy-day, immediately preceding,) after the Sermon or Homily ended, he shall read this Exhortation following.

DEARLY beloved, on —— day next I purpose, through GOD'S assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of CHRIST; to be by them received in remembrance of His meritorious Cross and Passion; whereby

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Having made the verbal offering of the Alms and of the Oblations, it proceeds to pray for the living under five principal divisions, which it would be well to mark in the typographical arrangement of the prayer by beginning a fresh paragraph for each. 1. For the Catholic Church. 2. For Christian Princes. 3. For the Bishops and Clergy. 4. For the People. 5. For the Afflicted. Particular intercession should be privately made after the word "adversity" and "fear," and the Priest should make a short pause, to allow those present thus silently to commend to God any for whom they are specially bound to pray.

In commemorating the departed at the time of celebrating the Holy Eucharist, the Church of England simply does as every known Church has done from the earliest age in which its liturgical customs can be traced. The following are some Primitive examples:—

Liturgy of St. James. The first words of commemoration, "... that they may find mercy and grace with all Thy Saints ...." are exactly similar in character to those of the Church Militant Prayer.

Liturgy of St. Mark. "Give rest to the souls of our fathers and brethren that have heretofore slept in the faith of Christ, O Lord our God, remembering our ancestors, fathers, patriarchs, prophets, apostles, martyrs, confessors, bishops, holy and just persons, every spirit that has departed in the faith of Christ, and those whom to-day we keep in memory."

Liturgy of St. Clement. "Let us commemorate the holy martyrs, that we may be deemed worthy to be partakers of their trial. Let us pray for all those who have fallen asleep in the Faith."

Liturgy of St. Chrysostom. "Further, we pray for the blessed and ever-memorable founders of this holy abode, and for all our fathers and brethren that have fallen asleep before us, and lie here, and the orthodox that lie everywhere." [From the Ectene.] "And, further, we offer to Thee this reasonable Service on behalf of those who have departed in the Faith, our ancestors, fathers, ... and every just spirit made perfect in the Faith." [From the Prayer of Oblation.] "And remember all those that are departed in the hope of the resurrection to eternal life, and give them rest where the light of Thy countenance shines upon them." [From the commemoration of the diptychs of the departed.]

It will thus be seen how great a deviation it would be from Primitive Christianity to omit all mention of the deceased members of Christ at the time when celebrating the great Sacrament of Love by which all the whole Church is bonded together. And it must be considered as great matter for thankfulness, that in all the assaults made upon the Liturgy of the Church of England by persons holding a more meagre belief in things unseen, the Providence of God has preserved the prayer for the whole Church, departed as well as living, in the Prayer for the Church Militant.

THE EXHORTATIONS.

These short homilies were introduced into the Communion Office at a time when the Church of England laity were in danger of two extremes. The first was that almost total neglect of Communion which had sprung up during the Middle Ages: the second was that irreverence towards the Holy Communion which arose from the

alone we obtain remission of our sins, and are made partakers of the Kingdom of Heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty GOD our heavenly FATHER, for that He hath given His SON our SAVIOUR JESUS CHRIST, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with GOD; but so) that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by GOD in holy Scripture, and be received as worthy partakers of that holy Table.

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principles held respecting it by the Puritans: an irreverence so great as to call out even an Act of Parliament for its suppression. [1 Edw. VI. c. 1, 1547.]

In the face of these dangers, and when Sermons were but rarely preached in comparison with later times, these Exhortations were placed where they are, for instruction of the people, as well as for a hortatory purpose. Although extremely valuable as statements of doctrine, they are not so necessary in times when sermons respecting the Holy Communion are so common as they now are; and they are out of character with the habits of a Church in which there is a regular celebration of the Holy Communion on all Sundays and Holydays. The rubric does not seem to enjoin their constant use; but to require this form of Exhortation to be used at those times when the Minister thinks it necessary to "give warning," that is, to exhort his people, respecting "the celebration of the Holy Communion;" and *when* so used they are to be used upon "the Sunday, or some Holyday immediately preceding" that on which the celebration is to take place.

The tone of the rubric and of the exhortations is plainly fitted to a time of infrequent communions. They are not without example, however, in Mediæval times, a long form being given in the large Annotated Prayer Book, p. 179: and this shorter one being copied from the "Liber Festivalis," an ancient book of Homilies printed in 1483. "Dear friends, as ye know well, on Saturday next coming is Whitsun Eve, and ye shall fast and come to the Church to hear your service, and make you clean to receive the Holy Ghost that the Father of Heaven sendeth among mankind. Wherefore I counsel and charge you, if there be any of you that fall to any sin, that he come and amend him thereof, and I will be ready to all that belongeth to me." [*Lib. Fest. Vig. Pentec.*]

§ *The first Exhortation.*

The original of this formed part of the "Order of Communion" set forth in 1548, when a great endeavour was being made to revive the practice of actual Communion among the laity. Who was its author is unknown. It underwent some alterations in 1552, the most important of which was the omission of the following admirable passage respecting Confession and Charity, with which it ended in 1549, "requiring such as shall be satisfied with a general Confession, not to be offended with them that doth use, to their further satisfying, the auricular and secret Confession to the Priest; nor those also which think needful or convenient for the quietness of their own consciences particularly to open their sins to the Priest, to be offended with them which are satisfied with their humble confession to God, and the general confession to the Church; but in all these things to follow and keep the rule of charity; and every man to be satisfied with his own conscience, not judging other men's minds or acts, whereas he hath no warrant of God's Word for the same."

In 1661 some changes were made by Bishop Cosin, the principal being the prefix of the first paragraph, which is in his handwriting in the margin of the Durham Book.

The concluding paragraph of this Exhortation is very important as indicating that,

to is; First, to examine your lives and conversations by the rule of GOD'S commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty GOD, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against GOD, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at GOD'S hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of GOD, an hinderer or slanderer of His Word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy Table; lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in GOD'S mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of GOD'S Word, and open his grief; that by the ministry of GOD'S holy Word he may receive the benefit of abso-

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while the Church of England advises auricular confession in these cases [see notes on Visitation of the Sick], it is yet not considered to be of absolute necessity before the receiving of the Holy Communion, as in the Roman and Eastern Churches, whose laity, as a rule, communicate much less frequently than do those of the Church of England. It is permitted and recommended, and perhaps even enjoined to such as find it necessary for their own comfort; for in the English of 1548 the phrase "let him come" was more probably imperative than merely permissive. It can hardly be questioned that the Church of England regards private Confession as occasional and remedial, not as habitually desirable; as medicine, not regular food. In estimating the teaching of the Prayer Book on this subject, it must always be remembered that an authoritative priestly absolution is provided, both in the Communion Office and in the daily Mattins and Evensong, which only differs from a private absolution in being addressed to individuals as included in a congregation, and not separately. [See note on the Absolution in the Communion Office.] The prominence given, in the Revision of 1552, to the Confession and Absolution in the Daily Office, and the intention of the Church, made clearer still in that of 1661, that they should be taken for an effectual Absolution of all them that truly repent and unfeignedly believe, seem to indicate a wish to discourage frequent private Confession, by rendering it less necessary. [See p. 148.]

Ministry of God's Word] This does not mean that the priest is to read some part of the Holy Bible to the penitent, but to give him the "*benefit of Absolution.*" In the language of the period, "God's Word" was a term applied to words pronounced in the Name and by the authority of God, as well as to the Holy Bible. It was just coming into use for the latter, but the former was its more established and popular sense.

lution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ Or, in case he shall see the people negligent to come to the holy Communion, instead of the former, he shall use this Exhortation.

DEARLY beloved brethren, on —— I intend, by GOD'S grace, to celebrate the LORD'S Supper: unto which, in GOD'S behalf, I bid you all that are here present; and beseech you, for the LORD JESUS CHRIST'S sake, that ye will not refuse to come thereto, being so lovingly called and bidden by GOD Himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in CHRIST, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke GOD'S indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before GOD. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When GOD calleth you, are ye not ashamed to say ye will not come? When ye should return to GOD, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before GOD. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I, for my part, shall be ready; and, according to my office, I bid you in the Name of GOD, I call you in CHRIST'S behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the SON of GOD did vouchsafe to yield up His soul by death upon the Cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of His death, as He Himself hath commanded: which if ye shall neglect to do, consider with yourselves how great injury ye do unto GOD, and how sore punishment hangeth over

§ *The second Exhortation.*

This Exhortation was inserted in 1552, as Cosin thinks at the instance of Bucer, and was then placed between the Church Militant Prayer and the Ordinary Exhortation on giving warning of Communion.

As this Exhortation originally stood, it

your heads for the same; when ye wilfully abstain from the LORD'S Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by GOD'S grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty GOD our heavenly FATHER.

¶ At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation.

DEARLY beloved in the LORD, ye that mind to come to the holy Communion of the Body and Blood of our SAVIOUR CHRIST, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the Flesh of CHRIST, and drink His Blood; then we dwell in CHRIST, and CHRIST in us; we are one with CHRIST, and CHRIST with us;) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of CHRIST our SAVIOUR; we eat and drink our own damnation, not considering the LORD'S Body; we kindle GOD'S wrath against us; we provoke Him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the LORD; repent you truly for your sins past; have a lively and stedfast faith in CHRIST our SAVIOUR; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to GOD, the FATHER, the SON, and the HOLY GHOST, for the redemption of the world by the death and passion of our SAVIOUR CHRIST, both GOD and Man; Who did humble Himself, even to the death upon the Cross, for us miser-

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contained a strong passage about the ill effects of habitually remaining to "gaze" without receiving the Communion, which shows that the habit was an extremely common one at that time. This paragraph, which followed the words "hangeth over your heads for the same," was crossed out in Cosin's book, apparently by Sancroft, as Secretary to the Committee, the ink being of the colour used by him, and not of that used by Cosin.

§ *The third Exhortation.*

conveniently placed] After the Offertory sentences the Liturgy of 1549 has this rubric: "Then so many as shall be partakers of the Holy Communion shall tarry still in the quire, or in some convenient place nigh the quire, the men on the one side and the women on the other side. All other (that mind not to receive the said Holy Communion) shall depart out of the quire, except the Ministers and Clerks." This implies that "the Ministers," *i.e.* the Deacon and Subdeacon, and the "Clerks," *i.e.* the Choristers, might remain in the quire, and others in the body of the church, during the celebration, even if not intending then to communicate.

able sinners, who lay in darkness and the shadow of death, that He might make us the children of GOD, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only SAVIOUR, JESUS CHRIST, thus dying for us, and the innumerable benefits which by His precious blood-shedding He hath obtained to us, He hath instituted and ordained holy mysteries, as pledges of His love, and for a continual remembrance of His death, to our great and endless comfort. To Him therefore, with the FATHER and the HOLY GHOST, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to His holy will and pleasure, and studying to serve Him in true holiness and righteousness all the days of our life. *Amen.*

¶ Then shall the Priest say to them that come to receive the holy Communion,

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of GOD, and walking from henceforth in His holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty GOD, meekly kneeling upon your knees.

¶ Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by one of the Ministers; both he and all the people kneeling humbly upon their knees, and saying,

ALMIGHTY GOD, FATHER of our LORD JESUS CHRIST, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against Thy Divine Majesty, Provoking most justly Thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable.

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§ *The Invitation.*

The germ of this Invitation is to be observed in a vernacular Exhortation of the Mediæval Church. It is first found, as it now stands, in the "Order of Communion" of 1548. It was no doubt originally intended as an actual invitation, to those who were about to communicate, to leave the body of the congregation and pass into the chancel. The "Order of Communion" was an English appendix to the Latin Office, and the latter having been already completed, as far as the Communion of the Priest, the Invitation of course (with the Confession, Absolution, and Comfortable Words) followed the Consecration, instead of preceding it as now. It may be taken as a verbal substitute for the kiss of peace. Cosin suggested the words, "Draw near in full assurance of faith," probably with the view of indicating that the Invitation is now for an approach of the heart, not of the body It should be read by the Celebrant.

THE CONFESSION AND ABSOLUTION.

Ancient forms of Exhortation and Confession in English shew that public con-

Have mercy upon us, Have mercy upon us, most merciful FATHER; For Thy SON our LORD JESUS CHRIST'S sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please Thee In newness of life, To the honour and glory of Thy Name; Through JESUS CHRIST our LORD. Amen.

¶ Then shall the Priest (or the Bishop, being present,) stand up, and turning himself to the people, pronounce this Absolution.

ALMIGHTY GOD, our heavenly FATHER, Who of His great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Him; Have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through JESUS CHRIST our LORD. *Amen.*

¶ Then shall the Priest say,

Hear what comfortable words our SAVIOUR CHRIST saith unto all that truly turn to Him.

COME unto Me all that travail and are heavy laden, and I will refresh you.
S. MATTH. xi. 28.

fession and absolution before Communion were not a novelty when introduced into the Order of Communion of 1548, and subsequently into the full Communion Office of 1549. One was therefore used by the people before their too rare reception of the one element in ante-Reformation times, besides that used by the Celebrant and his Ministers, and this was methodized into its present form in 1548. It originally stood *after* the Consecration, and referred therefore to Communion only; but in 1552 it was placed in its present position, probably with the very reasonable and pious view that as "we are unworthy to offer any sacrifice" to God, so before we offer that sacrifice, the offering of which is our bounden duty, it is fit that we should make open confession of our unworthiness, and receive the benefit of Absolution. There is, indeed, an analogy between this and the washing of the disciples' feet by our Lord before the Institution. "Ye are clean," said He, when he had done this to them: or, as St. John records, "Now ye are clean through the word which I have spoken unto you" [John xvi. 3]. So by the absolving word of God, even of "Our Lord Jesus Christ," Who hath power on earth to forgive sins, and "Who hath left power to His Church to absolve all sinners who truly repent and believe in Him," all such may approach the solemn moment of Consecration, cleansed and prepared by the act of the Church crowning their own penitence and confession.

The present position of the Confession and Absolution may thus be regarded as another recognition of the Priesthood of the laity, and of the share which they have in the subsequent offering of the Eucharistic Sacrifice by their leader and representative who stands at the altar.

Until 1661 the rubric directed the Confession to be said "in the name of those that are minded to receive the Holy Communion, either by one of them, or else one of the Ministers, or by the Priest himself." The Puritans objected to this, saying, "We desire it may be made by the Minister only," and that "it is a private opinion, and not generally received in the Catholic Church, that one of the people may make the Public Confession at the Sacrament, in the name of all those that are minded to receive the Holy Communion." Cosin altered the rubric to, "*by one of the Ministers, or the Priest himself, both he and all the people kneeling humbly upon their knees, and saying.*" The Puritans apparently wished to prevent the people from saying it at all.

THE COMFORTABLE WORDS.

The use of these texts of Scripture is peculiar to the English Liturgy, and seems to have been derived from the Consultation of Archbishop Hermann. Before Communion and after Consecration the Liturgy of St. Mark directs the 42nd Psalm to be said, and that of St. James has the 23rd, 34th, 145th, and 116th in the same place. There is some analogy between this custom and our own, but it can scarcely be considered the precedent which led to the present usage.

The object of their introduction was the obvious one suggested in the title of "com-

So GOD loved the world, that He gave His only-begotten SON, to the end that all that believe in Him should not perish, but have everlasting life. S. JOHN iii. 16.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That CHRIST JESUS came into the world to save sinners. 1 TIM. i. 15.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the FATHER, JESUS CHRIST the righteous; and He is the propitiation for our sins. 1 S. JOHN ii. 1.

¶ After which the Priest shall proceed, saying,

Lift up your hearts.

Answer. We lift them up unto the LORD.

Priest. Let us give thanks unto our LORD GOD.

Answer. It is meet and right so to do.

¶ Then shall the Priest turn to the LORD'S Table, and say,

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O LORD, *Holy FATHER, Almighty, Everlasting GOD.

* These words [Holy FATHER] must be omitted on *Trinity Sunday*.

¶ Here shall follow the Proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,

THEREFORE with Angels and Archangels, and with all the company of heaven,

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fortable words," that of confirming the words of Absolution with those of Christ and His Apostles; and of holding forth our Lord and Saviour before the communicants in the words of Holy Scripture to prepare them for "discerning" His body in the Sacrament. The expression is connected with Absolution in the "Necessary Doctrine" of 1543:—"Whereupon . . . the penitent may desire to hear of the Minister the comfortable words of remission of sins: and the Minister thereupon, according to Christ's Gospel, pronounce the sentence of absolution."

THE PREFACE.

This portion of the Communion Office is found almost word for word in every known Liturgy, in every part of the Catholic Church, from the earliest times; and there can be no doubt that it is a correct tradition which assigns it to the Apostolic age.

The "Sursum Corda" is referred to by St. Cyprian, in his treatise on the Lord's Prayer [A.D. 252], where he says: "It is for this cause that the Priest before worship uses words of introduction, and puts the minds of the brethren in preparation, by saying, 'Lift up your hearts;' that while the people answer, 'We lift them up unto the Lord,' they may be reminded that there is nothing for them to think of except the Lord." [Cyp. *de Orat.* 20.] St. Cyril of Jerusalem, a century later, also comments upon them in these terms: "After this the Priest cries aloud, 'Lift up your hearts.' For truly ought we in that most awful hour to have our heart on high with God, and not below, thinking of earth and earthly things. The Priest then, in effect, bids all in that hour abandon all worldly thoughts, or household cares, and to have their heart in heaven with the merciful God. Then ye answer, 'We lift them up unto the Lord;' assenting to him by your avowal. . . . . Then the Priest says, 'Let us give thanks to the Lord.' For in good sooth are we bound to give thanks, that He has called us, unworthy as we are, to so great grace; that He has reconciled us who were His foes; that He has vouchsafed to us the spirit of adoption. Then ye say, 'It is meet and right:' for in giving thanks we do a meet thing and a right; but He did, not a right thing, but what was more than right, when He did us good, and counted us meet for such great benefits." [Cyril. *Catech. Lect.* xxiii. 3, 4.] These versicles are also

we laud and magnify Thy glorious Name; evermore praising Thee, and saying: Holy, Holy, Holy, LORD GOD of hosts, heaven and earth are full of Thy glory: Glory be to Thee, O LORD most High. *Amen.*

PROPER PREFACES.

Upon *Christmas Day*, and seven days after.

BECAUSE Thou didst give JESUS CHRIST Thine only SON to be born as at this time for us; Who, by the operation of the HOLY GHOST, was made very Man of the substance of the Virgin Mary His Mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, *&c.*

Upon *Easter Day*, and seven days after.

BUT chiefly are we bound to praise Thee for the glorious Resurrection of Thy

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referred to by St. Chrysostom [*de Euch., de Pœnitentia*], by St. Augustine [*de Dono Perseverant.* xiii.], and by Cæsarius of Arles [*Hom.* xii. xvi.].

The use of the Sanctus is of equally ancient date. St. Cyril speaks of its long Preface in a passage following that just quoted, and then goes on to say: "We make mention also of the Seraphim, whom Isaiah, by the Holy Ghost, beheld encircling the Throne of God, and with two of their wings veiling their countenances, and with two their feet, and with two flying, who cried, 'Holy, Holy, Holy, Lord God of Sabaoth.' [Isa. vi. 1; Rev. iv. 8.] For this cause, therefore, we rehearse this confession of God, delivered down to us from the Seraphim, that we may join in hymns with the hosts of the world above."

It is very remarkable that in all the Ancient Liturgies, both of East and West, the saying of the Sanctus is given to the choir and people. The Celebrant having recited the Preface, or Introductory part of this great act of Eucharistic Thanksgiving, the "Triumphal Hymn" itself, as the Liturgies of St. Basil and St. Chrysostom call it, is taken up by the whole body of the worshippers, who, as kings and priests unto God, join in that solemn act of adoration of the Ever-blessed Trinity. To mark this Catholic custom, the Sanctus itself should be printed as a separate paragraph, and it was so printed in 1549 and 1552. In choirs, and places where they sing, both it and the *Gloria in Excelsis* ought always to be sung in the same manner as the Creed. In this our highest, most glorious, and most joyous service our highest efforts ought to be used to make it as worthy as we can of Him to Whom it is offered, and to bring out as fully as we can its character of adoring thanksgiving.

In the Primitive and Mediæval Liturgies the Sanctus concluded with the words, "Hosanna in the Highest, blessed is He that cometh in the Name of the Lord, Hosanna in the highest." In translating it for the Office of our Prayer Book, the four latter words were changed to "Glory to Thee, O Lord, in the highest;" and the present termination was substituted in 1552, thus displacing the Hosanna altogether.

No reason can be assigned for this deviation from ancient custom. But there was, perhaps, some popular superstition, now lost sight of, which made it seem desirable to drop the words in question. The "Mirror of our Lady" comments upon the Sanctus, as used in the fifteenth century, in the following words: "This song Sanctus is the song of Angels, and it is said to the Blessed Trinity, as is said before in the hymn *Te Deum* at Mattins. The second part thereof, that is, *Benedictus*, is taken from the Gospel, where the people on Palm Sunday came against our Lord Jesus Christ, and said to Him the same words in praising and joying of His coming. And so they are sung here in the Mass, in worship of our Lord's coming in the Sacrament of the Altar. And therefore at the beginning of *Benedictus* ye turn to the altar and make the token of the Cross upon you in mind of our Lord's Passion, which is specially represented in the Mass." [*Mirror*, f. clxxxviii.] It is not unlikely that the last period of this comment gives an indication of the reason why the change was made. A more satisfactory explanation that may be given, however, is that the *Benedictus* is not part of the song of the angels, and is therefore inconsistent, strictly speaking, with the words of the Preface.

The presence of angels at the celebration of the Holy Communion has been believed in by the Church from Primitive times, and in all parts of the Christian world. [See 1 Cor. xi. 10.]

§ *Proper Prefaces.*

Besides these five proper Prefaces, the

SON JESUS CHRIST our LORD: for He is the very Paschal Lamb, Which was offered for us, and hath taken away the sin of the world; Who by His death hath destroyed death, and by His rising to life again hath restored to us everlasting life. Therefore with Angels, *&c.*

Upon *Ascension Day*, and seven days after.

THROUGH Thy most dearly beloved SON JESUS CHRIST our LORD; Who after His most glorious Resurrection manifestly appeared to all His Apostles, and in their sight ascended up into heaven to prepare a place for us; that where He is, thither we might also ascend, and reign with Him in glory. Therefore with Angels, *&c.*

Upon *Whitsun Day*, and six days after.

THROUGH JESUS CHRIST our LORD; according to Whose most true promise, the HOLY GHOST came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of Thee, and of Thy SON JESUS CHRIST. Therefore with Angels, *&c.*

Upon the Feast of *Trinity* only.

WHO art one GOD, one LORD; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the FATHER, the same we believe of the SON, and of the HOLY GHOST, without any difference or inequality. Therefore with Angels, *&c.*

¶ After each of which Prefaces shall immediately be sung or said,

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore

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Sarum Missal had one for Epiphany and seven days after, one for Ash-Wednesday and Ferial days in Lent, one for Festivals of Apostles or Evangelists, and one for the Festivals of the Blessed Virgin. The Trinity Preface was used on all the Sundays after Trinity, and at every wedding celebration. The Liturgies of the Eastern Church have but one invariable Preface, much longer and fuller than those of the West, throughout the year. In the Latin Church the variety of Prefaces was anciently much greater than it is now. The Sacramentaries of SS. Leo, Gelasius, and Gregory, which have been the great sources of liturgical forms for all the Churches of the West, contain a Preface for nearly every Sunday and Festival throughout the year. The same is true of the Mozarabic Missal, in which the Preface is called "Illatio," and of the ancient Gallican Liturgies, whose name for it is "Contestatio." The number was reduced to ten about the end of the twelfth century, in the English, and in all other Western Missals but the Ambrosian and the Mozarabic. The ancient Missals always contained the musical notation of the various Prefaces as well as of the Creed, and the Lord's Prayer; and the Intonation of the Gloria in Excelsis.

praising Thee, and saying: Holy, Holy, Holy, LORD GOD of hosts, heaven and earth are full of Thy glory: Glory be to Thee, O LORD most High. *Amen.*

¶ Then shall the Priest, kneeling down at the LORD's Table, say in the name of all them that shall receive the Communion this Prayer following.

WE do not presume to come to this Thy Table, O merciful LORD, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy Table. But Thou art the same LORD, Whose property is always to have mercy: Grant us therefore, gracious LORD, so to eat the flesh of Thy dear SON JESUS CHRIST, and to drink His blood, that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood, and that we may evermore dwell in Him, and He in us. *Amen.*

¶ When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.

ALMIGHTY GOD, our heavenly FATHER, Who of Thy tender mercy didst give Thine only SON JESUS CHRIST to suffer death upon the Cross for our redemption;

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§ *The Prayer of Humble Access.*

This Prayer, together with the Invitation, "Ye that do truly," the Confession, Absolution, and Comfortable Words, which it then immediately followed, was placed in the Liturgies of 1548 and 1549 between the Consecration and the Communion. It is similarly placed in the Scottish Liturgy of 1637; and in the present Scottish Office. Archbishop Laud says: "If a comparison must be made, I do think the order of the Prayers as they now stand in the Scottish Liturgy to be the better and more agreeable to use in the Primitive Church; and I believe they which are learned will acknowledge it." The change was made in 1552, and like some others made at the same time is difficult to account for, except on the ground of some temporary influence and danger. In the Liturgies of 1548 and 1549, after "drink His blood" was added "in these holy mysteries," which words were omitted in 1552, and proposed for restoration by Cosin. In the Eastern Liturgies the Prayer which answers to this is called the Prayer of Inclination, and is said immediately before the Communion of the People.

In the Salisbury Missal this Prayer was said in the singular number; but the York Missal had it in the plural as given above.

The emphatic sense of "*so* to eat" must not be overlooked in the use of this Prayer. The sense of it may be best seen by a paraphrase:—"We are not worthy to gather up the crumbs under Thy Table, but of Thy mercy Thou dost grant us the flesh and blood of Thy dear Son: Grant us so to eat and drink that precious Gift that His promise may be altogether fulfilled, that we may eat and drink of these after the manner of those to whom He is Life unto Life; and not after the manner of those to whom the WORD of Life Itself is Death unto Death."

Bishop Cosin proposed to place this Prayer immediately before the Communion: the reasons already given for the place of the Confession and Absolution seem, however, to justify its retention here.

THE PRAYER OF CONSECRATION.[1]

This is the central portion of the "Canon of the Mass" as it was rendered in the

[1] The manner in which Bishop Cosin desired to restore the ancient mode of Consecration and Oblation may be best seen by printing his marginal alterations in their proper order.

"*Here followeth the Prayer of Consecration.*

"*When the Priest, standing before the Table, hath so ordered the Bread and Wine that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say as followeth,*

Who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in His holy Gospel command us to continue, a perpetual memory of that His precious death, until His coming again; Hear us, O merciful FATHER, we most humbly beseech Thee; and grant that we receiving these Thy creatures of bread and wine, according to Thy SON our SAVIOUR JESUS CHRIST'S holy institution, in remembrance of His death and passion, may be partakers of His most blessed Body and Blood: Who, in the same night that He was betrayed, [a]took Bread; and, when He had given thanks, [b]He brake it, and gave it to His disciples, saying, Take, eat, [c]this is My Body which is given for you: Do this in remembrance of Me. Likewise after supper He [d]took the Cup; and, when He had given thanks, He gave it to them, saying, Drink ye all of this; for this [e]is My Blood of the New Testament, which is shed for you and for many for the remission of sins: Do

(a) Here the Priest is to take the Paten into his hands:

(b) And here to break the Bread:

(c) And here to lay his hand upon all the Bread.

(d) Here he is to take the Cup into his hand:

(e) And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.

English Liturgy of 1549. The original form of the whole will be found in the Appendix to the Communion Office.

"Almighty God, our heavenly Father, Who . . . . His precious death and sacrifice . . . . we most humbly beseech Thee, and by the power of Thy holy word and Spirit, vouchsafe so to bless and sanctify these Thy gifts and creatures of Bread and Wine, that we receiving them according to Thy Son . . . . in remembrance of Him, and to show forth His death and passion, may be partakers of His most blessed Body and Blood.

"Who in the same night that He was betrayed * took Bread, and when He had blessed, and given thanks He brake it and gave it to His disciples saying Take, eat, this is My Body which is given for you, doe this in remembrance of Me.

"Likewise, after supper, He took the Cup, and when He had blessed and given thanks He gave it to them, saying, Drink ye all of this: for this is My Blood of the New Testament, which is shed for you, and for many for the remission of sins, do this as oft as ye shall drink it in remembrance of Me. *Amen.*

* *At these words* [took Bread] *the priest is to take the Paten into his hands: at* [brake it] *he is to break the Bread: and at* [this is My Body] *to lay his hand upon it.*

At the words [took the Cup] *the priest is to take the Chalice into his hands: and at* [this is My Blood] *to lay his hand upon every vessel* [be it Chalice or Flagon] *in which there is wine to be consecrated.*

"*Immediately after shall follow this Memorial, or Prayer of Oblation.*

"Wherefore, O Lord and heavenly Father, according to the Institution of Thy dearly beloved Son, our Saviour Jesus Christ, we Thy humble servants do celebrate, and make here before Thy divine Majesty, with these Thy holy gifts, the memorial which Thy Son hath willed and commanded us to make: having in remembrance His most blessed passion and sacrifice, His mighty resurrection, and His glorious ascension into heaven, rendering unto Thee most hearty thanks, for the innumerable benefits procured unto us by the same, and we entirely desire Thy fatherly goodness, mercifully to accept this our Sacrifice of praise and thanksgiving: most humbly beseeching Thee to grant, that by the merits and death of Thy Son Jesus Christ, now represented unto Thee, and through faith in His Blood who maketh intercession for us at Thy right hand, we and all Thy whole Church may obtain remission of our sins, and be made partakers of all other benefits of His Passion. And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies." [As in 1549.]

When the Priest, standing before the Table] In the Prayer Book of 1552, the rubric merely directs the Priest, after saying the Prayer of humble access "kneeling down at God's Board," to say the Prayer of Consecration standing up. In the Scottish Book of 1637, the rubric is:—"Then the Presbyter, standing up, shall say the Prayer of consecration as followeth; but then during the time of consecration he shall stand at such a part of the holy table, where he may with the more ease and decency use both his hands." The natural meaning of the present rubric is, that the Celebrant, who, during the Prayer of humble access, has been "kneeling down at the Lord's Table," shall now stand "before" it, *i.e.* at the middle of its front, facing east, and having "so ordered the Bread and

this, as oft as ye shall drink it, in remembrance of Me. *Amen.*

¶ Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and after that to the people also in order, into their hands, all meekly

Wine," etc., shall, *without changing his position* (for which there is no direction), "say the Prayer of Consecration." The phrase "before the people" means, not turning towards them, but [1] In front of, at the head of them, as their representative and spokesman. [2] In full view of them, in the one place where he can best be seen by all present. The action of turning round, or half round, to the people, holding the Paten in the left hand, and breaking the Bread with the thumb and forefinger of the right hand, is quite unjustified by the rubric, and a kind of action very unsuitable to the solemn dignity with which this part of the Office should be invested.

Here the Priest] The marginal rubrics for the manual rites were omitted in the Revision of 1552. The two directing the Priest to take the Bread, and then the Wine, into his hands, were restored in 1661, and the other three directing the Breaking of the Bread, and the laying of the hand on the Bread, and on the Wine, were then first inserted. In the case of the first marginal rubric there is a needless and awkward change from that of 1549. It is the Bread, not the Paten, the Priest should take into his hands. If he takes the Paten, he must certainly put it down again before he can conveniently comply with the next direction.

And here to break the Bread] The breaking the Bread before consecration, though apparently "most agreeable with the institution of Christ," is peculiar to the English Rite. In all other Liturgies it occurs after the Consecration, usually after the Lord's Prayer, with which the long Consecration Prayer invariably closes, and shortly before the dipping of a portion into the cup before actual communion, a rite which is found in all the great Liturgies of East and West. The laying of the right hand on each element during the utterance of the words of consecration is also peculiar to the English Rite. It seems to come most nearly in the place of the act of making the sign of the cross, which in the unreformed Use the Celebrant did as he said the word *bene-†-dixit* over each element.

that we receiving these thy creatures of bread and wine] The debased pronunciation of "creätures" as "creetures" makes it desirable to remind the reader that the idea here is that of a supernatural re-creation, by God's benediction of the gifts, of His natural creation, the bread and the wine. In this place the Invocation of the Holy Ghost was inserted in 1549. This occurs in every ancient Catholic Liturgy of both East and West, excepting only the Roman, and those derived from it (if indeed the Roman or Petrine family of Liturgies did not itself also originally contain it), and the Holy orthodox Church of the East has always thought it essential to the act of consecration. It was omitted in 1552, probably in deference to the scruples of Bucer. It was inserted in the Scottish Book of 1637, and forms part of the existing Scottish and American Communion Offices, where it follows the Words of Institution and the Prayer of Oblation, as in the Eastern Liturgies. The clause in our present Office contains an implied or oblique invocation of the Holy Ghost, since it is only through His divine operation that we, by receiving God's "creätures of Bread and Wine," can "be made partakers of Christ's most blessed Body and Blood." But we may be allowed to wish, with Bishops Horsley and Wilson, and the best informed English Divines, that the direct Invocation had been left untouched.

§ *The Words of Institution.*

The whole Western Church has always held that the Consecration of the Holy Eucharist is effected and completed by the recitation of our Lord's words of Institution. They are of such solemn importance, as bringing our Lord Himself in to be the Consecrator of the Holy Sacrament, that they should be uttered with deliberation and distinctness, the Celebrant taking ample time for the manual gestures. Bishop Cosin marked off as separate paragraphs the words beginning, "Who in the same night," and "Likewise after Supper:" and it is much to be wished that this mode of printing the prayer was adopted. The Sarum rubric for the pronunciation of the words "Hoc est enim corpus meum" is as follows:—"*Et debent ista verba proferri cum uno spiritu et sub una prolatione, nulla pausatione interposita.*"

Previously to the words "blessed and brake," the Liturgies of St. Mark, St. James, St. Clement, and that of Malabar, and all the great Western Liturgies, except the Mozarabic, insert that "our Lord looked up to Heaven," and the Sarum and Roman Liturgies direct the Celebrant to lift up his eyes to Heaven. This is not mentioned in the Gospel accounts of the Institution, though our Lord may well have done so, as

kneeling. And, when he delivereth the Bread to any one, he shall say,

THE Body of our LORD JESUS CHRIST, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that CHRIST died for thee, and

it is mentioned He did in blessing the bread at the Feeding of the Five Thousand, and tradition may have preserved it. The Liturgies of St. Basil and St. Chrysostom do not notice it. After "given thanks" all the ancient English Liturgies, the Roman, Ambrosian, and Mozarabic, the Liturgies of St. Mark, and St. Basil, and of Malabar, insert "He blessed," both for the Bread and the Cup; the Liturgy of St. James and the Clementine for the Cup only; and the Liturgy of St. Chrysostom for the Bread only.

This is the most solemn part of the whole ministration of the Liturgy. Standing before the flock of Christ in the Presence of Almighty God, the Priest stands there as the vicarious earthly representative of the invisible but one true and only Priest of the Heavenly Sanctuary: acting "in His Name," and "by His commission and authority" [Article xxvi.], he brings into remembrance before the Eternal Father the one only and everlasting Sacrifice which was once for all made and "finished upon the Cross" [Article xxxi.], but is perpetually pleaded, offered, and presented, by the One Everlasting Priest and Intercessor in Heaven. For Christ as our Great High Priest, Who "ever liveth to make intercession for us," and Who *is* the ever-acceptable Victim and Propitiation for our sins, doeth indeed no more that which He pronounced to be "finished" on Calvary, but evermore pleadeth for our sake that which then He did. And this He does in two ways. [1] In Heaven, openly, as one may say, and by His own immediate action. [2] On Earth, mystically, but as really, acting mediately by the earthly Priest as His visible instrument. The Action is the same in both cases, and the real Agent is the same; for Christ, since Pentecost, is as really (though supernaturally and spiritually) present on earth, in and by the ordinances of His own Institution, as He is since the Ascension in Heaven naturally and corporally. "Where two or three are gathered together in His Name," (and where so truly are we so gathered as when we meet to celebrate the great Memorial Sacrifice specially appointed by Himself?) "there is He in the midst of us;" not so much as the Accepter (for such is sometimes mistaken to be the only meaning of this text) as the Leader and Offerer of our worship, invisibly acting through His visible instrument and representative. The great and only Sacrifice once made can never be repeated. But it is continually offered, *i.e.* brought into remembrance and pleaded, before God. They who are called "Priests" because, and only because, they visibly represent to the successive generations of mankind the one immortal but invisible Priest, are through God's unspeakable mercy privileged to bring it into remembrance before Him, by His order, Who said, "Do this for a Memorial, a Commemoration of Me." Thus the Priest's action in offering our Christian Sacrifice may be described [1] as the earthly counterpart of that which Christ continually does in Heaven: [2] as the commemoration of that which, once for all, He did on Calvary. The Priest makes the Oblation actually and verbally when he says the words, "Do this," etc., and afterwards verbally, and with greater fulness, in the "Prayer of Oblation" which follows the actual communion.

Amen] But although the celebrating Priest stands thus before God offering up to Him this holy Oblation, he does it in company with all the faithful, at whose head he stands. And to signify their co-operation with him in his great act, they say "Amen" to his Eucharistic words and acts, adopting them as their own. Such an application of the Eucharistic Amen is referred to in the words of St. Paul, "When thou shalt bless with the Spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks?" [1 Cor. xiv. 16]. Justin Martyr, Tertullian, St. Chrysostom, and St. Ambrose all expressly allude to the emphatic response of "Amen" by the people at the close of the Consecration Prayer.

THE COMMUNION.[1]

Then shall the Minister first receive] There is no express direction as to the pos-

[1] The alterations proposed by Bishop Cosin after the Prayer of Consecration are here given as they stand in his Durham Book:

Then shall the Priest, that celebrateth, receive the Holy Communion in both kinds upon his knees, and when he taketh the Sacrament of the Body of Christ, he shall say,

The Body of our Lord Jesus Christ, which was given for me, preserve my body and soul unto everlasting life. Amen. I take and eat this for the remembrance of Christ Who died for me, and I feed on Him in my heart by faith with thanksgiving.

And when he taketh the Sacrament of Christ's Blood, he shall say,

The Blood of our Lord, which was shed for me, preserve my body and soul into everlasting life.

feed on Him in thy heart by faith with thanksgiving.

¶ And the Minister that delivereth the Cup to any one shall say,

THE Blood of our LORD JESUS CHRIST, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that CHRIST'S Blood was shed for thee, and be thankful.

¶ If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to

ture of the Celebrant himself in receiving, unless (which seems hardly likely) the words "all meekly kneeling" are intended to apply to him as well as to those to whom he delivers the Communion. The usage of the Catholic Church generally, both East and West, is for the Celebrant after kneeling in adoration to receive standing, because his receiving is part of his official action as Priest. The Eastern Church, following, no doubt, herein the earliest custom (for we know from Tertullian, that even to kneel in prayer on a Sunday was thought unbecoming the Christian joyfulness and triumph of the day), does not even require her communicants generally to kneel, but to reverently bow the head. As will be seen by the note below, Bishop Cosin proposed to introduce a rubric on the subject, enjoining the Celebrant to kneel while receiving, and to use the words he uses to others.

The most ancient form in the delivery of the elements, as given by St. Ambrose and St. Augustine, was "The Body of Christ," and "The Blood of Christ," to each of which the people answered "Amen." In the time of Gregory the Great it was "The Body of our Lord Jesus Christ preserve thy soul," to which by the time of Alcuin and Micrologus was added "unto everlasting life." The usual form in England appears to have been "The Body of our Lord Jesus Christ preserve thy body and thy soul unto everlasting life. Amen." After the restoration of the Cup the forms provided in 1548 were, "The Body of our Lord Jesus Christ,

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Amen. I drink this for the remembrance of Christ Who shed His blood for me, and am thankful.

Then shall he stand up and proceed to deliver the Holy Communion, first to the Bishops, Priests, and Deacons, (if any be present,) in both kinds: and after to the people in due order, into the hands of all humbly kneeling and so continuing, as is most meet, at their devotions and prayers unto the end of the whole Communion.

And when he delivereth the Sacrament of the Body of Christ to any one he shall say,

The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul into everlasting life. [*And here each person receiving shall say*, Amen. *Then shall the priest add*], Take and eat this for the remembrance of Christ Who died for thee, and feed on Him in thine heart by faith, with thanksgiving.

And when he delivereth the Cup to any one he shall say,

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul into everlasting life. [*And here each person receiving shall say*, Amen. *Then the priest shall add*], Drink this for the remembrance of Christ Who shed His blood for thee, and be thankful.

If there be another Priest or a Deacon to assist the chief minister, then shall he follow with the Cup; and as the chief minister giveth the Sacrament of the Body, so shall he give the Sacrament of the Blood, in form before prescribed.

If any Bread or Wine be wanting, the Priest is to consecrate more, as is before appointed, beginning with [Our Saviour Christ in the same night] *for the blessing of the Bread, and at* [Likewise after Supper, etc.] *for the blessing of the Cup.*

In the Communion time shall be sung (where there is a Quire),

O Lamb of God that takest away the sins of the world, have mercy upon us: *and*, O Lamb of God that takest away the sins of the world, grant us Thy peace: *together with some or all of these sentences of holy Scripture following*:—Rom. xi. 33; Ps. ciii. 1–5; Luke i. 68, 74, 75; 1 Cor. i. 30, 31; John v. 13; John viii. 31, 32; Matt. xxiv. 13; Luke xii. 37, 40; John xii. 35, 36; Rom. xiii. 12—14; 1 Cor. iii. 16, 17; 1 Cor. vi. 20; John xv. 8, 12; Eph. v. 1, 2; Rom. viii. 23; Apoc. v. 12, 13.

And where there is no Quire, let the Communicants make use of the same at their own private and devout meditations.

When all have communicated, he that celebrateth shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated elements, covering the same with a fair Linen cloth, and then say,

The Lord be with you.

Answer.
And with thy spirit.

Priest.
Let us pray.

Almighty and everliving God . . . . world without end. Amen.

Then shall be said or sung.

Glory be to God on high . . . . . the Father. Amen.

[Divided by Cosin into four paragraphs.]

Then the Priest . . . . blessing.

[Benediction as now.]

Underneath these alterations of Cosin's, on the page which contains the Prayer of Consecration, there is written the following note in Sancroft's hand:—

"My LL. ye BB. at Elie house orderd all in ye old method, thus: First ye prayer of Address, We do not presume, &c. Aft ye Rubrick *When ye priest stands*, &c., ye prayer of Consecron unalterd (only *one* for *own*, and Amen at last), wth the marginal Rubrics. Then (ye memorial or prayer of Oblation omitted, and ye Lds prayer) follow ye Rubrics and Forms of Participation and Distribution to ye end of ye Rubrick, *When all have coicated*, &c. Altogether as in this book; only ye Rubrick, *In ye Coön time shall be sung*, &c., wth ye sentences following, wholly omitted. And yn ye Lords Prayer and Collect, O Ld and Heav. F., &c. &c. to ye end."

consecrate more according to the Form before prescribed; beginning at [*Our Saviour Christ in the same night*, &c.] for the blessing of the Bread; and at [*Likewise after Supper*, &c.] for the blessing of the Cup.

¶ When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the Consecrated Elements, covering the same with a fair linen cloth.

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which was given for thee, preserve thy body," etc., and "The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy soul," etc., with which compare, "that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood," in the Prayer of Humble Access. In 1549, "Preserve thy body and soul" was said in each case, as now, probably after the above ancient form.

The clauses now subjoined in each case, "Take and eat," etc., and "Drink this," etc., were in 1552 substituted in place of the first, which were then dropped altogether, but were restored at the restoration of the Prayer Book under Elizabeth in 1559, and prefixed, as now, to the new forms.

to the Bishops, Priests, and Deacons] *i.e.* actually taking part in the Service, not when merely present unofficially among the congregation. Compare the Rubric of 1552, "And next deliver it to other Ministers, if any be there present, that they may help the chief Minister." So also the Scotch Liturgy of 1637, "that they may help him that celebrateth."

in order] *i.e.* first the men and then the women, according to the practice usual in some of the best-ordered churches.

into their hands] Communicants ought instead of taking It with their fingers to receive the consecrated Bread in the palm of the right hand, according to St. Cyril's direction in his fifth Catechetical Lecture, "Making thy left hand a throne for the right which is about to receive a king, hollow thy palm, and so receive the Body of Christ, saying thereafter the Amen."

And, when he delivereth] 1548 and 1549 have, "And when he delivereth the Sacrament of the Body of Christ he shall say to every one these words." The practice of saying the words only once for each group of communicants as they kneel before the altar is contrary to the plain direction of the Prayer Book and of Canon 21, and inconsistent with the individualizing love of Christ and of His Church for souls. The question was raised at the last Revision, and the Bishops answered those who desired that it might "suffice to speak the words to divers jointly," in these words: "It is most requisite that the minister deliver the Bread and Wine into every particular communicant's hand, and repeat the words in the singular number; for so much as it is the propriety of Sacraments to make particular obsignation to each believer, and it is our visible profession that by the grace of God Christ tasted death for every man." [Cardwell, *Conf.* p. 354.]

It is a very ancient and primitive custom for the communicant to say "Amen" on receiving the consecrated elements. The Apostolical Constitutions and St. Cyril attest its primitive use in the East; Tertullian, Saints Ambrose, Augustine, Jerome, and Leo in the West. Bishops Andrewes, Cosin, Sparrow, and Wilson recommend it. The Scotch Liturgy of 1637 directs it.

During the actual delivery of the elements the Antiochene Liturgy of St. James, and the Mozarabic Liturgy, direct the 34th Psalm to be sung, a custom alluded to both by St. Jerome and by St. Cyril of Jerusalem. The English Liturgy of 1549 directed the clerks "in the Communion time" to sing the *Agnus Dei*, "O Lamb of God," etc. The American Liturgy orders "a Hymn, or part of a Hymn, from the Selection for the Feasts and Fasts," etc.

The form of Communion Service in the "Simplex ac pia deliberatio" of Archbishop Hermann of Cologne, directs that where there are Clerks the *Agnus Dei* should be sung both in German and in Latin, and if there be time the German hymns, "*Gott sey gelobet*," and "*Jesus Christus onser heylandt*." Among his suggestions submitted to Convocation, Bishop Cosin made one to a similar effect, as shewn in a preceding note; and a relic of the custom still remains at Durham Cathedral, where a soft and subdued voluntary is played during the Communion.

If the consecrated bread or wine be all spent] The Communion Office of 1548 makes provision for the consecration of a second or third Chalice, "or more likewise," in case of need arising from the small size of the Chalices in use before the Reformation, when only the Celebrant partook of the Cup; but makes no such provision in case of the failure of the consecrated Bread. The Liturgies of 1549 and 1552 make no provision for either case. The present rubric was added at the last Revision.

covering the same with a fair linen cloth] In retaining this ancient custom, which is found as far back as the Liturgy of St. Chrysostom, and in defining it by a rubric at a time [A.D. 1661] when all rubrics were cut down to such an absolute *minimum* as must be insisted on, we have a clear proof

¶ Then shall the Priest say the LORD'S Prayer, the people repeating after him every Petition.

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ After shall be said as followeth.

O LORD and heavenly FATHER, we Thy humble servants entirely desire Thy fatherly goodness mercifully to accept this our sacrifice of praise and thanks-

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that they who did so, believed a special sanctity to belong to the elements by virtue of their consecration, and also believed that this sanctity belonged to those elements whether or not they were received by the communicants. Evidence to the same effect is afforded by the sixth rubric at the end of the office.

The tone of thought on this subject in the Primitive Church is also indicated by another rubric in the Liturgy of St. Chrysostom: "*Then the Deacon . . . . gathers together the Holy Things with fear and all safety; so that not the very smallest particle should fall out, or be left.*" St. Cyril also writes, "Give heed lest thou lose any of it. . . . . If any one gave thee gold-dust, wouldest thou not with all precaution keep it fast, being on thy guard against losing any of it, and suffering loss? How much more cautiously then wilt thou observe that not a crumb falls from thee, of what is more precious than gold and precious stones." [*Catech. Lect.* xxiii. 21.]

THE PRAYERS OF OBLATION AND THANKSGIVING.

§ *The Lord's Prayer.*

The repetition of the Lord's Prayer as the key-note of oblation and thanksgiving is a custom handed down to us from the Primitive Liturgies. After the Consecration, and before the Communion, says St. Cyril, "we say that Prayer which the Saviour delivered to His own disciples, with a pure conscience styling God our Father." [*Catech. Lect.* xxiii. 11.] It is accordingly found here in every ancient Liturgy, except that of St. Clement. In the Gallican Liturgy (as now in the Mozarabic form of it) the Lord's Prayer was here preceded by a Proper Preface, in the same manner as the Tersanctus; and in all it was followed by the Embolismus, a prayer which was an expansion of the petition, "Deliver us from evil."

The words of St. Cyril plainly shew that the Lord's Prayer was repeated, in this place, by the people as well as by the Celebrant. St. Gregory of Tours also refers to the same practice, in describing the miracle of a dumb woman who received speech at this moment to say the Lord's Prayer with the rest. St. Gregory the Great says, "Among the Greeks it is the custom for the Lord's Prayer to be said by all the people, but among us by the Priest only:" and his words are found in the "Mirror of our Lady," shewing that the custom of his day was also that of the Mediæval Church of England. It is, however, certain that the Gallican Liturgy required it to be said by all the people as well as by the Priest; and as the customs of the ancient English Church were analogous to those of that Liturgy, we may conclude that our present habit is a return to the usage of the Primitive Church in England as well as in the East.

In the Sarum Missal the Lord's Prayer was included in the Office to be said by the Clergy in the vestry after the Service at the Altar was ended. It is probable, therefore, that this custom influenced its present position—after Communion as well as after Consecration,—the public and the private recitation of it being thus combined.

§ *The Prayer of Oblation.*

It has been already remarked, in the Introduction to this Office, that if there is any room for doubt as to the completeness of the Oblation as made by the acts and words of Consecration, that doubt may be entirely dispelled by the consideration that this definite Prayer of Oblation is used while "*what remaineth of the consecrated Elements*" is standing upon the Lord's Table. While that which has just been called many times the Body and Blood of our Lord Jesus Christ, and as such "reverently" placed on the Lord's Table, and covered "with a fair linen cloth," still

giving; most humbly beseeching Thee to grant, that by the merits and death of Thy SON JESUS CHRIST, and through faith in His Blood, we, and all Thy whole Church, may obtain remission of our sins, and all other benefits of His Passion. And here we offer and present unto Thee, O LORD, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee; humbly beseeching Thee, that all we who are partakers of this holy Communion, may be fulfilled with Thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences,

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remains there, the Celebrant solemnly beseeches our Lord and Heavenly Father to accept "this our sacrifice of praise and thanksgiving," that is, our Eucharistic Sacrifice; and he further says, that though we are unworthy to offer any sacrifice whatever, yet this one it is our bounden duty to offer to God, Whom we pray to pardon our unworthiness, and accept us and our work through Christ.

Yet there is reason to regret that this Oblation is not made—as it was in the Liturgy of 1549, and as it is now in the Scottish and the American Liturgies [see Appendix]—before instead of after the administration. Bishop Cosin has this remarkable note on the subject: "Certainly it" (the above arrangement) "was the better and more natural order of the two: neither do I know whether it were the printer's negligence or no thus to displace it. . . . . I have always observed my lord and master, Dr. Overall, to use this Oblation in its right place, when he had consecrated the Sacrament, to make an offering of it (as being the true public Sacrifice of the Church) unto God; that 'by the merits of Christ's death,' which was now commemorated, 'all the Church' of God might receive mercy, etc., as in this prayer; and that when that was done he did communicate the people, and so end with the thanksgiving following hereafter. If men would consider the nature of this Sacrament, how it is the Christian's Sacrifice also, they could not choose but use it so too. For as it stands here, it is out of its place. We ought first to send up Christ unto God, and then He will send Him down to us." [*Works*, v. 114.]

Dr. Overall, it should be remembered, was Bishop of Norwich, and was the author of the latter portion of the Catechism relating to the Sacraments. Thorndike also [*Just Weights*, ch. 22] says, "That Memorial or Prayer of Oblation is certainly more proper there (immediately after the Prayer of Consecration) than after the Communion."

The suggestions submitted to the Revisers of 1661 included the proposal of a "Memorial or Prayer of Oblation," much resembling that of 1549, to follow immediately the words of Consecration. Its displacement was, we cannot doubt (if not, as Cosin suggests, accidental), one of those alterations which Bishop Horsley, in his well-known letter to the Rev. J. Skinner, on the subject of the Scotch Liturgy, condemns as made "to humour the Calvinists," and, "in his opinion, much for the worse."

That . . . . we and all thy whole Church] The double supplication is here to be noticed. The prayer is that [1] "*we*" *and* [2] "*all Thy whole Church*," and it is also that "we may obtain remission of our sins," and that "all Thy whole Church" may receive "*all other benefits* of His Passion." The latter phrase looks towards the ancient theory of the Church that the blessed Sacrament was of use to the departed as well as to the living. It is a general term used by men who were fearful of losing all such commemoration, if inserted broadly and openly, but yet feared lest no gate should be left open by which the intention of such commemoration could enter. One is reminded of the ancient Litany supplication, "By Thine unknown sufferings."

This view is confirmed by the words of Andrewes and Cosin. "Where," says the latter, "by all the whole Church is to be understood, as well those that have been heretofore, and those that shall be hereafter, as those that are now the present members of it. . . . . The virtue of this Sacrifice (which is here in this prayer of Oblation commemorated and represented) doth not only extend itself to the living, and those that are present, but likewise to them that are absent, and them that be already departed, or shall in time to come live and die in the faith of Christ." [*Works*, v. 351, 517.]

So too Bishop Andrewes, to whom Cosin [*ibid.*] refers, in his answer to Cardinal Perron:—

through JESUS CHRIST our LORD; by Whom, and with Whom, in the unity of the HOLY GHOST, all honour and glory be unto Thee, O FATHER Almighty, world without end. *Amen.*

¶ Or this.

ALMIGHTY and everliving GOD, we most heartily thank Thee, for that Thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of Thy SON our SAVIOUR JESUS CHRIST; and dost assure us thereby of Thy favour and goodness towards us; and that we are very members incorporate in the mystical body of Thy SON, which is the blessed company of all faithful people; and are also heirs through hope of Thy everlasting kingdom, by the merits of the most precious Death and Passion of Thy dear SON. And we most humbly beseech Thee, O heavenly FATHER, so to assist us with Thy grace, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in; through JESUS CHRIST our LORD, to Whom, with Thee and the HOLY GHOST, be all honour and glory, world without end. *Amen.*

¶ Then shall be said or sung,

GLORY be to GOD on high, and in earth peace, good

"The Eucharist ever was, and by us is considered, both as a Sacrament and as a Sacrifice. A sacrifice is proper and appliable only to divine worship. The sacrifice of CHRIST's death did succeed to the sacrifices of the Old Testament. The sacrifice of CHRIST's death is available for present, absent, living, dead (yea, for them that are yet unborn). When we say the dead, we mean it is available for the apostles, martyrs, and confessors, and all (because we are all members of one body): these no man will deny.

"In a word, we hold with St. Augustine, in the very same chapter which the Cardinal citeth: 'Quod hujus sacrificii caro et sanguis, ante adventum CHRISTI, per victimas similitudinum promittebatur; in passione CHRISTI, per ipsam veritatem reddebatur; post adventum [? ascensum] CHRISTI, per Sacramentum memoriæ celebratur.'" [*Minor Works, Ang. Cath. Lib.* p. 19.]

§ *The Thanksgiving.*

A prayer of thanksgiving formed a conspicuous feature in all the Primitive Liturgies, but it had dropped out of the mediæval service, except in the form of a private prayer of the Celebrant. That which was introduced into our Liturgy was partly taken from Hermann's Consultation: but there is much resemblance between it and the corresponding part of the Liturgy of St. James, which is as follows:—"We give Thee thanks, Christ our God, that Thou hast vouchsafed to make us partakers of Thy Body and Blood, for the remission of sins, and eternal life. Keep us, we beseech Thee, without condemnation, because Thou art good, and the lover of men. We thank Thee, God and Saviour of all, for all the good things which Thou hast bestowed on us; and for the participation of Thy holy and spotless mysteries. . . . Glory to Thee, Glory to Thee, Glory to Thee, Christ the King, Only-begotten Word of the Father, for that Thou hast vouchsafed us sinners and Thy unworthy servants to enjoy Thy spotless mysteries, for the forgiveness of sins, and for eternal life: Glory to Thee."

It should be remembered that the words "who have duly" apply to all who have received, "duly" being the English word for "*rite*," *i.e.* according to proper form and ordinance.

§ *The Gloria in Excelsis.*

The use of a Hymn of Thanksgiving after the Communion may be reasonably associated with what is recorded of our Lord and His Apostles at the first Institution of the Holy Eucharist; that, "when they had sung an hymn," they left the upper chamber as having thus concluded the sacred service. [Matt. xxvi. 30.] The hymn or psalm then sung was probably part of the great Hallel, *i.e.* of Ps. cxiii—cxviii., of which an account will be found in the Notes on those Psalms.

will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O LORD GOD, heavenly King, GOD the FATHER Almighty.

O LORD, the only-begotten SON JESU CHRIST; O LORD GOD, LAMB of GOD, SON of the FATHER, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of GOD the FATHER, have mercy upon us.

For Thou only art holy; Thou only art the LORD; Thou only, O CHRIST, with the HOLY GHOST, art most high in the glory of GOD the FATHER. *Amen.*

¶ Then the Priest (or Bishop if he be present) shall let them depart with this Blessing.

THE peace of GOD, which passeth all understand-

Or it might be, as Archdeacon Freeman considers [*Princip. Div. Serv.* II. ii. 377], the "Praise-song" still in use among the Jews, and in which he traces some remarkable coincidences of expression with our Lord's great Eucharistic Prayer. In the Armenian Liturgy the 34th Psalm, and in the Constantinopolitan the 23rd Psalm, are sung after the Communion.

The ordinary position of the Gloria in Excelsis in ancient Liturgies was, however, at the beginning, not at the end of the Office. It occupied such a position in our own Liturgy until 1552, when among the other changes made was that of turning the Gloria in Excelsis into a Post-Communion Thanksgiving. At the same time was added a third, "Thou that takest away the sins of the world," having in view probably the threefold Agnus Dei which was until then used as a Post-Communion. Bold as was the change thus made by the Revisers of 1552, there is so striking an appropriateness in the present position of the Gloria in Excelsis that there is reason to rejoice at the alteration rather than to regret it: and it may be truly said that there is no Liturgy in the world which has so solemn and yet so magnificent a conclusion as our own.

The Gloria in Excelsis,—or, as it is called in the Oriental Church, "The Angelical Hymn," or "Great Doxology,"—is of great antiquity, having been used from very early times as a daily morning hymn [προσευχὴ ἑωθινὴ] in combination with what is evidently the germ of the Te Deum.

Its introduction into the Liturgy appears to have been gradual. It does not appear to have been thus used in the East, except among the Nestorians, at any time; but the first words of it are found in the Liturgy of St. James, and another portion of it in that of St. Chrysostom: "Thee we hymn, Thee we praise; to Thee we give thanks, Lord, and pray to Thee, our God." The germ of it was evidently used in Apostolic times, and perhaps the holy martyr Polycarp was quoting it, when among his last words he said, "Wherefore, I praise Thee, I bless Thee, I glorify Thee, for all things."

Ancient liturgical writers state that the Gloria in Excelsis as now used was composed by Telesphorus, Bishop of Rome, A.D. 128—138, but it does not appear that he did anything more than order the first words, the actual Angelic Hymn, to be sung in the Mass. Alcuin attributes the latter part of it to St. Hilary of Poictiers [A.D. 350—367], whose name has also been associated with the Te Deum: but it is clear that it was in use in its complete form when Athanasius wrote his treatise on virginity, and that it was then too familiar to the Church for a recent composition. The truth may possibly be that St. Hilary separated the ancient Morning Hymn of the Church into two portions, the first of which we know as the Gloria in Excelsis, and the second as the Te Deum. Symmachus, Bishop of Rome, A.D. 500, definitely appropriated the Angelical Hymn to its present use as an Eucharistic thanksgiving, placing it in the position before spoken of, at the beginning of the Communion Office.

THE BLESSING.

This beautiful Benediction is peculiar to the English Liturgy, both as to form and place. It is plainly intended to be a substitute for the Benediction anciently given after the Lord's Prayer and the Fraction of the Bread, and before the Agnus Dei. The latter half of it is analogous to a Benediction used in Anglo-Saxon times and given in the Appendix to Hickes' Letters, as well as in the Exeter Pontifical [see also Confirmation

ing, keep your hearts and minds in the knowledge and love of GOD, and of His SON JESUS CHRIST our LORD: and the blessing of GOD Almighty, the FATHER, the SON, and the HOLY GHOST, be amongst you and remain with you always. *Amen.*

¶ Collects to be said after the Offertory, when there is no Communion, every such day one or more; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.

ASSIST us mercifully, O LORD, in these our supplications and prayers, and dispose the way of Thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by Thy most gracious and ready help; through JESUS CHRIST our LORD. *Amen.*

O ALMIGHTY LORD, and everlasting GOD, vouchsafe, we beseech Thee, to direct, sanctify, and govern, both our hearts and bodies in the ways of Thy laws, and in the works of Thy commandments; that through Thy most mighty protection, both here and ever, we may be preserved in body and soul; through our LORD and SAVIOUR JESUS CHRIST. *Amen.*

GRANT, we beseech Thee, Almighty GOD, that the words which we have heard this day with our outward ears, may through Thy grace be so grafted inwardly in our hearts that they may bring forth in us the fruit of good living, to the honour and praise of Thy Name; through JESUS CHRIST our LORD. *Amen.*

PREVENT us, O LORD, in all our doings with Thy most gracious favour, and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally

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Office]: the former half is a reversion from the old Liturgical form to one containing more of the actual words of Holy Scripture: "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" [Phil. iv. 7]. This former part alone was used in "The Order of Communion" of 1548.

A comparison of the modern and ancient rubrics (for the latter of which see the Burntisland edition of the Sarum Missal, 622 f.) will shew that this Blessing is to be considered a special sacerdotal act, belonging of right to the episcopal office, and devolving from it to the Priest, in the absence of the Bishop. As Absolution conveys actual pardon of sins to the true penitent, so does Benediction convey a real benefit to the soul when received in faith at the mouth of God's minister.

This Benediction is commonly used on other occasions in the full form in which it is here given; but it seems better to use it thus only in connexion with the Holy Communion, and at other times to begin with "The Blessing of God Almighty," as at the end of the Confirmation Service, and as was the ancient custom. Bishop Cosin inserted it thus at the end of the Burial Office, but the Commissioners substituted 2 Cor. xiii. 14.

THE OCCASIONAL COLLECTS.

The rubric which precedes these Collects originally extended only as far as "Every such day one:" all that follows was added in 1552. Bishop Cosin amended it thus:—"*Collects to be said one or more at the discretion of the Minister, before the final Collect of Morning and Evening Prayer, Litany, or Communion, as occasion shall serve: as also after the Offertory, or*

by Thy mercy obtain everlasting life; through JESUS CHRIST our LORD. *Amen.*

ALMIGHTY GOD, the Fountain of all wisdom, Who knowest our necessities before we ask, and our ignorance in asking; We beseech Thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of Thy SON JESUS CHRIST our LORD. *Amen.*

ALMIGHTY GOD, Who hast promised to hear the petitions of them that ask in Thy SON'S Name; We beseech Thee mercifully to incline Thine ears to us that have made now our prayers and supplications unto Thee; and grant, that those things which we have faithfully asked according to Thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of Thy glory; through JESUS CHRIST our LORD. *Amen.*

¶ Upon the Sundays and other Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer [*For the whole state of CHRIST'S Church militant here in earth*] together with one or more of these Collects last before rehearsed, concluding with the Blessing.

¶ And there shall be no celebration of the LORD'S Supper, except there be a convenient number to communicate with the Priest, according to his discretion.

¶ And if there be not above twenty persons in the Parish of discretion to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the Priest.

¶ And in Cathedral and Collegiate Churches, and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.

Prayer for the estate of Christ's Church, when there is no Communion celebrated." But although this emendation was not erased, the rubric was printed in the old form. By "before the *final* Collect," Cosin meant before what is headed the "*third*," Collect in Morning and Evening Prayer. He erased the words "second" and "third" before "Collect" in both headings, and introduced between them, at Evening Prayer, the ancient Prime Collect, "O Almighty Lord and everlasting God," under the title of "The Collect for grace and protection." From this correction, and from its being set aside, it is evident that these Occasional Collects, which Cosin wished to use *before* the third Collect, are intended to be used after it, and not after the Prayer of St. Chrysostom, which is nowhere called a "Collect" in the Book of Common Prayer. It seems as if the conclusion of the Service with the third Collect was considered by some to be too abrupt; and that, therefore, discretion was given to use one of these Collects in addition.

The first, second, and fourth of these Occasional Collects are translated from ancient forms, used for many ages in the Church of England. The third is found in the Book of Prayers printed by Pollanus; but it is in reality a paraphrase of a prayer in the Liturgy of St. James. [Neale's Ed. p. 48.] The fifth and sixth appear to be compositions of the Reformers, the latter reading like a paraphrase of the prayer of St. Chrysostom.

THE FINAL RUBRICS.

These "Cautelæ Missæ" were inserted in 1552, superseding some longer rubrics which had been placed here in the Prayer Book of 1549: but some important alterations were made by Cosin, some of which were adopted by the Commissioners in 1661.

¶ And to take away all occasion of dissension, and superstition, which any person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten; but the best and purest Wheat Bread that conveniently may be gotten.

¶ And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use; but if any remain of that which was

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Upon the Sundays and other Holy-days] The Liturgy of 1549 here ordered that when there were "none to communicate with the Priest" he should still "say all things at the altar, appointed to be said at the celebration of the Lord's Supper, until after the Offertory," concluding with "one or two of the Collects aforewritten," and the "accustomed blessing." The present paragraph was substituted in 1552, but without the words "Sundays and other" before "holy-days," and without the direction to conclude with the Blessing. These were added in 1661. The Scottish Liturgy of 1637 does not order the Blessing to be given.

It is observable that our Communion Office contains absolutely no hint as to whether or when, on occasion of a celebration, persons present in the Church and not intending then to communicate are to withdraw. Still less is there any warrant for the practice of dismissing the non-communicants with one or two of the preceding Collects and "The grace of our Lord." The Church clearly intends, however, that the Alms should always be collected from the whole of the congregation, and that all should stay to the end of the Prayer for the Church Militant. Then, "*if there be no Communion*," the Priest is to dismiss the whole congregation with one or more of the Collects and the Blessing. The Service would then be what Durandus [*Div. Off.* iv. 1, 23] calls a "Missa Sicca," *i.e.* when "the Priest, being unable to celebrate, because he has already done so, or for some other reason, puts on his stole, reads the Epistle and Gospel, and says the Lord's Prayer, and gives the Benediction." The same sort of service is said by Socrates [*Hist. Eccl.* bk. v. ch. 22] to have been in use in the Church of Alexandria.

If, on the other hand, there is a celebration, non-communicants are permitted, not commanded, to withdraw; whilst communicants, drawing nearer towards the chancel and the altar (tarrying "still in the quire, or in some convenient place nigh the quire, the men on the one side, and the women on the other side," 1549), so as to be "conveniently placed for the receiving of the Holy Sacrament," are more specially addressed in the Exhortation, "Dearly beloved in the Lord, ye that mind to come," etc. With regard to the question of non-communicating attendance, it is best left open, as the wisdom of the Church has left it. The presence of persons, who, being regular communicants at certain intervals, may not feel prepared to receive at every celebration, but yet may scruple to leave the Church, and may wish devoutly to use the opportunity for prayer and intercession, cannot fairly be called non-communicant attendance, and could not be forbidden without needless cruelty. The probably rare occurrence of the presence of persons who have never communicated, and are not preparing to do so, ought to be discouraged. But it would in most cases be wise to encourage young persons preparing for their first Communion to remain throughout the whole Service. The fact of never having witnessed the actual Celebration and Communion, joined to the natural shyness of the English character, has probably in numerous cases delayed the first Communion for years.

the whole state of Christ's Church militant here in earth] This phrase was altered by Cosin into "the good estate of Christ's Catholick Church." It was similarly written in for the Printers, and so printed in the Sealed Books, but altered with the pen in several of them. It stands as Cosin wrote it, however, in many later Prayer Books.

a convenient number] This is defined, by the next rubric, to be "four (or three at the least)" besides the Priest himself. The rule is in agreement with the directions given by several ancient Councils. The forty-third Canon of the Council of Mentz [A.D. 813] forbade priests to say Mass when there was no one else present. That of Paris [A.D. 829] says in its forty-eighth Canon, that "a blameworthy custom has in very many places crept in, partly from negligence, partly from avarice, viz. that some of the priests celebrate the solemn rites of masses without ministers." A Council at York [A.D. 1195] decrees that no priest shall celebrate, "sine ministro literato;" and many others of a similar kind might be quoted.

Yet there is no *essential* reason why this rule should be enforced. Should a celebration and communion take place in the chamber of a sick person, "in time of plague . . . . when none of the parish or neighbours can be gotten to communicate with the sick in their houses for fear of the infection," and only the priest and the one sick person are there, it is quite as valid as if "four, or three at the least" were present. The reason, moreover, assigned by Councils

consecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same.

¶ The Bread and Wine for the Communion shall be provided by the Curate and the Church-wardens at the charges of the Parish.

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and by Liturgical writers against Solitary Masses is that there is an indecorum and absurdity in saying "The Lord be with you," and similar versicles, when there is no one present: a difficulty which has been supposed to be met by the suggestion that the priest addresses himself to the absent Church "as present by faith and communicating in the Sacraments by charity."

On the whole it must be considered that the rule is one of expediency, and not of principle. It arose out of two conflicting causes, [1] The anxiety of the Clergy to offer up the Holy Eucharist day by day for the benefit of the Church, and [2] the indifference of the laity to frequent Communion. Bishop Cosin wrote, "Better were it to endure the absence of people, than for the minister to neglect the usual and daily sacrifice of the Church, by which all people, whether they be there or no, reap so much benefit. And this was the opinion of my lord and master, Dr. Overall." [*Works*, v. 127.] Yet the "four, or three at the least" was written in a slightly varied form of the rubric which he inserted in the Durham volume. Perhaps it is one of those rules to which exceptions may sometimes be made under the wise law, "Charity is above rubrics."

in Cathedral and Collegiate Churches, and Colleges] The word "Colleges" was inserted by Cosin, who also erased the words "*except they shall have a reasonable cause to the contrary,*" and inserted after "*Sunday*" "*or once in the month.*" It is to be hoped that the next generation will be entirely without experience of "Cathedrals, Collegiate Churches, or Colleges" where this rule of a weekly celebration is transgressed.

it shall suffice that the Bread] This rubric stood thus in the Prayer Book of 1549:—"*For avoiding of all matters and occasion of dissension, it is meet that the bread prepared for the Communion be made, through all this realm, after one sort and fashion: that is to say, unleavened, and round, as it was afore, but without all manner of print, and something more larger and thicker than it was, so that it may be aptly divided in divers pieces: and every one shall be divided in two pieces, at the least, or more, by the discretion of the minister, and so distributed. And men must not think less to be received in part than in the whole, but in each of them the whole body of our Saviour Jesu Christ.*" It was altered to its present form in 1552.

Bishop Cosin proposed to substitute the following:—"*Concerning the Bread and Wine, the Bread shall be such as is usual: yet the best and purest that conveniently may be gotten: though wafer Bread (pure and without any figure set upon it) shall not be forbidden, especially in such churches where it hath been accustomed. The Wine also shall be of the best and purest that may be had.*"

This was scarcely in accordance with the interpretation put upon the existing rubric by the Elizabethan Injunctions [A.D. 1559], and by Archbishop Parker. The former directs as follows:—"*Item*, Where also it was in the time of K. Edward the Sixt used to have the Sacramental bread of common fine bread, it is ordered for the more reverence to be given to these holy mysteries, being the Sacraments of the body and blood of our Saviour Jesus Christ, that the same Sacramental bread be made and formed plain, without any figure thereupon, of the same finenesse and fashion round, though somewhat bigger in compasse and thicknesse, as the usuall bread and wafer, heretofore named singing cakes, which served for the use of the private Masse." Archbishop Parker, when appealed to as to the meaning of the rubric, wrote, "It shall suffice, I expound, where either there wanteth such fine usual bread, or superstition be feared in the wafer-bread, they may have the Communion in fine usual bread; which is rather a toleration in these two necessities, than is in plain ordering, as it is in the injunction." [*Correspondence*, p. 376.] He also wrote to Sir Wm. Cecil, "As you desired, I send you here the form of the bread used, and was so appointed by order of my late Lord of London" [Grindal] "and myself, as we took it not disagreeable to the Injunction. And how so many churches have of late varied I cannot tell: except it be the practice of the common adversary the devil, to make variance and dissension in the Sacrament of unity." [*Ibid.* 378.] Parker was also consulted by Parkhurst, Bishop of Norwich, on the subject. He first referred him to the rubric and Injunction, and in a subsequent letter wrote, "I trust that you mean not universally in your diocese to command or wink at the loaf-bread, but, for peace and quietness, here and there to be contented therewith."

¶ And note, that every Parishioner shall communicate at the least three times in the year, of which Easter to be one. And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy or Deputies; and pay to them or him all Ecclesiastical Duties, accustomably due, then and at that time to be paid.

¶ After the Divine Service ended, the money given at the Offertory shall be disposed of to such pious and charitable uses as the Minister and Church-wardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.

[*Ibid.* 460.] In his Visitation Articles, Parker also inquired, "And whether they do use to minister the Holy Communion in wafer-bread, according to the Queen's Majesty's Injunctions?"

Thus the contemporary interpretation of the rubric was plainly that the Sacramental Bread was usually to be in the form of wafers, but that for peace and quietness' sake, where wafers were objected to, "the best and purest Wheat Bread that may conveniently be gotten" might be permitted. Such an interpretation was also given to the rubric by the practice of learned men like Andrewes, by the custom of Westminster Abbey, the Royal Chapels, and the practice of learned Clergymen, such as Burton, author of the "Anatomy of Melancholy," who was Vicar of St. Thomas's, Oxford.

In the Oriental Church fermented or leavened bread is used: but the general practice of the Western Church has been to use bread prepared without fermentation, as being purer.

And if any of the Bread and Wine remain unconsecrated] This is a recognition of the right which the Christian Ministry has to "live by the altar." See 1 Cor. ix. 4—14; Gal. vi. 6.

but if any remain of that which was consecrated] These words were inserted by Bishop Cosin. They bear important testimony as to the opinion held by the Revisers of 1661 in respect to the effect of consecration.

shall be provided . . . at the charges of the Parish] In the Primitive Church the Elements were offered by the people, probably in successive order, the bread being taken from that which was offered for the love-feasts. In some churches of France this very ancient custom is still kept up, under the name of "*l'offrandre.*" Large circular cakes of bread, surrounded by lighted tapers, are, during the offertory, carried on a sort of bier by two deacons or sub-deacons from the west end of the Church up to the Altar, and after being blessed (hence called *pain beni*) and cut up into small pieces, are carried round in a basket and distributed among the congregation. A similar relic of the Primitive Church is maintained at Milan, where ten bedesmen and two aged women form a community for the purpose; two of whom, vested in black and white mantles, carry the Oblations up to the choir, where they are received by the Deacon.

In all the ancient Bidding Prayers of the Church of England there is a clause, "ye shall pray for him or her that this day gave the holy bread," or "the bread to be made holy bread of," "and for him that first began and longest holdeth on, that God reward it him at the day of doom" from which it may be seen (as from much other evidence) that this custom of the blessed bread maintained its hold in England as late, at least, as the sixteenth century. It was discontinued because the bread so blessed was superstitiously regarded by many ignorant persons as equivalent to the Holy Sacrament itself.

The present rubric *may* be considered as an adaptation of this custom, but it is quite certain that the wafers for consecration must always have been provided under the special direction of the clergy, though certainly at the cost of the Parish.

The 20th Canon provides that the wine shall be brought to the Altar in a metal flagon or cruet, of pewter or silver, thus forbidding any domestic vessel such as a glass bottle.

the money . . . shall be disposed of] This rubric was added in 1661. It is a modification of the following, which was the one proposed by Bishop Cosin:—

"¶ *After the Divine Service ended, the money which was offered shall be divided, one half to the Priest*" [erasure, "to *provide him books of Divinity*"], "*the other half to be employed to some pious or charitable use for the decent furnishing of the Church, or the relief of the poor, among whom it shall be distributed if need require, or put into the poor man's box at the discretion of the Priest and Church-wardens, or other officers of the place that are for that purpose appointed.*"

This was substantially taken from the Scottish Book of 1637: and offers some guide as to the purposes to which it was intended that the Offertory money should be applied.

THE DECLARATION ON KNEELING.

This Declaration was first added to the Communion Office at the last Revision in

"WHEREAS it is ordained in this Office for the Administration of the LORD'S Supper, that the Communicants should receive the "same kneeling; (which order is well meant, for a signification of our "humble and grateful acknowledgement of the benefits of CHRIST therein "given to all worthy Receivers, and for the avoiding of such profanation "and disorder in the holy Communion as might otherwise ensue;) yet, "lest the same kneeling should by any persons, either out of ignorance "and infirmity, or out of malice and obstinacy, be misconstrued and "depraved; It is hereby declared, That thereby no adoration is intended, "or ought to be done, either unto the Sacramental Bread or Wine "there bodily received, or unto any Corporal Presence of CHRIST'S "natural Flesh and Blood. For the Sacramental Bread and Wine "remain still in their very natural substances, and therefore may not "be adored; (for that were Idolatry, to be abhorred of all faithful "Christians;) and the natural Body and Blood of our SAVIOUR CHRIST "are in Heaven, and not here; it being against the truth of CHRIST'S "natural Body to be at one time in more places than one."

1661. It was framed, though with a most important difference in the wording, from the Declaration which, as a sort of afterthought, was inserted in the majority but not in all of the copies of the Prayer Book issued in 1552 [see p. 26]. This affirmed that "no adoration was done or ought to be done, either unto the sacramental Bread or Wine there bodily received, or unto any *real and essential* presence there being of Christ's natural Flesh and Blood." It was probably framed by Cranmer, and intended merely [see the exhaustive work by Perry entitled "The Declaration on Kneeling"] as a protest against the doctrine of Transubstantiation, and the low notion of a carnal presence which had come to be the interpretation too commonly put on the phrase "real and essential presence." The Declaration of 1552 was "signed by the King," [Strype's *Cranmer*, bk. ii. ch. 33,] but it was never ratified by the Church, and is wanting in all editions of the Prayer Book from Elizabeth's Accession to the Restoration. At the Savoy Conference the Presbyterians desired its restoration. The Bishops replied, "This rubric is not in the Liturgy of Queen Elizabeth, nor confirmed by law; nor is there any great need of restoring it, the world being now in more danger of profanation than of idolatry. Besides the sense of it is declared sufficiently in the 28th Article of the Church of England." [Cardwell, *Conferences*, p. 354.] Whilst partly adopting it, the Revisers of 1661 (under the influence, as it seems, of Bp. Gauden, probably at the suggestion of the venerable Gunning) made the important change of substituting the word "corporal" for the words "real and essential." Thus they retained the protest against Transubstantiation, whilst they removed all risk of the Declaration, or "Black rubric" as it was sometimes called, being misunderstood as even an apparent denial of the truth of the Real Presence.

"Natural" is not here used in the sense of ψυχικόν, *i.e.* the Adamic body of 1 Cor. xv. 44, for the Lord's body ceased to be "natural" in that sense, and became πνευματικόν after the Resurrection change. It is used in the sense of "material" (as our Lord demonstrated to St. Thomas it still continued to be even after the Resurrection change), and "having extension in space," and so occupying a definite position in space, *i.e.* localized, qualities not at all contradictory to those implied by πνευματικόν, which does not mean "merely spiritual," any more than ψυχικόν means "merely consisting of ψυχή," but rather means "fully indwelt by, and solely animated by πνεῦμα," and, as such, although material, possessing powers and capabilities which do not belong to the merely natural body. Further, in thinking of the powers and capabilities of the Lord's Body, it must be always remembered that, whether before or after the Resurrection, it was, and is, the Body of the Everlasting Word, and so absolutely unique in God's Universe, in such wise that the powers and capabilities of the bodies, whether "natural" or "spiritual," of other beings can be no measure for It, nor their limitations predicable of It.

no adoration is intended] The act of kneeling during the reception of the Holy Communion is here taken, as a matter of course, to be an act of adoration, the Declaration guarding against mistakes as to the Object to be adored.

AN INTRODUCTION TO THE BAPTISMAL SERVICES.

THE ecclesiastical word Βάπτισμα, from which our familiar English word is derived, always associates itself with the idea of purification, although such an association of ideas was not necessarily connected with the classical βαπτίζω, βάπτω, from which it is formed. On the other hand, although the original classical word has the primary sense of dipping, (that is, of more or less immersion in some fluid,) this sense is not necessarily connected with the ecclesiastical word. It is used in the New Testament with several applications: as, for example, to the baptism of the Jews by St. John the Baptist [John i. 26]; to ceremonial washings of the person and of vessels used for eating and drinking [Mark vii. 4; Heb. ix. 10]; to the ministry of our Lord [Matt. iii. 11]; to the Passion of our Lord [Luke xii. 50; Mark x. 38]; to the operation of the Holy Ghost upon the Apostles [Acts i. 5]; and, lastly, in its most customary sense, to the rite of Holy Baptism, instituted by Christ [Matt. xxviii. 19; Acts viii. 36; Eph. iv. 5; 1 Pet. iii. 21]. In all these applications of the word, the idea of purification is plainly latent, even when it is so metaphorically used as in the case of our Lord's words, "I have a baptism to be baptized with;" for although He had no sin from which He could be purified, yet was He "made sin for us," and also "made perfect through sufferings" [Heb. ii. 10]. It is moreover observable, that after the institution of the rite of Christian Baptism by our Lord, the word is not any longer used in other senses in Holy Scripture, (except historically,) but is restricted to the one which it has commonly held in all subsequent ages.

§ *History of Holy Baptism.*

It appears from the Holy Gospels that the ordinance of Christian Baptism was a sacramental climax which had been arrived at, and developed out of, other and inferior ordinances. St. John the Baptist prepared the way for our Lord's ministrations among the Jews by leading them to confess their sins; and this confession of their sins was followed up by a Baptism of which no further particulars are given to us than that those who received it went down into the water [Matt. iii. 16]; and we are not told whether any words were used at the time of the immersion.[1] Of this rite our Lord Himself was pleased to partake, and by doing so consecrated the element of water to its future and higher use. A Baptismal rite was also used in the ministrations of our Lord, but not by Himself [John iii. 26; iv. 2]; and from the manner in which this was spoken of by the disciples of St. John the Baptist, it would appear that there was no outward distinction between this rite and that which he had used. In both cases an ancient custom of the Jews appears to have been adopted, signifying by a ceremony of ablution the cleansing away of an old life for the purpose of beginning a new one, as a proselyte to a new and a stricter faith. In the case of Jewish baptisms the change signified was from heathenism to Judaism; in that by St. John and our Lord from a sinful life as Jews to a good life as the disciples of the Baptist or of Christ. This significant use of water as the outward sign of admission to a new spiritual condition ought doubtless to be regarded as a preparation, by the Providence of Almighty God, for the sacrament which was to be instituted by our Lord.

There were also certain verbal and typical preparations made for that institution by our Blessed Lord Himself. At the outset of His ministry occurred His interview with Nicodemus [John iii. 1—15], in which He spoke of a result of Baptism which had evidently never been supposed to accompany it hitherto. Men were to be *born* of water and the Spirit that they might enter into the kingdom of Heaven: and although Nicodemus must have been familiar with the Baptism of proselytes, the idea of new birth by the use of Baptism was evidently novel to him. At the close of His ministry, our Lord washed the feet of His disciples, teaching them that the act, as performed by Him, was not only a sign of humility, but also a means of spiritual purification; a truth the full meaning of which was not then revealed to them, but would be at a later period, when its revelation was to be a part of the instructions given for their appointed work [John xiii. 4—10]. And in the midst of His ministry Jesus had taken little children in His arms and blessed them, that by His touch and word they might be admitted (even without other sacrament) to the kingdom of God, and that the Church might learn for ever to suffer little children to come unto Him, and forbid them not. Lastly, when blood and water flowed from the side of the Lord, the connexion between His Death and the two principal Sacraments was unmistakeably symbolized.

Thus, by the course of His Providence,

[1] "John," says the Venerable Bede, "baptized with the baptism of repentance to confession of sins and amendment of life; and he preached the coming baptism of repentance in Christ for the remission of sins; in which latter baptism alone is remission of sins given to us, as the Apostle testifies." [Homil. xlviii.]

our Lord had prepared the Jews, and the Apostles especially, for the institution of Christian Baptism. [1] They had become familiar with the use of water as an external sign of a spiritual change; [2] they had been instructed (by words the meaning of which was to be developed to them by the Holy Ghost) that the use of water was to be not a *sign only*, but also the *means* of spiritual cleansing and new birth into the kingdom of God; and [3] it had been shewn them that even little children were capable of entering that kingdom. And, thus prepared by our Lord's words and acts, the Apostles received His last command and commission, "Go ye therefore, and teach" [μαθητεύσατε, see margin of English Bible] "all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost." Their work was, as it had been hitherto, to "make disciples;" as they had long been doing, they were to admit to discipleship by baptizing, *i.e.* by immersing their converts in water: but the rite was now to be distinguished from all previous baptisms by being administered with the most solemn words that man can use, an invocation of the One God in three Persons. [Matt. xxvii. 19.]

The subsequent parts of the New Testament shew that the Apostles carried out this command of our Lord in its most literal sense. When a multitude had been converted on the Day of Pentecost, and asked, "Men and brethren, What shall we do?" St. Peter's immediate answer was, "Repent, and be baptized every one of you" [Acts ii. 38]; and the same day there were added to the little flock which then made up Christ's mystical Body about three thousand souls. When the people at Samaria "believed Philip preaching the things concerning the kingdom of God, and the Name of Jesus Christ, they were baptized, both men and women" [Acts viii. 12]. So it is recorded of the eunuch, Saul, the household of Cornelius, the household of Lydia, the Philippian gaoler "and all his," the household of Stephanas, and many others, that they were baptized according to our Lord's commands as soon as they had been converted to belief in Him: and the cases recorded furnish evidence sufficient to give us a moral certainty that the Apostles universally baptized, or caused to be baptized, all, in every place, who desired to be added to the Church.

§ *Administration of Baptism in the Primitive Church.*

Of the manner in which the Sacrament of Baptism was administered in the Apostolic age we have no detailed record beyond the fact that it was ordinarily by immersion, and that the invocation of the Blessed Trinity accompanied the immersion. St. Paul twice speaks of being "buried in baptism" [Rom. vi. 4; Col. ii. 12], and St. Chrysostom uses the expression "a certain burial in water" with an evident reference of the Apostle's words to the act of immersion in baptism. Shortly after the time of the Apostles, Tertullian describes the rites of Baptism in general terms as follows:—"To begin with Baptism, ... we do in the Church testify, under the hand of a chief minister, that we renounce the Devil, his pomps, and his angels. Then are we thrice dipped," or, as in another place, "we dip not once but thrice, at the naming of each Person of the Blessed Trinity . . . . pledging ourselves to something more than the Lord hath prescribed in the Gospel. . . . After this, having come out from the bath, we are anointed thoroughly with a blessed unction . . . . . next to this the hand is laid upon us, calling upon and inviting the Holy Spirit through the blessing . . . . some undertaking the charge of us, we first taste a mixture of honey and milk, and from that day we abstain a whole week from our daily washing." From St. Cyprian, in the following century, we learn that the water was "first cleansed and sanctified by the priest" (or Bishop), "that it may be able, by Baptism therein, to wash away the sins of the baptized:" and that interrogatories were used, "Dost thou believe in eternal life, and remission of sins through the holy Church?" In the latter half of the fourth century St. Cyril of Jerusalem gave his lectures on the Mysteries to the recently baptized; and the first three being on the rites before and after Baptism, we may gather in some detail what was the custom of the Church in that day. "First ye entered into the outer hall of the Baptistery, and there facing towards the west ye heard the command to stretch forth your hand; and as in the presence of Satan ye renounced him . . . . with arm outstretched to say to him as though actually present, 'I renounce thee, Satan, and all thy works, and all thy pomp, and all thy service.' Then thou wert told to say, 'I believe in the Father, and in the Son, and in the Holy Ghost, and in one Baptism of repentance.' And these things were done in the outer chamber. As soon as ye entered into the inner chamber, ye put off your garment, and this was an image of putting off the old man with his deeds. Then when ye were unclothed, ye were anointed with exorcised oil from the very hairs of your head to your feet, and were made partakers of the good olive-tree, Jesus Christ. After these things, ye were led to the holy pool of Divine Baptism, as Christ was carried from the Cross to the Sepulchre, which is before our eyes. And each of you was asked whether ye believed in the Name of the Father, and of the Son, and of the Holy Ghost, and ye made that saving confession, and descended three times into the water, and ascended again; here also co-

vertly pointing by a figure to the three days' burial of Christ . . . . And at the selfsame moment ye died and were born; and that water of salvation was at once your grave and your mother. After you had come up from the pool of the sacred streams the unction was given, the emblem of that wherewith Christ was anointed. This holy ointment . . . . is symbolically applied to thy forehead and thy other senses; and while thy body is anointed with visible ointment, thy soul is sanctified by the Holy and Life-giving Spirit. And ye were first anointed on your forehead . . . . then on your ears . . . . then on your nostrils . . . . then on your breast. When ye are counted worthy of this holy Chrism ye are called Christians, verifying also the name by your new birth." To these early customs of the Church it may be added that white garments were worn by the newly baptized for eight days or more after their Baptism [See Notes to Low Sunday], and that a new name was given, as Peter and Paul received new names on their conversion, whose names, with that of St. John, were "used by many among the faithful" [Euseb. vii. 25].

The earliest Baptismal Office that has been handed down to modern times is that contained in the Sacramentaries of Gelasius and St. Gregory; of which the following summary (taken from the Easter-Eve Service of the latter) will give a sufficient view. Adults, it may be observed, were admitted as Catechumens some time before the day of Baptism by a separate rite.

§ *Administration of Baptism in the Sixth Century.*

[1] The clergy and people being assembled in the church at the eighth hour [2 P.M.], the clergy went within the sacrarium, having on the customary vestments: and two tapers being lighted, and held at each corner of the altar by two notaries or readers, another reader went up to the ambon, and read eight Lessons concerning the creation of man, the temptation of Abraham, and other appropriate subjects from Exodus, Isaiah, and Jonah,—after each of which was said a Collect founded on the preceding lesson; and before the last Collect was sung, "Like as the hart desireth the waterbrooks," &c.

[2] A procession was formed from the altar "ad fontes," the "school" or quire singing the "sevenfold Litany," the taper-bearers, and a minister carrying the ampulla of consecrated oil, going before the Bishop, who was supported by a Deacon on either side.

[3] The prayers for the Benediction of the font were said by the Bishop, who, at a particular part of them, divided the water with his hand in the form of a cross; at a second, held the taper in the water; and, at a third, breathed on the water thrice, afterwards pouring in the chrism in the form of a cross, and spreading it with his hands.

[4] When the benediction of the water was ended, the "infants" were baptized, first the boys and then the girls; the Interrogatories being first made of those who brought them in the following form:—"Quis vocaris? *Resp. Ill. Item interrogat Sacerdos:* Credis in Deum Patrem Omnipotentem, Creatorem cœli et terræ? *Resp.* Credo. *Interrogat:* Et in Jesum Christum Filium ejus unicum Dominum nostrum, natum et passum? *Resp.* Credo. *Interrogat:* Credis et in Spiritum Sanctum, Sanctam Ecclesiam Catholicam, Sanctorum Communionem, remissionem peccatorum, carnis resurrectionem, vitam æternam? *Resp.* Credo. *Interrogat:* Vis baptizari? *Resp.* Volo: *Et dicit.* Et ego baptizo te in nomine Patris, et Filii, et Spiritus Sancti." Then when the newly baptized was taken from the font he was given to one of the priests, who made the sign of the cross upon the crown of his head with the chrism, saying, "Almighty God, the Father of our Lord Jesus Christ, Who hath regenerated thee by water and the Holy Ghost, and hath also given to thee remission of all thy sins, anoint thee with the chrism of salvation unto eternal life. Amen." After this the baptized infants and adults were confirmed by the Bishop, the names being given by him during the act of Confirmation; and the service was ended with the Holy Communion.

The mediæval Offices for Baptism were founded on this ancient and perhaps primitive one; but several ceremonies were added, and the offices were much increased in length. They were divided into three distinct parts, the first of which was entitled, "Ordo ad faciendum Catechumenum;" the second, "Benedictio Fontis;" and the third, "Ritus Baptizandi." Those of the Salisbury Use are partly indicated in the foot-notes of the following pages, but it may be useful to give a summary, showing the exact order of their several parts, and the ceremonies with which the sacrament was administered.

§ *The Administration of Baptism in the Mediæval Church of England.*

α] Admission of a Catechumen.

[1] The child being held without the doors of the church, the priest made the sign of the cross upon its forehead and breast, saying, "I place the sign of our Lord and Saviour Jesus Christ on thy forehead . . . . and on thy breast." Then he placed his hand upon the head of the child, while he offered a prayer, beseeching God to open to it the door of His mercy, and grant it the grace of Baptism.

[2] Salt, over which an exorcism had been said, was placed in the mouth of the child with the words, "*N.* Receive the salt of

wisdom, that God may be gracious to thee unto life everlasting. Amen." This was followed by a prayer that God would send His holy angel to take care of His servant *N.*, and bring him to the grace of Baptism.

[3] An exorcism and adjuration of Satan to forsake the child was then said; followed by another signing with the cross, and a prayer that the child might be turned from darkness to light, and made fit to receive Baptism.

[4] The Gospel was then read.

[5] The ears and nostrils of the child were touched with saliva.

[6] The Lord's Prayer, Hail Mary, and Creed, were said by the priests, sponsors, and congregation.

[7] The child was again signed with the cross, the words "Trado tibi signaculum," &c. being said; and afterwards the priest, taking him by the right hand, led him within the church, saying, "Enter thou into the house of God: that thou mayest have eternal life, and live for ever and ever. Amen."

β] Benediction of the Font.

[1] A Litany was said, similar to that in ordinary use, as far as the end of the Invocations.

[2] The Benediction followed, with similar prayers and ceremonies to those of the Gregorian Sacramentary.

γ] The Baptism.

[1] The child being brought to the font, the priest placed his right hand upon him, asked his name, and made the interrogatories of abrenunciation.

[2] The priest anointed the child with chrism, in the form of a cross, on the breast and between the shoulders.

[3] Then followed the profession of faith, and the "Quid petis?" and "Vis baptizari?"

[4] The act of Baptism followed, with trine immersion, as shewn further on in the service itself.

[5] This was followed by the signing with the cross, as in the Gregorian Office.

[6] The chrisom, or white vestment, was put upon the child with the words, "*N.* Receive a white, holy, and spotless vesture, which thou shalt bear before the judgment-seat of our Lord Jesus Christ, that thou mayest have eternal life, and live for ever and ever. Amen."

[7] A lighted taper was placed in the hand of the child, with the words, "*N.* Receive a burning light that cannot be taken out of thy hand: guard thy baptism, keep the commandments, that when the Lord shall come to the wedding, thou mayest be able to meet Him in company with His saints in the heavenly bride-chamber; that thou mayest have eternal life, and live for ever and ever. Amen."

The changes made in the above Office in 1549 were not very great, but considerable alterations were made in 1552, and all the ancient ceremonies have now disappeared from the English Service except the signing with the cross. It is scarcely necessary to add that these ceremonies are no part of the essentials of Holy Baptism, and that so much popular superstition had grown up around them as to make their abolition appear desirable to those who reconstructed the Offices of the Church of England.[1] The successive alterations which were made will be found in the notes to the various parts of the services for the Public and Private Baptism of Infants. The Office for the Baptism of Adults was an addition of 1661.

§ *The Effect of Holy Baptism.*

The spiritual benefits which result from Holy Baptism, to those who duly receive it according to the ordinance of our Lord and Saviour Jesus Christ, are spoken of in the Offices as "a washing and sanctifying with the Holy Ghost, a deliverance from the wrath of God, a receiving into the ark of Christ's Church, a remission of sins by spiritual regeneration, an embracing with the arms of God's mercy, a gift of the blessing of eternal life, a participation of God's everlasting kingdom, a bestowal of the Holy Spirit, a being born again and made heir of everlasting salvation, a release from sins, a gift of the Kingdom of Heaven and everlasting life, a burial of the old Adam, and raising up of the new man, an enduing with heavenly virtues, a mystical washing away of sin, a regeneration and grafting into the body of Christ's Church, a death unto sin and a living unto righteousness, a

[1] At the end of the Office a Gospel was inserted [Mark ix. 17—29], which was to be used, if desired, for the prevention of the falling sickness,—"quia secundum doctores maxime valet pro morbo caduco."

There is, however, a touching anecdote on record which seems to indicate that, like some other changes, these were *forced* upon the Convocation by considerations of expediency rather than principle. During the reign of Queen Mary, a Mrs. Hickman, whose husband had fled out of the country, "was sent down to a gentleman's house in Oxfordshire for her approaching confinement, as she was not able to bear the voyage to Germany. But when her child was born she was in a dilemma about the baptism, not liking to have it baptized by a 'Romish priest' according to the ritual then of late restored. So she contrived to send a message to the Bishops then in prison at Oxford to know what she should do, and their answer was, that she might safely employ the priest, for that 'the Service for Holy Baptism was of all the Services that in which the Church of Rome had least departed from the truth of the Gospel and the primitive practice.'" This anecdote is given in Massingberd's Lectures on the Prayer Book, p. 123, from the leaves of a copy of Beza's New Testament, belonging to a descendant of the family. The testimony is valuable, as two of the imprisoned Bishops, Cranmer and Ridley, were connected with every step taken in the Reformation of the ancient Offices.

putting on of Christ." In the Catechism the effect of Baptism is first stated in the familiar words in which every child replies, that "therein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven:" and, secondly, in the definition of the inward and spiritual grace of the Sacrament, where it is described as "a death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace."

These blessings and benefits of Holy Baptism, thus set forth with such an overflowing fulness of language, are all comprehensively included in the Scriptural term "Regeneration;" the first use of which recorded in the New Testament is by our Blessed Lord when He said to Nicodemus, "Except a man be born again, Except a man be born of water and of the Spirit, he cannot see, he cannot enter into, the Kingdom of God." [John iii. 3, 5.] This language of our Lord is also that of His Apostles, as of St. Paul: "According to His mercy He saved us by the washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life" [Titus iii. 5–7]: and of St. Peter, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" [1 Pet. i. 23]. We do not know the manner in which God effects this regeneration, but yet we are able to follow up the language in which the Church has ever been accustomed to speak of Holy Baptism, and to trace out its efficacious operation under the two heads indicated by St. Cyril's words, "at the self-same moment, ye died and were born" [*Catech. Lect.* xx. 4]; and by our English Catechism in the expression, "a death unto sin, and a new birth unto righteousness."

I. That which is comprehended under the first of these heads, "a death unto sin," is the breaking off from that chain of spiritual relationship between the baptized and Adam, by which they are, first, inheritors of a nature prone to evil rather than good; and, secondly, inheritors of the penalty due to sin.

[1] The inheritance of a fallen nature is not merely an historical circumstance, but a practical power exercising its influence upon those whose nature it is. The moral habitat of this fallen nature is among the lowest regions of moral intuition, or conscience, and of moral power. Good is naturally alien to it; evil is naturally its choice. It is, normally, incapable of spiritual perception, for "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned" [1 Cor. ii. 14]: and hence belief in miracles or sacraments is scarcely possible for those who are wilfully rejecting Baptism and must always be difficult to the unbaptized, even when their condition arises from no fault of their own. But these characteristics of a fallen nature are removed by Holy Baptism. The nature is new-born and with new birth come new faculties such as a higher kind of conscience, faith and moral strength. It has broken off its bondage to the Fall, has become dead to the strongest and primary influences of it and receives a tendency to rise towards good and the Author of good rather than to sin towards evil and the Evil One.

[2] There is also conveyed in Baptism "death unto sin" in respect to the penalty which is its due,—the wrath of God, and the punishment which is an inevitable consequence of that wrath. This is the "remission of sins" which is connected with the "One Baptism" in the Nicene Creed. It is solemnly named to God in the ancient prayer before Confirmation which was said immediately after Baptism in the Primitive Church, and which is still retained in our English Confirmation Service:—"Almighty and ever-living God, Who hast vouchsafed to regenerate these Thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins . . . ." This remission extends to all actual sin in adults who come with penitence to Holy Baptism, as well as to original sin in all and is so complete that, although an "infection of original sin" remains even in the regenerate, yet an entirely new life is begun in the favour of God, Who no longer regards the sin of the unregenerate condition in which the baptized person previously was, nor visits him with the punishment which must otherwise have fallen upon him. Hooker speaks of this as "that act of grace which is dispensed to persons at their baptism, or at their entrance into the Church when they openly professing their faith, and undertaking their Christian duty, God most solemnly and formally doth absolve them from all guilt, and accepteth them to a state of favour with Him." [*Serm. on Justification.*] In the same manner Bishop Jewel declares in his Defence of the Apology of the Church of England:—"We confess, and have evermore taught, that in the Sacrament of Baptism, by the death and blood of Christ, is given remission of all manner of sin, and that not in half, in part, or by way of imagination, or by fancy, but whole, full and perfect, of all together; so that now, as St. Paul saith, 'there is no condemnation to them that be in Christ Jesus.'" [*Def. Apol.* II. xi. 3.] As when Naaman washed in Jordan "his flesh came again like unto the flesh of a little child," so the waters of Baptism effect that cleansing of our fallen nature from the leprosy of sin of which our Lord spoke when He said, "Except ye be

converted and become as little children, ye shall not enter into the kingdom of Heaven." [Matt. xviii. 3.]

II. A new birth unto righteousness includes, first, Adoption by God, and, secondly, Union with our Lord Jesus Christ.

[1] In adopting as His children those who were previously alienated from Him, our merciful Father establishes a new relation between Himself and those whom He adopts, giving them a claim to paternal love and the privileges of sonship. This adoption is often called Justification in the New Testament, as where St. Paul says, "According to His mercy, He saved us by the washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life." [Tit. iii. 5—7.] God is the *efficient* cause of this justification; our Lord Jesus Christ is the *meritorious* cause of it; and Holy Baptism is the *instrumental* cause of it. And when God, for the sake of Christ's merits, and by the instrument of Baptism, has thus made them "heirs of eternal life," His children are entitled (through His free gift, and not by their deservings) to assisting grace by which they may be enabled to do His will while they are in a state of probation; and to that everlasting life which He has promised to those who are faithful and steadfast, when their state of probation is ended.

[2] A mystical union is effected in Baptism, by some unintelligible and supernatural operation, between the baptized and our Lord Jesus Christ. They are united to the Body and Soul of His human nature, and since that is inseparable from the Godhead, they are also through it united to His Divine Nature. By means of the union thus effected with the Person of their Mediator, they receive through Him the Divine gift of grace to which the Father's mercy entitles them. That grace is an active principle working in them to mould them to the pattern of Him of Whom they have become members. By it they are enabled both to know and to do the will of God; and a moral perfection of which the *natural life* is not capable becomes easy in the *Christian life* through this co-operating power of Christ. Through the same grace is derived an illumination of the mind by which it is enabled to grasp the knowledge of Divine truth, and in faith to receive those mysteries which are at present beyond the power of even an illuminated Christian understanding; they who wash at the Divine command, "come again seeing." And, lastly, this union with Christ through Baptism plants the germ of eternal life in the nature of the baptized person, restoring an immortality that was lost by the Fall; and re-opening the Vision of God to the eyes of man.

Thus, then, the effect of Holy Baptism may be once more summed up in the words of the Apostle, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection . . . . . Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." [Rom. vi. 4—11.]

THE MINISTRATION OF

PUBLICK BAPTISM OF INFANTS,

TO BE USED IN THE CHURCH

¶ The people are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays, and other Holy-days, when the most number of people come together; as well for that the Congregation there present may testify the receiving of them that be newly baptized into the number of CHRIST'S Church; as also because in the Baptism of Infants every Man present may be put in remembrance of his own profession made to GOD in his Baptism. For which cause also it is expedient that Baptism be ministered in the vulgar tongue. Nevertheless, (if necessity so require,) Children may be baptized upon any other day.

THE TITLE AND INTRODUCTORY RUBRICS.

Public Baptism . . . to be used in the Church] The administration of Holy Baptism has always been, from the very beginning, a public ceremony, except in cases of urgency: not because publicity is in any way essential to the efficacy of the Sacrament, but that it might be given in the face of the Church. One of the Rubrics at the end of the ancient office for Baptism in the Church of England is as follows:—"¶ *Non licet aliquem baptizare in aula, camera, vel aliquo loco privato, sed duntaxat in ecclesiis in quibus sunt fontes ad hoc speciales ordinati, nisi fuerit filius regis vel principis, aut talis necessitas emerserit propter quam ad ecclesiam accessus absque periculo haberi non potest.*" In 1552 the word "Public" was expunged from the title of this Office, but it was restored in 1661.

Infants] Baptism has been given to Infants from the time of its first institution. No direct record of the custom of the Apostles is contained in Holy Scripture, but the fact that they baptized whole households is indirect evidence that the Sacrament was not denied to children. Our Lord's act and words in blessing little children, and requiring the disciples to suffer them to come to Him and not to forbid them, is the strongest testimony that could be given short of the connexion of this command with the actual rite of Baptism, of His will on the subject. About A.D. 148, Justin Martyr writes, that there were in his time "many of both sexes, some sixty and some seventy years old, who had been made disciples to Christ from their infancy;" and Irenæus, not long after, speaks distinctly of "infants and little children, and boys and young men and old men," all being alike new born to God by Holy Baptism. St. Cyprian, writing to Fidus, says, "We all judge that the mercy and grace of God is to be denied to none born of man," and the Epistle is written to contradict the opinion of Fidus, that infants ought not to be baptized until they are eight days old, St. Cyprian declaring that no infant can be too young to be baptized. St. Augustine speaks of "infants baptized in Christ," and says, "In babes born and not yet baptized, let Adam be acknowledged; in babes born and baptized, and thereby born again, let Christ be acknowledged." "Infants too," he writes in another place, "are carried to the Church; for if they cannot run thither on their feet, they run with the feet of others, that they may be healed . . . . If when infants are carried, they are said to have no birth-sin at all, and they come to Christ; why is it not said in the Church to those who bring them?—'Away with these innocents hence; they that are whole need not a physician, but they that are sick; Christ came not to call the righteous, but sinners.' It was never so said; nay, nor ever will it be so said." In the primitive Office for Baptism, which is noticed in the previous Introduction, "infants" are distinctly mentioned; and the twenty-seventh Article of Religion testifies to the ancient practice of our own Church, when it says, "The Baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ."

The necessity of Holy Baptism to salvation is so urgent, and the blessings conferred by it so great, that Infants should be brought to the font as early as possible. Baptism is often delayed until the mother is able to be present with her child; but however pleasing this may be to her feelings, such a delay is very undesirable, for the spirit in which children are brought to Baptism should be that in which our Lord vouchsafed to come to Circumcision,—"I made haste, and delayed not, to keep Thy commandments." The Rubric at the commencement of the Office for Private Baptism plainly shows the mind of the Church on this subject: "The Curates of every Parish shall often admonish the people, that they defer not the Baptism of their children longer than the first or second Sunday next after their birth, or other holy-day falling between, unless upon a great and reasonable cause, to be approved by the Curate."

THE INTRODUCTORY RUBRICS.

Sundays, and other Holy-days] In the Primitive Church the seasons of Epiphany, Easter, and Pentecost were those at which Baptism was administered, except urgent necessity required its administration at other times; and the two latter were the times principally used in the Western Church. The third Canon of the Council of Maçon [A.D. 583] forbids Baptism at any other time than Easter, meaning probably the whole season between Easter Eve and Whitsuntide, and many mediæval councils repeat the injunction. One of the Rubrics of the Salisbury Manual is as follows:—"¶ *Solemnis baptismus celebrari solet in Sabbato sancto Paschæ*

¶ And note, that there shall be for every Male-child to be baptized two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers.

¶ When there are Children to be baptized, the Parents shall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the people with the Children, must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint. And the Priest coming to the Font, (which is then to be filled with pure Water,) and standing there, shall say,

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et in vigilia Pentecostes, et ideo pueri nati infra octo dies ante Pascha, vel infra octo dies ante Pentecosten, debent reservari ad baptizandum in Sabbato sancto Paschæ vel in vigilia Pentecostes, si commode et sine periculo valeant reservari." From 1549 to 1661 the following rubrical Introduction, taken from Hermann's Consultation, stood before the Offices for Baptism, but the present Rubric was substituted in the latter year:—"It appeareth by ancient writers, that the Sacrament of Baptism in the old time was not commonly ministered but at two times in the year, at Easter and Whitsuntide; at which times it was openly ministered in the presence of all the congregation: which custom (now being grown out of use), although it cannot for many considerations be well restored again, yet it is thought good to follow the same as near as conveniently may be.[1] Wherefore the people are to be admonished, that it is most convenient that Baptism should not be ministered, but upon Sundays and other holy-days, when the most number of people may come together: as well for that the congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church; as also because in the baptism of infants every man present may be put in remembrance of his own profession made to God in his baptism. For which cause also it is expedient that baptism be ministered in the English tongue. Nevertheless (if necessity so require), children ought at all times to be baptized either at the Church or else at home." But the tendency of the Rubrics, in later times, has been that indicated in the last note: and additional facilities were offered to the people for the Public Baptism of their children in Church, with the intention, probably, of discouraging lay-baptisms at their own houses.

It should be clearly understood also that the facilities offered for Public Baptism are extended to *every* Sunday and Holy-day by an express Canon of the Church, and do not depend only on the construction to be put upon the Rubric. It is as follows:—

"Canon 68.

"*Ministers not to refuse to Christen or Bury.*

"No Minister shall refuse or delay to christen any child according to the form of the Book of Common Prayer that is brought to the Church to him upon Sundays or Holy-days, to be christened, or to bury any corpse that is brought to the Church or Churchyard, convenient warning being given him thereof before, in such manner and form as is prescribed in the said Book of Common Prayer. And if he shall refuse to christen the one, or bury the other (except the party deceased were denounced excommunicated *majori excommunicatione*, for some grievous and notorious crime, and no man able to testify of his repentance), he shall be suspended by the Bishop of the diocese from his ministry by the space of three months."

In interpreting this Canon, due regard must be paid to the expression, "according to the form of the Book of Common Prayer," since this "form" limits the time of Baptism to "after the last lesson" at Morning or Evening Prayer, and the clergyman would not be bound to baptize a child brought to the Church at a later time of the service, or when there is neither Mattins nor Evensong. "Convenient warning" has also been defined as being "warning of the intention to bring," and reasonably means at least the evening before, as in the rubric.

And note . . . two Godfathers and one Godmother] The Rubric on this subject, at the end of our ancient baptismal office, is as follows:—"Non plures quam unus vir et una mulier debent accedere ad suscipiendum parvulum de sacro fonte: unde plures ad hoc simul accedentes peccant faciendo contra prohibitionem canonis, nisi alia fuerit consuetudo approbata: tamen ultra tres amplius ad hoc nullatenus recipiantur." Yet in a Legatine Council, held at York by Hubert, Archbishop of Canterbury, in 1195, and in a Constitution of Edmund, Archbishop of Canterbury in 1236, there is a provision exactly similar to that in our present Rubric. The primitive practice of the Church appears to have been identical with that of the Eastern and the Latin Church at present, in which only one Sponsor is required, although two are permitted. In the ancient English exhortation, one Godfather and one Godmother are named: and it may be doubted whether three Sponsors were ever actually required until 1661, when the present Rubric was inserted by Bishop Cosin. The twenty-ninth Canon forbids parents to be sponsors for their own children, and in this follows the old Latin Rubric: but this Canon was altered by the Convocation of Canterbury in 1865, and the prohibition scarcely holds now. This change practically reduces the number of sponsors to one again, as the father and mother are already responsible, *in the highest degree*, as Christian parents: but it would be well for the spirit of the ancient rule to be carried out by some one who is *not* the parent taking the baptized child from the hands of the priest who has baptized it.

immediately after the last Lesson] In the Primitive Church it was the custom to confirm Infants as soon as they were baptized, and then to administer to them a small particle of the consecrated bread moistened with the consecrated wine. Hence Baptism was administered (as may be seen by the ancient Sacramentary of St. Gregory) immediately before the celebration of the Holy Eucharist. This was probably the custom also in the mediæval Church: and in Daye's translation of Archbishop Hermann's book [A.D. 1547] are the words, "Our mind is that the handling of the Sacrament of Christ's body and blood, called Eucharistia, may be joined with Baptism, and that they which bring the Infants to Baptism may use the body and blood of our Lord Jesus Christ after the manner and institution of the Primitive Church." This partly

[1] In Cranmer's answer to the Devonshire rebels, he speaks of the consecration of the font at Easter and Whitsuntide as having become an unmeaning ceremony, for "except it were by chance, none were baptized, but all were baptized before." Strype's *Memorials of Cranmer*, ii. 533. *Ecc. Hist. Soc.* The custom of blessing the fonts on Easter Eve sprung out of the primitive usage, which also restricted this benediction to the Bishop.

HATH this Child been already baptized, or no?

¶ If they answer, *No:* Then shall the Priest proceed as followeth.

DEARLY beloved, forasmuch as all men are conceived and born in sin; and that our SAVIOUR CHRIST saith, None can enter into the kingdom of GOD, except he be regenerate and born anew of Water and of the HOLY GHOST; I beseech you to call upon GOD the FATHER, through our LORD JESUS CHRIST, that of His bounteous mercy He will grant to *this Child* that thing which by nature *he*

accounts for the strictness of the 29th Canon in requiring that Sponsors shall be communicants. In the Prayer Book of 1549, the times appointed for Baptism were "either immediately afore the last Canticle at Mattins, or else immediately afore the last Canticle at Evensong," as by the present Rubric.

And the Priest coming to the Font] In the Prayer Book of 1549 the sponsors were directed to be ready at the church door, where the priest came to them, and said the first part of the service as far as the Exhortation before the Interrogatories. This Rubric and benediction followed: "¶ *Then let the Priest take one of the children by the right hand, the other being brought after him. And coming into the Church toward the font, say*, The Lord vouchsafe to receive you into His holy household, and to keep and govern you alway in the same, that you may have everlasting life. Amen." This usage was dropped in 1552. In 1661 the Presbyterians wished the font to "be so placed as all the congregation may best see and hear the whole administration;" but the Bishops replied, "The font usually stands, as it did in primitive times, at or near the Church door, to signify that Baptism was the entrance into the Church mystical: 'we are all baptized into one body' [1 Cor. xii. 12], and the people may hear well enough." A large stone font, actually filled with pure water, and having a drain by which the blessed water may be let off after the Baptism, is plainly contemplated by the Rubric, and is directly enjoined by the eighty-first Canon. Some decorous vessel should be provided for bringing the water to the font, so as to avoid the use of an ordinary domestic pail or can.

THE INTRODUCTORY SERVICE.

The ancient division of the Baptismal Office into three parts is still to be clearly traced. The first portion is Introductory, and answers to the Admission of a Catechumen; extending as far as the end of the Collect which precedes the exhortation to the Godfathers and Godmothers.

Hath this Child been already baptized, or no?] The actual words of this question were substituted for the rubrical direction, "*The Priest shall ask whether the children be baptized or no,*" in 1661. The question is one of importance, as, in the words of Hooker, "iteration of Baptism once given hath been always thought a manifest contempt of that ancient apostolic aphorism, 'One Lord, one Faith, one Baptism,' baptism not only one inasmuch as it hath everywhere the same substance, and offereth unto all men the same grace, but one also for that it ought not to be received by any one man above once" [*Eccl. Polit.* V. lxii. 4]. This is the unvarying doctrine of the Church, the only diversity of opinion on the subject being in respect to what constitutes true baptism. Care should therefore be used on both sides to secure a distinct answer to this question with respect to every child brought to the font; so as to avoid mistakes and accident through deafness or want of understanding.

If they answer, No:] For the course to be followed in case the contrary answer "Yes" is given, see the notes at the beginning of the Office for Private Baptism.

Dearly beloved, forasmuch as all men] The address which follows, although partly suggested by that in Archbishop Hermann's "Consultation," seems to have been adopted with a knowledge of that in the ancient Baptismal Office of the French Church, which is not unlikely to have been handed down from the time of Polycarp and St. John. The following is a translation:—"Very dear Brethren, let us, in the venerable office of the present mystery, humbly pray our Almighty Creator and Restorer, Who deigned to repair, through grace, the glories of our nature, lost through sin, that He will transfuse efficacy into these waters, and by the presence of the Majesty of the Trinity, give power to effect the most holy regeneration; that He will break in pieces the head of the dragon upon these waters; and that the debtors being buried with Christ by Baptism, the likeness of death may so take place here, that the perishing may be saved, and death may only be felt in the destruction here on earth through Jesus Christ."

Then shall the Priest say, Let us pray] There is no rubric here directing the position of the Priest or the People. The practice of the Church is shewn by a rubric at this place in the Service for Adult Baptism, "*And here all the congregation shall kneel.*" That of the clergyman has already been defined by the rubric, "*The Priest coming to the Font . . . and standing there;*" and he should not kneel at all during the administration of the Sacrament of Baptism.

Almighty and everlasting God, Who] This prayer is not derived from the old Office of the English Church, but is probably of great antiquity. Luther translated it into German from the ancient Latin in 1523, and it appears again in his revised "Baptismal Book" of 1524. From thence it was transferred to the Nuremberg Office, and appears in the "Consultation" of Archbishop Hermann in 1545. The latter was translated into English in 1547, and the prayer as it stands in the Prayer Book of 1549 is almost identical with this translation.

didst save Noah . . . by water] The type of the deluge was used in two senses in the original form of this prayer: first, indicating water as a means of destroying evil; and, secondly, as a means of salvation. The first sense was eliminated from the prayer in 1552; and in its present form the idea of "saving by water" is more strongly expressed than it was previously. The twofold sense is to be found in the Gelasian Office for Baptism,—"Who, washing away the sins of the world by water, didst in the very outpourings of the deluge, stamp a figure of regeneration; so that through the mystery of one and the same element, there was both an end put to sins, and a source of excellence." The Baptism of the world by the deluge to the cleansing away of its iniquity, and the regeneration of it for a new life, is a favourite idea with the ancient Fathers.

didst sanctify Water] Every ancient Baptismal Office contains this reference to the effect of our Lord's Baptism in sanctifying the element of water, and yet it is remarkable that no such doctrine is to be found in Holy Scripture. It is one of those venerable religious impressions which pervade the whole Church of Christ, and which, at the same time, cannot be traced up to their origin. The words were objected to by the Presbyterians at the

cannot have; that *he* may be baptized with Water and the HOLY GHOST, and received into CHRIST'S holy Church, and be made *a lively member* of the same.

¶ Then shall the Priest say,

Let us pray.

ALMIGHTY and everlasting GOD, Who of Thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel Thy people through the Red Sea, figuring thereby Thy holy Baptism; and by the Baptism of Thy well-beloved SON JESUS CHRIST, in the river Jordan, didst sanctify Water to the mystical washing

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Savoy Conference, but happily the Bishops retained them, with the explanation that the Baptism of Christ was "dedicatio baptismi." Compare this Prayer with that in the Baptism of Adults.

The signing with the Cross which now follows the act of Baptism, took place here in the Prayer Book of 1549, the words used being "*N.*" (the child having been named by the sponsors), "Receive the sign of the holy cross, both in thy forehead and in thy breast, in token that thou shalt not be ashamed . . ." etc.

Almighty and immortal God, the aid] This is from the Salisbury Office, where, and in the Prayer Book of 1549, it was associated with the Exorcism. The latter followed the prayer in the first Prayer Book, in this form:

"*¶ Then let the Priest, looking upon the children, say,*

"I command thee, unclean spirit, in the Name of the Father, of the Son, and of the Holy Ghost, that thou come out and depart from these infants, whom our Lord Jesus Christ hath vouchsafed to call to His holy Baptism, to be made members of His body, and of His holy congregation. Therefore, thou cursed spirit, remember thy sentence, remember thy judgment, remember the day to be at hand wherein thou shalt burn in fire everlasting, prepared for thee and thy angels. And presume not hereafter to exercise any tyranny towards these infants, whom Christ hath bought with His precious blood, and by this His holy baptism calleth to be of His flock."

This was founded on the ancient exorcism, but was not quite identical with it in the latter part. Both it, and the *Dominus vobiscum* which followed it, were left out in the revision of 1552. The exorcism seems to have been expunged in deference to the criticism of Bucer, who thought that it pointed to an actual possession of all unbaptized persons, similar to the cases of possession recorded in the Gospel. It was an usage derived from the Primitive Church, and showed a more sensitive appreciation of the actual power and presence of the Evil One than the half-sceptical Germanism of Bucer could understand; but it can hardly be regretted that it is not in our present Office.

Hear the words of the Gospel] The practice of former days at the reading of the Gospel in the Baptismal Office appears to have been identical with that used at the same rite in the Communion Service, for Bishop Cosin inserted the following in his Prayer Book prepared for the Revision of 1661. Before the Gospel, "*Here the people shall stand up and say*, Glory be to Thee, O Lord:" and after the Gospel, "So endeth the Holy Gospel. *Answer.* Thanks be to Thee, O Lord." In the ancient Offices these versicles were sometimes inserted, and in some cases (as in our modern one) left out. Reverence and analogy both suggest their use.

The parallel passage from St. Matthew's Gospel [Matth. xix. 13] was used in some Baptismal Offices as long as eight hundred years ago, and is probably of as ancient a date in our own Office, although not traceable in the Sacramentaries of the Primitive Church. It was changed for the present Gospel from St. Mark in 1549, perhaps for the sake of the emphatic words of our Lord with which the passage concludes: in that Evangelist, and which were a Divine witness against the Anabaptist heresy that infested the Churches of Europe at the time of the Reformation. It was also appointed in Hermann's "Consultation."

Beloved, ye hear in this Gospel] This address, or short homily, was first inserted in 1549, and was evidently founded on that in the Cologne Book. In its original form [1549] it ended "and say the prayer which the Lord Himself taught. And in declaration of our faith, let us also recite the articles contained in our Creed." The Lord's Prayer and the Creed were then said (according to the ancient custom) by "the Minister, godfathers, godmothers, and people present," before the prayer which now immediately follows the Exhortation. This recitation of the Lord's Prayer and Creed was made by all, on their own behalf, and was quite independent of the interrogatory Creed which is recited by the Priest, and replied to by the sponsors on behalf of the child to be baptized. It is singular that, although the Lord's Prayer has been removed from this Office, it is retained in the parallel one for publicly receiving a privately baptized child.

alloweth] An old word for "approves and accepts," *i.e.* "indorses." Cf. Luke xi. 48, where the original word *συνευδοκεῖτε* fixes the sense.

Almighty and everlasting God] The Collect which follows the Exhortation is not from the ancient Offices of the English Church, but is taken from the Cologne Book of Archbishop Hermann. It may have been taken into that book, like the first prayer in the Office, from ancient German rituals. The first half of it is on behalf of the congregation, and is plainly inserted with reference to the Creed which originally preceded it: the latter is a prayer on behalf of the child to be baptized, in which the Church beseeches God that it may be made partaker by baptismal regeneration of the inheritance of "everlasting salvation." The words of the Latin in Hermann's original are, "Da huic infanti Spiritum Sanctum tuum quo regenerare, et heres fiat æternæ salutis." They must not be taken as referring to any expected indwelling of the non-incarnate God, the Holy Ghost, in the individual, but to the operation upon the individual of that Third Person in the Blessed Trinity, Who ever indwells in the Church as a corporate body, according to the promise of our Lord. The prayer has some analogy with the Invocation of the Holy Ghost which is found in ancient Eucharistic Liturgies, the person being, of course, substituted for the elements.

It is a common practice for the congregation to repeat this Collect after the Minister. Perhaps the custom has some connexion with the recitation of the Creed, by which it was (as has been shewn) preceded until 1552. But a rubric stood before it in the first Book of Edward VI., "*The Priest shall add also this prayer*," and there is nothing in the present book to indicate that it should be said by any one except the Priest.

away of sin; We beseech Thee, for Thine infinite mercies, that Thou wilt mercifully look upon *this Child;* wash *him* and sanctify *him* with the HOLY GHOST; that *he*, being delivered from Thy wrath, may be received into the ark of CHRIST'S Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with Thee world without end; through JESUS CHRIST our LORD. *Amen.*

ALMIGHTY and immortal GOD, the Aid of all that need, the Helper of all that flee to Thee for succour, the Life of them that believe, and the Resurrection of the dead; We call upon Thee for *this Infant*, that *he*, coming to Thy holy Baptism, may receive remission of *his* sins by spiritual regeneration. Receive *him*, O LORD, as Thou hast promised by Thy well-beloved SON, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *this Infant* may enjoy the everlasting benediction of Thy heavenly washing, and may come to the eternal kingdom which Thou hast promised by CHRIST our LORD. *Amen.*

¶ Then shall the people stand up, and the Priest shall say,

Hear the words of the Gospel, written by Saint *Mark*, in the tenth Chapter, at the thirteenth Verse.

THEY brought young children to CHRIST, that He should touch them; and His disciples rebuked those that brought them. But when JESUS saw it, He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not; for of such is the Kingdom of GOD. Verily I say unto you, Whosoever shall not receive the Kingdom of GOD as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them.

¶ After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.

BELOVED, ye hear in this Gospel the words of our SAVIOUR CHRIST, that He commanded the children to be brought unto Him; how He blamed those that would have kept them from Him; how He exhorteth all men to follow their innocency. Ye perceive how by His outward gesture and deed He declared His good will toward them; for

Immediately after this Collect, according to the Office of 1549, the priest took the child (or one of the children) to be baptized by the hand, and went from the church door, where all the preceding parts of the Service had been performed), towards the font, saying, "The Lord vouchsafe to receive you into His holy household, and to keep and govern you alway in the same, that you may have everlasting life. Amen." This ancient custom seems originally to have been instituted with reference to adult catechumens, the leading of an infant by the hand which was being carried in its godmother's arms being clearly an adaptation, and not a very significant one, of an usage which was highly significant in the case of a grown-up person. As the service for the admission of the catechumen ceased now to be separate from that for his baptism, and as the Baptismal Office was now intended primarily for infants, though in primitive times intended primarily for adults who had been Jews or heathens, the abolition of the practice appears to be not unreasonable: and the less so as it is substantially continued in the Baptism of Adults.

The introductory part of the Office, answering to the primitive and mediæval "Ordo ad faciendum Catechumenum," now ends with this collect.

THE BAPTISMAL VOWS.

With the Exhortation to the Sponsors the actual "Ritus Baptizandi" begins, as it began in the ancient Offices; but it is now intermingled with the Benediction of the Font; the chrism [anointing] and the chrisom [baptismal robe], with the lighted taper [symbol of the lamps of the ten virgins], are omitted, and a thanksgiving, with the Lord's Prayer, is added.

He embraced them in His arms, He laid His hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that He will likewise favourably receive *this* present *Infant;* that He will embrace *him* with the arms of His mercy; that He will give unto *him* the blessing of eternal life, and make *him partaker* of His everlasting kingdom. Wherefore we being thus persuaded of the good will of our heavenly FATHER towards *this Infant*, declared by His SON JESUS CHRIST; and nothing doubting but that He favourably alloweth this charitable work of ours in bringing *this Infant* to His holy Baptism; let us faithfully and devoutly give thanks unto Him, and say,

ALMIGHTY and everlasting GOD, heavenly FATHER, we give Thee humble thanks for that Thou hast vouchsafed to call us to the knowledge of Thy grace, and faith in Thee: Increase this knowledge, and confirm this faith in us evermore. Give Thy HOLY SPIRIT to *this Infant*, that *he* may be born again, and be made *an heir* of everlasting salvation; through our LORD JESUS CHRIST, Who liveth and reigneth with Thee and the HOLY SPIRIT, now and for ever. *Amen.*

¶ Then shall the Priest speak unto the Godfathers and Godmothers in this wise.

DEARLY beloved, ye have brought *this Child* here to be baptized, ye have prayed that our LORD JESUS CHRIST would vouchsafe to receive *him*, to release *him* of *his* sins, to sanctify *him* with the HOLY GHOST, to give *him* the Kingdom of Heaven, and everlasting life. Ye have heard also that our LORD JESUS CHRIST hath promised in His Gospel to grant all these things that ye have prayed for: which promise He, for His part, will most surely keep and perform. Wherefore, after this promise made by CHRIST, *this Infant* must also faithfully, for *his* part, promise by you that are *his* sureties, (until *he* come of age to take it upon *himself*,) that *he* will renounce the devil and all his works, and constantly believe GOD'S holy Word, and obediently keep His commandments.

I demand therefore,

DOST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

The earliest Christian writings, and even the Holy Scriptures, shew that some form of interrogation always preceded Baptism. When the eunuch desired baptism from Philip the Deacon, the latter said, "If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." [Acts viii. 37.] It has also been commonly believed by sound interpreters that St. Paul's words to Timothy, "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses" [1 Tim. vi. 12], refer to this custom. Tertullian speaks of the renunciation of Satan, and the declaration of belief, as part of the ceremony for making Catechumens. St. Cyprian says, "The very interrogatory which is put in Baptism is a witness of the truth;" and from his time forward some form or other of interrogation and of Baptismal Vow is frequently alluded to by the Fathers. In the earliest extant Baptismal Liturgy, that of Gelasius and Gregory, the interrogatories are identical with those of the Salisbury Manual; and as those now in use are substantially the same, it may be reasonably considered that the modern form represents that which was in use in the Primitive, and perhaps in the Apostolic Church.

The Vow of Renunciation.

The form of renunciation is referred to by Tertullian in these words: "We do in the Church testify, under the hand of a chief minister, that we renounce the devil and his pomp and his angels." St. Basil speaks of the same renunciation as one of the unwritten traditions and customs of the Church. St. Cyril of Jerusalem gives the form as, "I renounce thee, Satan, and all thy works, and all thy pomp,[1] and all thy service;" and he says that

[1] "Pomp" comes from πομπή, *pompa*, and means strictly a religious procession. The ancient form of the renunciation carries us back to the primitive days of Christianity, when all public games and

Answer. I renounce them all.

Minister.

DOST thou believe in GOD the FATHER Almighty, Maker of heaven and earth?

And in JESUS CHRIST His only-begotten SON our LORD? And that He was conceived by the HOLY GHOST; born of the Virgin Mary; that He suffered under Pontius Pilate, was crucified, dead, and buried; that He went down into hell, and also did rise again the third day; that He ascended into heaven, and sitteth at the right hand of GOD the FATHER Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the HOLY GHOST; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

Answer. All this I stedfastly believe.

Minister.

WILT thou be baptized in this faith?

Answer. That is my desire.

Minister.

WILT thou then obediently keep GOD's holy will and

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while the renunciation was being uttered the catechumen stood facing the West, as "the region of sensible darkness," and stretched out the arm as though actually speaking to the Evil One. The ancient Roman form is that of Gelasius and Gregory. The form of the Eastern Church is, "Dost thou renounce Satan, and all his works, and all his angels, and all his service, and all his pomp? *Answer.* I renounce them:" the renunciation being made three times, which seems to have been the ancient practice. The original English form also contained three renunciations, being as follows:—

"*M.* Dost thou forsake the devil and all his works?

"*Answer.* I forsake them all.

"*Minister.* Dost thou forsake the vain pomp . . . desires of the same?

"*Answer.* I forsake them all.

"*Minister.* Dost thou forsake the carnal desires . . . . nor be led by them?

"*Answer.* I forsake them."

These were combined into one question and one answer in the Revision of 1552, and continued in that form with the addition, "in the name of this child," and the word "forsake" altered to "renounce" in 1661, the changes being made by Bishop Cosin.

The Vow of Belief.

The profession of faith is founded on our Lord's words in Matt. xxviii. 19; and from the case of the eunuch in Acts viii. 37, it appears to have been required from the very first. It seems also to be required by our Lord's words, "He that *believeth* and is baptized" [Mark xvi. 16]: for as belief must necessarily, in adults, precede Baptism, so some confession of what is believed seems necessary as an outward evidence of belief. The object, however, is not that each person should declare his own private belief, but that he should assent to that of the Church. Tertullian speaks of such a confession being made in his time, "pledging ourselves to something more than the Lord hath prescribed in the Gospel;" that is, to a fuller Creed than the confession of belief in the Three Persons of the Blessed Trinity. Such a confession is extant in the case of Palmatius, who was baptized about A.D. 220, a few years after Tertullian wrote. St. Cyprian, in his seventieth and seventy-sixth Epistles, gives part of a similar creed, and others are extant which were used at the baptism of various persons in the third and fourth century; this being, in fact, the earliest use of the Apostles' Creed.[1] St. Cyril of Jerusalem states that this profession of faith was made towards the east.

In our first English Office the three divisions of the Creed formed three separate questions, to each of which the answer "I believe" was given. They were put together under one question and answer in 1552, and were retained in that form in 1661, although Bishop Cosin wished to restore the old custom, and noted it accordingly in his revised book. The question, "Wilt thou be baptized in this faith?" represents the two questions, "What dost thou desire?" and, "Wilt thou be baptized?" of the old Office: which were altered to the present form in 1552.

The Vow of Obedience.

This is not represented in the primitive Offices of Baptism of the Sacramentaries, nor in that of the English Church before 1661. It first appears in Bishop Cosin's MS. annotations, the question beginning, "Dost thou promise that thou wilt obediently . . . . ?" and the answer being, "I do promise." But it appears probable from Justin Martyr [*Apol.* i. 61] that a declaration of a similar kind was used in every ancient times in the Eastern Church.

All the interrogatories were formerly addressed to the child without any modifying expression, although they were, of course, intended to be answered by the sponsors, according to the Sarum rubric, "Respondeant compatrini et commatrinæ." Among the fine-drawn objections, however, of Bucer in 1549, this was the subject of one; and the Presbyterians of 1661 objected to the answers being made in the name of the child at all. In Bishop Cosin's book there is written, "Dost thou, *in the name of this child*," and the alteration was adopted: but the revisers refused to go further Bishop Cosin also altered the rubric which precedes the interrogatories into this form: "¶ Then shall the Priest demand of the godfathers and godmothers

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shows among the Greeks and Romans were connected with idolatrous and Satanic ceremonies. In its later form the "pomp" is connected with the world; and Shakespeare seems to have had the Baptismal vow in view when he put into Wolsey's mouth the words, "Vain pomp and glory of this world, I hate ye." [Henry VIII. iii. 2.]

[1] The Eastern Church uses the Nicene Creed at Baptism.

commandments, and walk in the same all the days of thy life?

Answer. I will.

¶ Then shall the Priest say,

O MERCIFUL GOD, grant that the old Adam in *this Child* may be so buried, that the new Man may be raised up in *him*. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to Thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded, through Thy mercy, O blessed LORD GOD, Who dost live, and govern all things, world without end. *Amen.*

ALMIGHTY, everliving GOD, Whose most dearly beloved SON JESUS CHRIST, for the forgiveness of our sins, did shed out of His most precious side both water and blood; and gave commandment to His disciples, that they should go teach all nations, and baptize them In the Name of the FATHER, and of

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of every several child to be baptized, these questions following." Where many children are to be baptized, it would be almost impossible to *repeat* the questions in the case of every several child: and it may be considered sufficient, if care is taken, by tone, gesture (and repetition, where necessary), that the sponsors of every child really make the answers which are appointed. An *answer* for each child is that which is required, and this may be secured even when the interrogatories are put only once to the whole body of sponsors. It must at the same time be remarked, that in making these answers the sponsors are simply the mouthpiece of the child, and do not incur any responsibility on their own account in consequence, either as regards the child or themselves. Yet as each godfather and godmother makes them, they can hardly fail to have a keen consciousness of the fact that these very replies were once made on their own behalf; and the thought may well arise, How have the vows thus made been kept in subsequent years? "Baptism doth re-present unto us our" own "profession."

THE BENEDICTION OF THE WATER.

Although the element of water was sanctified to a sacramental purpose by our Blessed Lord when He was baptized in it Himself, it has ever been the practice of the Church to use a form of benediction upon that portion of water which was to be set apart for the administration of Baptism. From the words of Tertullian it would even seem that such a form was used over running streams: for after saying that there is no difference whether a man is baptized in the sea, in a pool, in a lake, in a river, or in a fountain, he adds that "all waters, from the ancient privilege of their origin, obtain, after prayer to God, the sacrament of sanctification." [*De Baptism.* iv.] St. Cyprian writes to Januarius in the year 255, "The water must first be cleansed and sanctified by the priest, that it may be able, by Baptism therein, to wash away the sins of the baptized." St. Cyril of Jerusalem taught his candidates for Baptism in similar words: "Regard not the sacred laver as simple water, regard rather the spiritual grace given with the water . . . . plain water, after the invocation of the Holy Ghost, and of Christ, and of the Father, gains a sanctifying power." St. Ambrose, in his treatise on the Sacraments, writes, "When the priest first comes to the baptistery, he exorcizes the creature of water, and afterwards makes an invocation and offers a prayer, that the font may be sanctified for the presence of the Eternal Trinity." In the Apostolical Constitutions, and in the Sacramentaries of Gelasius and St. Gregory, the actual form of benediction is given; and the ceremonies by which it was accompanied are indicated in the previous Introduction to this Office. The ancient "Benedictio Fontis" of the Church of England was of a similar character to that of the Gregorian Sacramentary.

In all these cases the Benediction of the water was a ceremony separate from, or at least not necessarily performed at the same time with, the administration of Baptism. The special times of its performance were Easter Eve and Whitsun Eve: and in the early Church the Bishop was the officiating minister. The impurity of water which has been kept for a long time rendered a more frequent benediction necessary when Baptisms came to be administered on any Sunday or Holyday; and as there was no essential necessity for the presence of a bishop, the rite was eventually performed by the priest, from time to time, whenever the water was changed. This custom was continued in the reformed Prayer Book, the Office for the Benediction of the Font—taken from the Mozarabic or ancient Spanish Office—being placed at the end of the two Offices for Baptism, as follows:—

"¶ *The water in the font shall be changed every month once at the least, and afore any child be baptized in the water so changed, the Priest shall say at the font these prayers following.*

"O Most Merciful God our Saviour Jesu Christ, Who hast ordained the element of water for the regeneration of Thy faithful people, upon Whom, being baptized in the river of Jordan, the Holy Ghost came down in likeness of a dove: send down, we beseech Thee, the same Thy Holy Spirit to assist us, and to be present at this our invocation of Thy holy Name: sanctify + this fountain of baptism, Thou that art the sanctifier of all things, that by the power of Thy word all those that shall be baptized therein may be spiritually regenerated, and made the children of everlasting adoption. Amen.

"O Merciful God, grant that the old Adam, in them that shall be baptized in this fountain, may be so buried, that the new man may be raised up again. Amen.

"Grant that all carnal affections may die in them; and that all things belonging to the Spirit may live and grow in them. Amen.

"Grant to all them which at this fountain forsake the devil and all his works, that they may have

the SON, and of the HOLY GHOST; Regard, we beseech Thee, the supplications of Thy congregation; sanctify this Water to the mystical washing away of sin; and grant that *this Child*, now to be baptized therein, may receive the fulness of Thy grace, and ever remain in the number of Thy faithful and elect children; through JESUS CHRIST our LORD. *Amen.*

¶ Then the Priest shall take the Child into his hands, and shall say to the Godfathers and Godmothers,

Name this Child.

¶ And then naming it after them (if they shall certify him that the Child may well endure it) he shall dip it in the Water discreetly and warily, saying,

N. I baptize thee In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

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power and strength to have victory and to triumph against him, the world, and the flesh. Amen.

"Whosoever shall confess Thee, O Lord: recognize him also in Thy kingdom. Amen.

"Grant that all sin and vice here may be so extinct: that they never have power to reign in Thy servants. Amen.

"Grant that whosoever here shall begin to be of Thy flock: may evermore continue in the same. Amen.

"Grant that all they which for Thy sake in this life do deny and forsake themselves: may win and purchase Thee, O Lord, which art everlasting treasure. Amen.

"Grant that whosoever is here dedicated to Thee by our office and ministry: may also be endued with heavenly virtues, and everlastingly rewarded through Thy mercy, O blessed Lord God, Who dost live and govern all things world without end. Amen.

"The Lord be with you.

"*Answer.* And with thy spirit.

"Almighty, Everliving God, Whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of His most precious side both water and blood, and gave commandment to His disciples that they should go teach all nations, and baptize them in the Name of the Father, the Son, and the Holy Ghost: Regard, we beseech Thee, the supplications of Thy congregation, and grant that all Thy servants which shall be baptized in this water, prepared for the ministration of Thy holy Sacrament, may receive the fulness of Thy grace, and ever remain in the number of Thy faithful and elect children, through Jesus Christ our Lord."

In 1552 this separate benediction of the water was abolished, through the interference of Bucer. He objected to any benediction, but a portion of the service was, notwithstanding, incorporated with that for Baptism, to be used whenever the sacrament is administered. The last prayer was retained for the actual benediction instead of the first, the only alteration made being the omission of the words, "prepared for the ministration of Thy holy Sacrament." It was changed into its present form in 1661; but in Bishop Cosin's revised Book the words are much less pointed than they were ultimately made, being, "... this water, which we here bless in Thy Name, and dedicate to this holy action."

Although this benediction of the water of Baptism is not essential to the regeneration of the baptized person, as the affusion of the water upon him is, it is a solemn recognition of the work of God in the Sacrament: a significant symbol of the Creator laying "the beams of His chambers"—the Temple of Christ's mystical body—"in the waters;" of the Spirit of God moving upon the face of the waters, for the purpose of new creation; of the Victor breaking in pieces the head of the dragon in those waters by means of which the power of the evil one is counteracted and defeated. Being a rite of so solemn a kind, it should be performed with reverence and exactness, and it is well to use the old custom of making the sign of the Cross in the water at the word "sanctify," though it is not now the practice to print the cross in the Prayer Book, as formerly, in the places where it is proper to use it.[1] Care should also be taken not to repeat the benediction; and to avoid this the water should be let off from the font immediately after the conclusion of the Baptismal Office.

The four petitions with which the benediction of the water begins now, as it began when it was a separate service, are substantially taken from the ancient Ritual of the Gallican Church. They have no place in the Roman ritual, nor were they in the Latin Office of the English Church; but they probably belong to that ancient Ephesine rite of St. John, which formed the original basis of the Salisbury Use. The original form as still extant in the Mozarabic rite, has a great resemblance to the Great Collect or Litany which begins the Eastern Baptismal Office.

During the suppression of the Prayer Book some forms of prayer were printed by Jeremy Taylor, to be used by those who loved the ancient customs; and his prayer for the benediction of the font offers a beautiful devotional commentary upon the subject. It is as follows:—

"Our Blessed Lord and Saviour Jesus, Who was baptized of John in Jordan, Who walked upon the waters, Who converted water into wine, Who out of His precious side shed forth blood and water, the two sacraments of life unto His holy Church, and commanded His disciples to teach all nations, baptizing them with water in the Name of the Father, of the Son, and of the Holy Ghost: He bless and sanctify by His Holy Spirit this water, that it may be instrumental and effective of grace, of pardon, and sanctification. Hear us, O most gracious God, that whosoever shall be baptized in this water may be renewed by Thy grace, justified by Thy mercy, sanctified by Thy Spirit, preserved by Thy Providence, and guided by Thy Word; that in this water, springing from the Paradise of God, the soul [*or*, souls] presented unto Thee may be cleansed and purified, and that there may be added to Thy Church daily such as shall be saved in the day of Thy glorious appearing, O blessed Lord and Saviour Jesus. Amen."

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[1] St. Augustine writes, "In fine, what is, as all know, the sign of Christ, save the Cross of Christ? Which sign unless it be applied, whether to the brows of the believing, or *to the very water out of which they are regenerated*, or to the oil wherewith they are anointed, or to to the sacrifice wherewith they are fed, none of these is duly performed." [Aug. *in Joann.* cxviii. 5.] And in another place he also says, "For with this sign of the Cross the Body of the Lord is consecrated, and the water of Baptism sanctified." [Serm. cxviii. *de Temp.*] The rubric of the Salisbury Office (at least as old as the time of St. Gregory) is, "*Hic dividat sacerdos aquam manu sua dextra in modum crucis.*'

¶ But if they certify that the Child is weak, it shall suffice to pour Water upon it, saying the foresaid words,

N. I baptize thee In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

¶ Then the Priest shall say,

WE receive this Child into the congregation of CHRIST'S flock; † and do sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of CHRIST crucified, and manfully to fight under His banner, against sin, the world, and the devil; and to continue CHRIST'S faithful soldier and servant unto *his* life's end. Amen.

† Here the Priest shall make a Cross upon the Child's forehead.

¶ Then shall the Priest say,

SEEING now, dearly beloved brethren, that *this Child is* regenerate, and grafted into the body of CHRIST'S Church, let us give thanks unto Almighty GOD for these benefits; and with one

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It must be remembered that the benediction of the water for Baptism is of a very different nature from the benediction of the elements with our Lord's own words in the Holy Eucharist. In the former case the blessing simply sets it apart for a very holy use, and effects no sacramental change in the element. The rite is not (so far as we know) of our Lord's institution, nor did He ever use such words respecting water as He used respecting the Eucharistic elements.

THE BAPTISM.

The whole of what goes before is a preparation for the few words and the simple action by which the Baptism, and therefore the regeneration, of the child is effected, and all that follows looks back to these either in thanksgiving or in exhortation. Great exactness is, therefore, necessary in the use of this part of the office; [1] first, that the child may not lack any of the benefits of regeneration through any omission in the rite by which it is conveyed; [2] and, secondly, that the priest may not have guilt upon his soul through depriving the child, by any such omission, of the means of salvation.

The essential parts of the rite have been already spoken of in the previous Introduction; but it may here be repeated that without actual contact of the water with the person of the child, while the words are being spoken, there cannot be a Baptism. When and where immersion was the common practice, this contact of the water was inevitable; but now that immersion is not used, some precautions are desirable.

1. The water should be *poured* upon the child according to the rubric, not sprinkled. This may be done from the hollow of the hand, or from a small shell of silver or other material.

2. The water should be poured freely over the head of the child, so that it may flow back into the font.

3. To effect this properly, and with a reverent regard to the nature of the rite, the cap of the child must be removed from its head.

4. The hand or shell should be deliberately filled with water before the words are spoken.

5. In reverent accordance with ancient and primitive practice, and also for the more certain contact of the water with the child, it should be poured on thrice,—at the naming of each Person of the Blessed Trinity.

It is most necessary that the act of Baptism should habitually be thoroughly performed, primarily (of course) for the sake of the child, whose eternal interests are involved, but also that the essential nature of the external rite may be made quite evident to the Laity, and that full confidence may be established in the ministrations of the Clergy.

There can be no question that affusion, if thoroughly performed, is amply sufficient for the due administration of the sacrament of Baptism. In such a climate as ours, with such habits as those of modern times, and all its consequences considered, the dipping of infants could seldom be seemly, and would often be attended with danger. The "weakness" of the rubric may justly be assumed (without supposing actual sickness) as the normal condition of infants brought up under such conditions. Although not recognized in the rubric until 1549, there can be little doubt that affusion was practised instead of immersion (at the discretion of the priest), in ancient as well as in modern times.

SIGNING WITH THE CROSS.

It has been already mentioned that in the Prayer Book of 1549 the sign of the Cross was made upon the forehead and breast of the child at an earlier part of the service. In the ancient office this signature took place at the very beginning of the service for making a catechumen. The words used in the first Prayer Book were these:—"*N.* Receive the sign of the holy Cross, both in thy forehead, and in thy breast, in token that thou shalt not be ashamed to confess thy faith in Christ crucified, and manfully to fight under His banner against sin, the world, and the devil, and to continue His faithful soldier and servant unto thy life's end. Amen." The first part of these words came from the ancient service, and the general idea of the remaining part is taken from those which accompanied two other consignations, one at the naming, and the other at the exorcism of the child, both also in the office for making a catechumen. The anointing after the Baptism (and after the delivery of the Chrism) was continued in the first Prayer Book with the words of the ancient office, "*Then the Priest shall anoint the Infant upon the head, saying*, Almighty God, the Father of our Lord Jesus Christ, Who hath regenerate thee by water and the Holy Ghost, and hath given unto thee remission of all thy sins: He vouchsafe to anoint thee with the unction of His Holy Spirit, and bring thee to the inheritance of everlasting life. Amen."

Thus it will be seen that the present action and words represent the ancient usage, but that the use of anointing oil being discontinued and only the signing with the Cross retained, the words formerly used in the earlier part of the service were substituted here for those which referred to the act of unction; and "we receive this child into the congregation of Christ's flock, and do sign him with the sign of the Cross," for the opening words which were previously addressed to the child itself. As the thirtieth Canon distinctly says, the signing with the Cross adds nothing to the virtue and perfection of the Baptism, so also we must remember that

accord make our prayers unto Him, that *this Child* may lead the rest of *his* life according to this beginning.

¶ Then shall be said, all kneeling;

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ Then shall the Priest say,

WE yield Thee hearty thanks, most merciful FATHER, that it hath pleased Thee to regenerate *this Infant* with Thy HOLY SPIRIT, to receive *him* for Thine own *Child* by adoption, and to incorporate *him* into Thy holy Church. And humbly we beseech Thee to grant, that *he*, being dead unto sin, and living unto righteousness, and being buried with CHRIST in His death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *he is* made *partaker* of the death of Thy SON, *he* may also be *partaker* of His resurrection; so that finally, with the residue of Thy holy Church, *he* may be *an inheritor* of Thine everlasting kingdom; through CHRIST our LORD. *Amen.*

¶ Then all standing up, the Priest shall say to the Godfathers and Godmothers this Exhortation following.

FORASMUCH as *this Child hath* promised by you *his*

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neither are the accompanying words, "We receive," etc., any essential part of the Baptism. They have sometimes been spoken of as if by them the child was "received into the Church:" but the act of Baptism is the true reception into the Church, and these words are a ceremonial declaration only of that fact. In this respect they are analogous to the words used by the Priest in the Marriage Service, after the essential part of the office is completed by the solemn adjuration, "Those whom God hath joined together, let no man put asunder." As the Priest then "*pronounces*" that the married couple are "man and wife together," so here he *pronounces* that the baptized child has become one of the congregation of Christ's flock. This is made still more evident by the rubric and words of the Office for Private Baptism, ". . . . *then shall not he christen the child again, but shall receive him as one of the flock of true Christian people, saying thus*, I certify you . . . . is now by the laver of Regeneration in Baptism received into the number of the children of God, and heirs of everlasting life . . . ." Neither the words nor the act have any sacramental efficacy, but it is clear [1] that the latter (as a substitute for unction) is the emphatic part of this most significant, venerable, and even primitive rite; and also that [2] any idea of an additional "reception into the Church" by the use of them tends to obscure the full completeness of that reception which is effected by the act of Baptism itself.

The superstitious antipathy which the Puritans entertained for the material figure and for the sign of the Cross led the reforming Divines to try and conciliate them by not printing it in the places where it was customary to use it in the services of the Church; but no pressure could prevail on them, in any of the revisions, to remove its obligatory use from the Baptismal Office. It is not worth while to occupy any space with the always weak and often wicked arguments that were alleged against the use of this holy sign. The thirtieth Canon [A.D. 1603] was framed as a general reply to them, and it is referred to in the rubric at the end of the service.

THE THANKSGIVING.

The old Office of Baptism, and that of 1549, concluded with the ceremonies which supplemented the baptism itself, and which were discontinued in 1552; except that it was always the practice of the Church of England for the Priest to give a charge to the godfathers and godmothers respecting the future life of the child. But the present additions are not without precedent, and in the ancient Italian Missal, written before A.D. 1100, it would appear that the revisionists of 1552 had a precedent for their innovation. The use of the Lord's Prayer in this place is especially analogous with the custom of the Primitive Church, in which the newly baptized were permitted and enjoined to say it for the first time immediately they had become Christians by Baptism.

The address which is placed as a preface to the Lord's Prayer shews that it and the Collect which follows are to be used [1] as an act of thanksgiving for the regeneration of the child by Baptism, and [2] as a prayer for the child's final perseverance in the way of salvation in which it has now been placed; and thus these few words give a key to the doctrine of the Church respecting the condition of the baptized. It is also to be observed, that the use of the Lord's Prayer immediately after Baptism is an act of thanksgiving similar to that comprehended in its use immediately after Communion; and when the Church bids us "with one accord to make our prayers" to God in the very words of our Blessed Lord, it is with the obvious intention of making that prayer the central point of devotional expression and devotional unity; a prayer as capable of expressing with one accord the highest praise and thanksgiving, as it is of expressing the deepest penitence and humiliation.

Of the Collect which follows it need only be remarked that it shews an unhesitating faith in the effects of Holy Baptism; and, also, an unhesitating conviction that without final perseverance on the part of those who have been baptized and have afterwards come to years of discrimination between good and evil, there is no hope of the attainment of

sureties to renounce the devil and all his works, to believe in GOD, and to serve Him; ye must remember, that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession, *he hath* here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide, that *he* may learn the Creed, the LORD'S Prayer, and the Ten Commandments, in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a godly and a Christian life; remembering always, that Baptism doth represent unto us our profession; which is, to follow the example of our SAVIOUR CHRIST, and to be made like unto Him; that, as He died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ Then shall he add and say,

YE are to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the LORD'S Prayer, and the Ten Commandments, in the vulgar tongue, and be further instructed in the Church-Catechism set forth for that purpose.

IT is certain by GOD'S Word, that Children which are baptized, dying before they commit actual sin, are undoubtedly saved.

To take away all scruple concerning the use of the sign of the Cross in Baptism; the true explication thereof, and the just reasons for the retaining of it, may be seen in the xxxth Canon, first published in the Year MDCIV.

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that everlasting kingdom of which their regeneration has made them heirs.

At the revision of 1661 the Presbyterians objected to this Act of Thanksgiving after Baptism,—"We cannot in faith say that every child that is baptized is 'regenerated by God's Holy Spirit;' at least, it is a disputable point, and therefore we desire it to be otherwise expressed." To this the Bishops replied as follows,—having previously referred to John iii. and Acts iii. 3, for proof that "Baptism is our spiritual regeneration," and that by it "is received remission of sins,"—"Seeing that God's Sacraments have their effects, where the receiver doth not 'ponere obicem,' put any bar against them (which children cannot do); we may say in faith of every child that is baptized, that it is regenerated by God's Holy Spirit; and the denial of it tends to anabaptism, and the contempt of this holy sacrament, as nothing worthy, nor material whether it be administered to children nor no." Although this objection and its answer are contained in few words, they represent the substance of a long controversy, and the decision of the Church of England; a decision deliberately expressed, and in the most solemn way, by words spoken to Almighty God, in this prayer.

Forasmuch as this child hath *promised*] Some form of Exhortation to the Sponsors is directed in all the ancient Baptismal Offices of the Church of England, sometimes in a Latin rubric stating the substance of what the Priest was to say, and at others in the vernacular of the day. The present exhortation restricts the responsibility of Sponsors to the spiritual oversight of their godchildren; but even this responsibility is practically in abeyance while the parents are living, since to them is assigned, in the first place, the duty of bringing up in a Christian manner the children whom God's Providence has given them.

Bishop Cosin erased from this exhortation the words, "call upon them to hear Sermons, and chiefly ye shall," and substituted in a later part, "ye shall call upon them at due time hereafter to frequent the Divine Service, and to hear Sermons in the Church, putting them in remembrance that" Baptism doth represent, etc. The charge respecting Confirmation was also formed by him out of the former rubric, by which the same thing was enjoined.

It is certain, by God's Word] This Rubric is, in part, a reproduction of words which appeared first in "Articles to establish Christian quietness," put forth by the authority of Henry VIII. in 1536; afterwards in the "Institution of a Christian Man," which was printed in the following year; and, thirdly, in the Rubric before the Confirmation Service.

Neither in this Rubric, nor in any other formulary of the Church of England, is any decision given as to the state of infants dying without Baptism. Bishop Bethell says [*Regeneration in Baptism*, p. xiv], that the common opinion of the ancient Christians was, that they are not saved: and as our Lord has given us such plain words in John iii. 5, this seems a reasonable opinion. But this opinion does not involve any cruel idea of pain or suffering for little ones so deprived of the Sacrament of new birth by no fault of their own. It rather supposes them to be as if they had never been, when they might, through the care and love of their parents, have been reckoned among the number of those "in whom is no guile," and "who follow the Lamb whithersoever He goeth."

THE MINISTRATION OF

PRIVATE BAPTISM OF CHILDREN

IN HOUSES.

¶ The Curates of every Parish shall often admonish the people, that they defer not the Baptism of their Children longer than the first or second Sunday next after their birth, or other Holy-day falling between, unless upon a great and reasonable cause, to be approved by the Curate.

¶ And also they shall warn them, that without like great cause and necessity they procure not their Children to be baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered on this fashion:

¶ First, let the Minister of the Parish (or, in his absence, any other lawful Minister that can be procured), with them that are present, call upon GOD, and say the LORD'S Prayer, and so many of the Collects appointed to be said before in the Form of Publick Baptism, as the time and present exigence will suffer. And then, the Child being named by some one that is present, the Minister shall pour Water upon it, saying these words;

N. I baptize thee in the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

¶ Then, all kneeling down, the Minister shall give thanks unto God, and say,

WE yield Thee hearty thanks, most merciful FATHER, that it hath pleased Thee to regenerate this Infant with Thy HOLY SPIRIT, to receive *him* for Thine own Child by adoption, and to incorporate *him* into Thy holy Church. And we humbly beseech Thee to grant, that as *he* is now made partaker of the death of Thy SON, so *he* may be also of His resurrection; and that finally, with the residue of Thy Saints, *he* may inherit Thine everlasting kingdom; through the same Thy SON JESUS CHRIST our LORD. *Amen.*

¶ And let them not doubt, but that the Child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the Child, which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that, if the Minister of the same Parish did himself baptize that Child, the Congregation may be certified of the true Form of Baptism, by him privately before used: In which case he shall say thus,

I CERTIFY you, that according to the due and prescribed Order of the Church, *at such a*

PRIVATE BAPTISM OF INFANTS.

The Baptism of Infants who were in extreme danger was provided for by certain Rubrics at the end of the Office in the ancient Manuals of the Church of England, and these Rubrics made no mention of any prayer being used, or any other words than those essential to Baptism. These Rubrics form the foundation of our present Office for Private Baptism. In the first Prayer Book, that of 1549, the person baptizing was directed to "*call upon God for His grace, and say the Lord's Prayer*, if the time suffice:" the use of the Lord's Prayer with that special intention being doubtless what was meant, and not any extempore prayer. But in 1661, Bishop Cosin suggested the substitution of the words "call upon God, and say the Lord's Prayer, and so many of the Collects appointed," etc. Probably great latitude had been introduced under a misinterpretation of the former Rubric, and

time, and *at such a place*, before divers witnesses I baptized this Child.

¶ But if the Child were baptized by any other lawful Minister, then the Minister of the Parish where the Child was born or christened, shall examine and try whether the Child be lawfully baptized or no. In which case, if those that bring any Child to the Church do answer, that the same Child is already baptized, then shall the Minister examine them further, saying,

BY whom was this Child baptized? Who was present when this Child was baptized?

Because some things essential to this Sacrament may happen to be omitted through fear or haste, in such times of extremity; therefore I demand further of you,

With what matter was this Child baptized?

With what words was this Child baptized?

¶ And if the Minister shall find by the answers of such as bring the Child, that all things were done as they ought to be; then shall not he christen the Child again, but shall receive him as one of the flock of true Christian people, saying thus,

I CERTIFY you, that in this case all is well done, and according unto due order, concerning the baptizing of this Child; who being born in original sin, and in the wrath of GOD, is now, by the laver of Regeneration in Baptism, received into the number of the children of GOD, and heirs of everlasting life: for our LORD JESUS CHRIST doth not deny His grace and mercy unto such Infants, but most lovingly doth call them unto Him, as the holy Gospel doth witness to our comfort on this wise.

S. Mark x. 13.

THEY brought young children to CHRIST, that He should touch them; and His disciples rebuked those that brought them. But when JESUS saw it, He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not; for of such is the Kingdom of GOD. Verily I say unto you, Whosoever shall not receive the Kingdom of GOD as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them.

¶ After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.

BELOVED, ye hear in this Gospel the words of our SAVIOUR CHRIST, that He commanded the children to be brought unto Him; how He blamed those that would have kept them from Him; how He exhorted all men to follow their innocency. Ye perceive how by His outward gesture and deed He declared His good will toward them; for He embraced them in His arms, He laid His hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that He hath likewise favourably received this present Infant; that He hath embraced *him* with the arms of His mercy; and (as He hath promised in His holy Word)

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the alteration was intended to suppress the use of extempore prayer in Private Baptisms by giving an authorised form to be used. At the same time the spirit of the old Rubrics was retained in the words, "as the time and present exigence will suffer," shewing that the prayers were not to be considered as an essential part of Baptism, and that if the child is supposed to be dying rapidly, it is to be baptized at once. The Collect of Thanksgiving was also introduced from the public Service. Various attempts had been made to alter the rules of the Church, so as entirely to exclude Baptism by lay persons, even in case of extreme emergency, but these attempts were so contrary to the spirit of the ancient Church that they were never allowed to prevail, beyond the extent of so modifying the Rubric as effectually to discourage lay Baptism when there was no necessity for it.

In addition to the Rubrics of this Office, there is also a special law of the Church on the subject of

will give unto *him* the blessing of eternal life, and make *him* partaker of His everlasting kingdom. Wherefore, we being thus persuaded of the good will of our heavenly FATHER, declared by His SON JESUS CHRIST, towards this Infant, let us faithfully and devoutly give thanks unto Him, and say the Prayer which the LORD Himself taught us:

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

ALMIGHTY and everlasting GOD, heavenly FATHER, we give Thee humble thanks, that Thou hast vouchsafed to call us to the knowledge of Thy grace, and faith in Thee; Increase this knowledge, and confirm this faith in us evermore. Give Thy HOLY SPIRIT to this Infant, that *he*, being born again, and being made an heir of everlasting salvation, through our LORD JESUS CHRIST, may continue Thy servant, and attain Thy promise; through the same our LORD JESUS CHRIST Thy SON, Who liveth and reigneth with Thee and the HOLY SPIRIT, now and for ever. *Amen.*

¶ Then shall the Priest demand the Name of the Child; which being by the Godfathers and Godmothers pronounced, the Minister shall say,

DOST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of this world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Answer. I renounce them all.

Minister.

DOST thou believe in GOD the FATHER Almighty, Maker of heaven and earth?

And in JESUS CHRIST His only-begotten SON our LORD? And that He was conceived by the HOLY GHOST; born of the Virgin Mary; that He suffered under Pontius Pilate, was crucified, dead, and buried; that He went down into hell, and also did rise again the third day; that He ascended into heaven, and sitteth at the right hand of GOD the FATHER Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the HOLY GHOST; the holy Catholick Church; the Communion of Saints; the Remission of sins;

Private Baptism, the definite words of which make it a good guide both for Clergy and Laity. It is as follows:—

"Canon 69.

"*Ministers not to defer Christening, if the Child be in danger.*

"If any Minister, being duly, without any manner of collusion, informed of the weakness and danger of death of any infant unbaptized in his parish, and thereupon desired to go or come to the place where the said infant remaineth, to baptize the same, shall either wilfully refuse so to do, or of purpose, or of gross negligence, shall so defer the time, as, when he might conveniently have resorted to the place, and have baptized the said infant, it dieth, through such his default, unbaptized; the said Minister shall be suspended for three months; and before his restitution shall acknowledge his fault, and promise before his Ordinary, that he will not wittingly incur the like again. Provided, that where there is a Curate, or a Substitute, this Constitution shall not extend to the Parson or Vicar himself, but to the Curate or Substitute present."[1]

It cannot be said that there is never any "collusion" in this matter, and the clergyman is therefore bound to make strict inquiry as to the condition of the child whose baptism in private is required. Objection to the rite being administered during time of Divine Service, the expense of a "christening feast," desire to make sure of "burial money" (which is lost when children die unbaptized), are all reasons that have come within the writer's

[1] The last words, of course, refer to a non-resident Parson or Vicar, "Curate" being used in the comprehensive sense of the clergyman in actual charge of the parish.

the Resurrection of the flesh; and everlasting life after death?

Answer. All this I stedfastly believe.

Minister.

WILT thou then obediently keep GOD's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will.

¶ Then shall the Priest say,

WE receive this Child into the congregation of CHRIST's flock, † and do sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of CHRIST crucified, and manfully to fight under His banner, against sin, the world, and the devil; and to continue CHRIST's faithful soldier and servant unto *his* life's end. Amen.

† Here the Priest shall make a Cross upon the Child's forehead.

¶ Then shall the Priest say,

SEEING now, dearly beloved brethren, that this Child is by Baptism regenerate, and grafted into the body of CHRIST's Church, let us give thanks unto Almighty GOD for these benefits; and with one accord make our prayers unto Him, that *he* may lead the rest of *his* life according to this beginning.

¶ Then shall the Priest say,

WE yield Thee hearty thanks, most merciful FATHER, that it hath pleased Thee to regenerate this Infant with Thy HOLY SPIRIT, to receive *him* for Thine own Child by adoption, and to incorporate *him* into Thy holy Church. And humbly we beseech Thee to grant, that *he*, being dead unto sin, and living unto righteousness, and being buried with CHRIST in His death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *he* is made partaker of the death of Thy SON, *he* may also be partaker of His resurrection; so that finally, with the residue of Thy holy Church, *he* may be an inheritor of Thine everlasting kingdom; through JESUS CHRIST our LORD. *Amen.*

¶ Then, all standing up, the Minister shall make this Exhortation to the Godfathers and Godmothers.

FORASMUCH as this Child hath promised by you *his* sureties to renounce the devil and all his works, to believe in GOD, and to serve Him; ye must remember, that it is your parts and duties to see that this Infant be taught, so soon as *he* shall be able to learn, what a solemn vow, pro-

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experience: and, except in cases where there is manifest danger of death, it is best both for the Clergy and the Laity that a medical certificate should be provided, stating that there is weakness or disease which renders the infant incapable of being brought to Church for public baptism without risk.

The remaining part of what is printed under the heading, "The Ministration of Private Baptism of Children in Houses," is an adaptation to the case of such children of that part of the Office for Baptism which is not used in private.

The object of bringing a convalescent child who has been clinically baptized to Church, is twofold. [1] First, that a solemn public recognition may be made of the child's regenerated condition by the Priest "receiving him as one of the flock of true Christian people" in the face of the Church: and [2], secondly, that the child, by its sureties, may make those solemn engagements of the Baptismal vow which were omitted when it was supposed that the infant would not "come of age" to be capable of fulfilling them.

The form in which the certification is to be given when it is to be made by the clergyman who has himself baptized the child was not defined until the revision of 1661. In Bishop Cosin's Durham Book he has written the following proposed form: ". . . *in which case he shall say thus:* I certify you that, according to the due and prescribed Order of the Church, in case of necessity, at such a time, and in such a place, and before divers witnesses, I administered private Baptism to this child, who being born in original sin, etc., *ut infra.*" From this it would appear, that the whole of the following part of the form, as afterwards printed, was intended by him to have been used in every case. The internal evidence of the Office seems to indicate such an intention also, and probably the omission is a clerical error, which has arisen from Cosin not writing the whole at length in his MS. revision.

Cosin also transferred the Lord's Prayer from the place which it here occupies, and which is that of

mise, and profession *he* hath made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide, that *he* may learn the Creed, the LORD'S Prayer, and the Ten Commandments, in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health; and that this Child may be virtuously brought up to lead a godly and a Christian life; remembering alway, that Baptism doth represent unto us our profession; which is, to follow the example of our SAVIOUR CHRIST, and to be made like unto Him; that, as He died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ But if they which bring the Infant to the Church do make such uncertain answers to the Priest's questions, as that it cannot appear that the Child was baptized with *Water, In the Name of the FATHER, and of the SON, and of the HOLY GHOST*, (which are essential parts of Baptism,) then let the Priest baptize it in the form before appointed for Publick Baptism of Infants; saving that at the dipping of the Child in the Font, he shall use this form of words.

IF thou art not already baptized, *N.* I baptize thee In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

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the old Office, to the same place as it occupies in the ordinary service for Public Baptism: but although his alteration is left as he wrote it, while erasures are on either side, it was not printed, and the two forms of the Office do not agree.

At the end of the Exhortation in the Prayer Books, as they stood before 1661, there was a Rubric, "And so forth, as in Public Baptism." This Rubric was erased by Cosin, and he substituted, "*Then shall he add and say*, Furthermore, I require you to take care *ut supra in public Baptism*." This Supplementary charge is not printed in the Sealed books, yet it seems clear that its omission was a clerical error, and that it ought to be inserted by the clergyman when he uses the Office.

There is, in fact, a certain want of exact consistency about the use of this Office (and the same is observable in the use of the unreformed Office "ad faciendum Catechumenum") over a baptized child. It is also impossible to follow it exactly if an attempt is made to amalgamate it with the Office for Public Baptism. It was probably intended to be used at the font, but no water should be placed in the latter.

CONDITIONAL BAPTISM.

The earliest mention of conditional Baptism is in the statutes of St. Boniface, Archbishop of Mentz, about A.D. 745. His words as given by Martene [*de Antiq.*, rit. i., l. xvi. 10] are, "Si de aliquibus dubium sit, utrum sint baptizati, absque ullo scrupulo baptizentur; his tamen verbis præmissis: Non te rebaptizo, sed si nondum es baptizatus, *etc.*" It is not probable that Boniface would originate this form, nor is it likely that the whole Western Church would so exactly have adopted any form originated by him; we may therefore reasonably conclude that his words represent the established usage of the ancient and settled Churches of Europe when he wrote, and that the charity of the Church had always provided such a form.

Conditional Baptism ought not to be administered hastily as a means of escaping from a difficulty. The principle of the Church is clear and unhesitating (as is shewn in the rubric above) that if water and the words of Institution have been used they have constituted a true Baptism, the iteration of which would be sinful in the baptizer, and at the same time useless to the baptized. But, after careful inquiry, doubts may often be felt as to the due use of the essentials of Baptism, and in such a case the conditional form should certainly be adopted for the sake of the child.

THE MINISTRATION OF

BAPTISM TO SUCH AS ARE OF RIPER YEARS,

AND ABLE TO ANSWER FOR THEMSELVES.

¶ When any such persons, as are of riper years, are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the Parents, or some other discreet persons; that so due care may be taken for their Examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves with Prayers and Fasting for the receiving of this holy Sacrament.

¶ And if they shall be found fit, then the Godfathers and Godmothers (the people being assembled upon the Sunday or Holy-day appointed) shall be ready to present them at the Font immediately after the second Lesson, either at Morning or Evening Prayer, as the Curate in his discretion shall think fit.

¶ And standing there, the Priest shall ask, whether any of the persons here presented be baptized, or no: If they shall answer, *No;* then shall the Priest say thus,

DEARLY beloved, forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh,) and they that are in the flesh cannot please GOD, but live in sin, committing many actual transgressions; and that our SAVIOUR CHRIST saith, None can enter into the Kingdom of GOD, except he be regenerate and born anew of Water and of the HOLY GHOST; I beseech you to call upon GOD the FATHER, through our LORD JESUS CHRIST, that of His bounteous goodness He will grant to *these persons* that which by nature they cannot have; that *they* may be baptized with Water and the HOLY GHOST, and received into CHRIST'S holy Church, and be made lively *members* of the same.

¶ Then shall the Priest say,

Let us pray.

(¶ And here all the Congregation shall kneel.)

ALMIGHTY and everlasting GOD, Who of Thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel Thy people through the Red Sea, fig-

THE BAPTISM OF ADULTS.

In that Preface to the Prayer Book which was written by Bishop Sanderson in 1661, it is stated that among other alterations and additions it was thought expedient to add "an Office for the Baptism of such as are of riper years; which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the baptizing of Natives in our Plantations, and others converted to the Faith." It is probable that this was suggested by Bishop Cosin, for at the end of the Office for Private Baptism in his Durham Book, he has written, "*Print in a new leaf,* The Ministration of Publick Baptism to such as are of perfect age, or come to the years of discretion, and are able to render an account of their faith, and undertake for themselves;" all

uring thereby Thy holy Baptism; and by the Baptism of Thy well-beloved SON JESUS CHRIST, in the river Jordan, didst sanctify the element of water to the mystical washing away of sin; We beseech Thee, for Thine infinite mercies, that Thou wilt mercifully look upon these Thy *servants;* wash *them* and sanctify *them* with the HOLY GHOST, that *they*, being delivered from Thy wrath, may be received into the ark of CHRIST'S Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life, there to reign with Thee world without end; through JESUS CHRIST our LORD. *Amen.*

ALMIGHTY and immortal GOD, the Aid of all that need, the Helper of all that flee to Thee for succour, the Life of them that believe, and the Resurrection of the dead; We call upon Thee for *these persons*, that *they*, coming to Thy holy Baptism, may receive remission of *their* sins by spiritual regeneration. Receive *them*, O LORD, as Thou hast promised by Thy well-beloved SON, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of Thy heavenly washing, and may come to the eternal kingdom which Thou hast promised by CHRIST our LORD. *Amen.*

¶ Then shall the people stand up, and the Priest shall say,

Hear the words of the Gospel, written by Saint *John*, in the third Chapter, beginning at the first Verse.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to JESUS by night, and said unto Him, Rabbi, we know that Thou art a teacher come from GOD; for no man can do these miracles that Thou doest, except GOD be with him. JESUS answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the Kingdom of GOD. Nicodemus saith unto Him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? JESUS answered, Verily, verily I say unto thee, Except a man be born of water and of the SPIRIT, he cannot enter into the Kingdom of GOD. That which is born of the flesh is flesh; and that which is born of SPIRIT is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the SPIRIT.

¶ After which he shall say this Exhortation following.

BELOVED, ye hear in this Gospel the express words

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after "discretion" being subsequently erased. The Office was, however, framed under the direction of a Committee of Convocation, consisting of the following Bishops and Clergy:—

Henchman, Bishop of Salisbury,
Laney, " Peterborough.
Griffith, " St. Asaph.
Earl, Dean of Westminster.
Oliver, " Worcester.
Sparrow, Archdeacon of Sudbury.
Creed, " Wilts.
Heywood,
Gunning, afterwards Bishop of Chichester and of Ely.

These met at the Savoy for the purpose on May 20th, 1661, a date which shews that the review of the Prayer Book was begun six months before the final official steps towards revision were undertaken

of our SAVIOUR CHRIST, that except a man be born of water and of the SPIRIT, he cannot enter into the Kingdom of GOD. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise, immediately before His ascension into heaven, (as we read in the last Chapter of Saint Mark's Gospel,) He gave command to His disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the HOLY GHOST. For the promise is to you and your children, and to all that are afar off, even as many as the LORD our GOD shall call. And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards GOD,) by the resurrection of JESUS CHRIST. Doubt ye not therefore, but earnestly believe, that He will favourably receive *these* present *persons*, truly repenting, and coming unto Him by faith; that He will grant *them* remission of *their* sins, and bestow upon *them* the HOLY GHOST; that He will give *them* the blessing of eternal life, and make *them partakers* of His everlasting kingdom.

Wherefore we being thus persuaded of the good will of our heavenly FATHER towards *these persons*, declared by His SON JESUS CHRIST; let us faithfully and devoutly give thanks to Him, and say,

ALMIGHTY and everlasting GOD, heavenly FATHER, we give Thee humble thanks, for that Thou hast vouchsafed to call us to the knowledge of Thy grace, and faith in Thee: Increase this knowledge, and confirm this faith in us evermore. Give Thy HOLY SPIRIT to *these persons*, that *they* may be born again, and be made *heirs* of everlasting salvation; through our LORD JESUS CHRIST, Who liveth and reigneth with Thee and the HOLY SPIRIT, now and for ever. *Amen.*

¶ Then the Priest shall speak to the *persons* to be baptized on this wise:

WELL-BELOVED, who are come hither desiring to receive holy Baptism, *ye* have heard how the congregation hath prayed that our LORD JESUS CHRIST would vouchsafe to receive you and bless you, to release you of your sins, to give you the Kingdom of Heaven, and everlast-

[see p. 35]. Wood, in his Athenæ Oxoniensis, says that the Bishop of St. Asaph had the chief hand in composing this form. It received the approbation of Convocation on May 31st, 1661.

Two rubrics at the end of this Office furnish a rule as to the age of the persons for whom it is to be used. The first enjoins that every one baptized with it shall be confirmed and be admitted to the Holy Communion as soon as conveniently may be. From this it is evident that all who would be considered old enough to be confirmed if they had been baptized come within the limits of those "riper years" named in the title. The second rubric lays down the rule that the office is not to be used for those who are not yet come to years of discretion to answer for themselves, but that such shall be baptized with the office for Infant Baptism. Adult idiots ought to be baptized, but not with this

ing life. *Ye* have heard also, that our LORD JESUS CHRIST hath promised in His holy Word to grant all those things that we have prayed for; which promise He, for His part, will most surely keep and perform.

Wherefore, after this promise made by CHRIST, *ye* must also faithfully, for your part, promise in the presence of these your Witnesses, and this whole congregation, that *ye* will renounce the devil and all his works, and constantly believe GOD'S holy Word, and obediently keep His commandments.

¶ Then shall the Priest demand of each of the persons to be baptized, severally, these Questions following:

Question.

DOST thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Question.

DOST thou believe in GOD the FATHER Almighty, Maker of heaven and earth?

And in JESUS CHRIST His only-begotten SON our LORD? And that He was conceived by the HOLY GHOST; born of the Virgin Mary; that He suffered under Pontius Pilate, was crucified, dead, and buried; that He went down into hell, and also did rise again the third day; that He ascended into heaven, and sitteth at the right hand of GOD the FATHER Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the HOLY GHOST; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

Answer. All this I stedfastly believe.

Question.

WILT thou be baptized in this faith?

Answer. That is my desire.

Question.

WILT thou then obediently keep GOD'S holy will and commandments, and walk in the same all the days of thy life?

Answer. I will endeavour so to do, GOD being my helper.

¶ Then shall the Priest say,

O MERCIFUL GOD, grant that the old Adam in *these persons* may be so buried, that the new Man may be raised up in *them*. *Amen.*

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

Grant that *they* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. *Amen.*

Grant that *they*, being here dedicated to Thee by our office

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Office; and perhaps that for Private Baptism is best suited to their case, if neglect of Baptism in their infancy has been added to their natural misfortune. Perhaps it may be laid down as a general rule that while Confirmation is not given to young children, all under the age of twelve should be baptized as Infants, and all persons above that age with the present Office.

As this Office was framed entirely for adult persons, whether born of Christian or of heathen parents, it necessarily recurs to those principles on which Holy Baptism was administered in the primitive times of Christianity, when millions of such persons were so admitted into the Church of Christ. Thus the Candidate for Baptism is a Catechumen in the ancient sense; and as such is admitted to the sacrament of regeneration only by the express permission of a chief minister of the Church, and after proper instruction and examination, with the discipline of prayer and fasting. It may be ob-

and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through Thy mercy, O blessed LORD GOD, Who dost live, and govern all things, world without end. *Amen.*

ALMIGHTY, everliving GOD, Whose most dearly beloved SON JESUS CHRIST, for the forgiveness of our sins, did shed out of His most precious side both water and blood, and gave commandment to His disciples, that they should go teach all nations, and baptize them In the Name of the FATHER, the SON, and the HOLY GHOST: Regard, we beseech Thee, the supplications of this congregation; sanctify this Water to the mystical washing away of sin; and grant that the *persons* now to be baptized therein may receive the fulness of Thy grace, and ever remain in the number of Thy faithful and elect children, through JESUS CHRIST our LORD. *Amen.*

¶ Then shall the Priest take each person to be baptized by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the Name; and then shall dip him in the water, or pour water upon him, saying,

N. I baptize thee In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

¶ Then shall the Priest say,

WE receive this person into the congregation of CHRIST'S flock; †and do sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of CHRIST crucified, and manfully to fight under His banner, against sin, the world, and the devil; and to continue CHRIST'S faithful soldier and servant unto *his* life's end. Amen.

† Here the Priest shall make a Cross upon the person's forehead.

¶ Then shall the Priest say,

SEEING now, dearly beloved brethren, that *these persons are* regenerate, and grafted into the body of CHRIST'S Church, let us give thanks unto Almighty GOD for these benefits, and with one accord make our prayers unto Him, that *they* may lead the rest of *their* life according to this beginning.

¶ Then shall be said the LORD'S Prayer, all kneeling.

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

WE yield Thee humble thanks, O heavenly FATHER, that Thou hast vouchsafed to call us to the knowledge of Thy grace, and faith in Thee; Increase this knowledge, and confirm this faith in us evermore. Give Thy HOLY SPIRIT to *these persons*; that, being now born again, and made *heirs* of everlasting salvation, through our LORD JESUS CHRIST, *they* may continue Thy *servants*, and attain

served also, that a Bishop or Priest is supposed throughout to be the minister of Adult Baptism in public; though, of course, the ordinary rules as to valid Baptism apply to extreme cases of dying persons, when no priest can be procured.

The ritual of the Baptism of Adults differs from that of infants only in three particulars:—1. The person to be baptized answers the interrogatories himself. 2. The Priest takes him by the right hand and brings him to the font, "placing him conveniently by the Font." 3. An address to the newly baptized follows the short one which is made to the sponsors. To these it may be added, fourthly, though not directed in the rubric, that it

Thy promises; through the same LORD JESUS CHRIST Thy SON, Who liveth and reigneth with Thee, in the unity of the same HOLY SPIRIT, everlastingly. *Amen*

¶ Then, all standing up, the Priest shall use this Exhortation following; speaking to the Godfathers and Godmothers first.

FORASMUCH as *these persons have* promised in your presence to renounce the devil and all his works, to believe in GOD, and to serve Him; ye must remember, that it is your part and duty to put *them* in mind, what a solemn vow, promise, and profession *they have* now made before this congregation, and especially before you *their* chosen witnesses. And ye are also to call upon *them* to use all diligence to be rightly instructed in GOD's holy Word; that so *they* may grow in grace, and in the knowledge of our LORD JESUS CHRIST, and live godly, righteously, and soberly in this present world.

[¶ And then, speaking to the new baptized *persons* he shall proceed, and say,]

AND as for you, who have now by Baptism put on CHRIST, it is your part and duty also, being made the *children* of GOD and of the light, by faith in JESUS CHRIST, to walk answerably to your Christian calling, and as becometh the children of light; remembering always that Baptism representeth unto us our profession; which is, to follow the example of our SAVIOUR CHRIST, and to be made like unto Him; that as He died, and rose again for us; so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ It is expedient that every person, thus baptized, should be confirmed by the Bishop so soon after his Baptism as conveniently may be; that so he may be admitted to the Holy Communion.

¶ If any persons not baptized in their infancy shall be brought to be baptized before they come to years of discretion to answer for themselves; it may suffice to use the Office for Publick Baptism of Infants, or (in case of extreme danger) the Office for Private Baptism; only changing the word [*Infant*] for [*Child* or *Person*] as occasion requireth.

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is most reverent and seemly for the person who is being baptized to kneel during the act of Baptism. Women should also be provided with caps similar to those used at Confirmation, to be removed, of course, during the actual Baptism.

Persons who have come to years of discretion are sometimes in doubt respecting their baptism, and are anxious to be baptized with the conditional form. As a rule, the Church has always concluded that those who have been born of Christian parents have been baptized, unless the contrary can be proved. Careful inquiry should, therefore, be made whether there is really any good reason for doubt before any such question is entertained. But if, after inquiry, there still remains cause for doubt, there seems to be no reason why the conditional form should not (the Bishop consenting) be used, although no actual provision is made for it in the case of adult persons. Even although a person may have been confirmed and have received the Holy Communion, if it is afterwards discovered that he has not been baptized, the sacrament of Baptism should be administered. In such a case, reverent doubt as to the effect of the latter Sacrament in supplying the omission of the former might well lead to the use of the conditional form.

AN INTRODUCTION TO THE CATECHISM.

The ecclesiastical word Catechismus is derived from the Greek κατήχησις, and means literally an instruction by word of mouth of such a kind as to draw out a reply or echo.[1] In the earliest age of the Church the word was used for that kind of instruction which was given to the catechumens or candidates for Baptism [Luke i. 4]; and from this usage it has come to mean also, in later ages, the instruction which is given to candidates for Confirmation. A similar kind of instruction among the Jews is indicated by the only incident which is recorded of our Lord's childhood, when after three days' disappearance He was found by His Mother and Joseph "sitting in the midst of the doctors, both hearing them, and asking them questions" [Luke ii. 46].

In the Primitive Church catechizing appears to have been carried on by means of what we should now call a lecture, the questions being asked rather by the persons catechized than by the person catechizing. A life-like description of such a method is contained in an epistle of St. Augustine to Deo Gratias, which is, in fact, a treatise on catechizing, and has the title "De catechizandis rudibus." It was written A.D. 400. There is also an invaluable series of Catechetical Lectures by St. Cyril of Jerusalem, delivered in that city about A.D. 347. In the previous century Origen, and before him Clemens Alexandrinus (who left a series of Catechetical Lectures entitled Pædagogus), and Pantænus, his predecessor, had made the catechetical school of Alexandria famous for the instruction there conveyed in the principles of Christianity; but there can be no doubt that this instruction was of a less elementary character than what is usually understood by the word catechizing.

In St. Augustine's treatise he gives a description of the manner in which a catechist is to keep alive the attention and interest of the person who is being catechized: he also sets forth the subjects of instruction, and gives two examples, one long, the other short, of the mode in which those subjects were to be taught in detail. From these it appears to have been the custom first to give a narration of the Bible History, and then to shew its connexion with Christianity, afterwards setting forth the doctrines of the Creed, and the principles of Christian duty. St. Cyril's lectures also begin with an exposition of the relation which the Old Testament history bears to Christ and Christianity: they then go on to explain the principles of Baptism and the benefits to be derived from it; afterwards expound the Creed in fifteen lectures; and conclude with five on the Sacraments of Baptism and the Lord's Supper, the latter addressed to the same set of hearers immediately after their baptism had taken place.

It will be observed that this primitive form of instruction was of a different character from that fixed question and answer which we understand in modern times by the word Catechism. This was represented by the Interrogatories which formed part of the Office for Baptism and Confirmation, and which were called by that name both in primitive and in mediæval times. Thus St. Cyril says, "Let thy feet hasten to the Catechizings, receive with earnestness the Exorcisms; for whether thou art breathed upon or exorcised, the Ordinance is to thee salvation." So among Archbishop Peckham's Constitutions there is one which enjoins "that children baptized by laymen or women in case of urgent necessity are not to be baptized again;" and it is added, "let the exorcisms and catechisms be used over children so baptized, in reverence to the ordinances of the Church."

When the Offices of the Church of England were translated into English, and an endeavour was being made to develope further than had hitherto been done the intelligent use of them by the laity, and also to promote generally an intellectual religion among them, a Catechism was inserted in the Office for Confirmation. This was, of course, to be learned during the period of preparation for Confirmation; but the Rubric directed that when the rite was to be administered, the Bishop, or some one appointed by him, should "appose" the persons to be confirmed by requiring them to answer such questions of this Catechism as the former should see fit. The object of this was stated to be that those who were about to be confirmed might "then themselves with their own mouth, and with their own consent, openly before the Church, ratify and confess" what their Godfathers and Godmothers had promised for them in their Baptism. This custom was continued until the last revision of the Prayer Book in 1661; but in 1552 the word "confess" in the rubric (used in the sense of confessing

[1] "In κατηχέω is included an iteration, and from ἠχέω we have our word *echo*. Ἠχέω is indeed 'to sound the last syllable,' and such sounders haply there are enough; but κατηχέω is 'to sound in the whole, after one again.' And such is the repetition which is required of the right and true κατηχούμενοι, young catechized Christians, and those places are called κατηχεῖς that give the whole verse or word again." [Bp. Andrewes' *Introduction to Pattern of Catechistical Doctrine.*]

or professing our belief, was unfortunately altered to "confirm," and the rubric being then adopted as a preliminary address in the Confirmation Service (while that which had been referred to by the word was removed from it), a confusion of ideas was originated which connected the expression "ratify and confirm" with the ordinance of laying on of hands instead of with the catechizing by which it is preceded [see notes on Confirmation].

The Catechism which thus stood in the Prayer Book from 1549 to 1661 (under both the general title "Confirmation, wherein is contained a Catechism for children," and the particular one by which it is now alone headed), was nearly identical with the present one, but only extended as far as the end of the explanation of the Lord's Prayer. It has often been said to have been made by Alexander Nowell, who was second master of Westminster School at the time when the Prayer Book was in preparation, but Dean of St. Paul's from 1560 to 1602. It has also been attributed to Bishop Poynet, who (at the age of thirty-three) was made Bishop of Rochester in 1550. But it is very unlikely that a young second master of Westminster School would have been entrusted with so grave an undertaking by the Divines who set forth the Prayer Book of 1549: and although Poynet published a Catechism in Latin and English, the licence to print it was only asked from Cecil by the Earl of Northumberland on September 7th, 1552. Poynet had, however, been one of Cranmer's chaplains.

The name of Goodrich, Bishop of Ely, has also been associated with the authorship of a part of the Catechism. The authority for this is a stone tablet on the east side and another on the west of a spacious bow in a gallery which he built on the north side of the palace at Ely. These tablets have engraved upon them "our duty to God," and "our duty to our neighbour," in the words now so familiar to every child. The date upon them is 1552, and they are reasonably supposed to have been put up by Goodrich. As he was one of the Committee of Convocation by whom the Prayer Book was prepared, there is no improbability in the supposition that these portions of the Catechism came from his pen; and if they did so, it may be fairly concluded that the remaining portions of it (as it stood at first) are his also.

The latter part of the Catechism was added by the authority of King James I., after the Hampton Court Conference, the Puritans complaining through Dr. Reinolds that it was too short in its existing form. "The addition," says Cosin, "was first penned by Bishop Overall (then Dean of St. Paul's) and allowed by the bishops." Many other writers repeat the statement.

As Bishop Cosin wrote this about 1640, twenty years only after Overall's death; and as he had, in his early life, been chaplain to that good and learned Divine, no doubt he had authority for his statement; but it is also pretty well established, from internal evidence, that Overall translated from some Latin formula, probably from an ancient "A. B. C., with the Catechism," of unknown authorship, which was used in St. Paul's School, and of which there is a reprint dated 1687.

As in many other particulars, so in the matter of Catechizing, the Reformation rekindled a principle and a practice which had been gradually becoming extinguished in that decadence of spirituality which had been the bane of the Church of England for a century or more, and from which the Reformation itself was a reaction. Accordingly, in a set of Injunctions framed by Cranmer and issued by authority of Henry VIII. in 1536, the fifth was a reiteration of the rule so often to be met with in mediæval times, that the clergy should take care children were taught the Creed, the Lord's Prayer, and the Ten Commandments in their mother tongue. This rule had been so neglected (it is stated in the Homily against Disobedience and wilful Rebellion) that few even of the most simple people were taught them except in Latin, which they of course could not understand. In the Injunctions of Edward VI. [1547] this duty was again enforced upon the clergy in the following words:—"*Item.* That every holyday throughout the year, when they have no sermon, they shall immediately after the Gospel, openly and plainly recite to their parishioners, in the pulpit, the Paternoster, the Credo, and the Ten Commandments in English, to the intent the people may learn the same by heart; exhorting all parents and householders to teach their children and servants the same, as they are bound by the law of God, and in conscience to do . . . . *Item.* That they shall in confessions every Lent, examine every person that cometh to confession to them, whether they can recite the articles of their faith, the Paternoster, and the Ten Commandments in English, and hear them say the same particularly." The Catechism was a natural developement of this ancient and now revived practice. It appeared in the Prayer Book which was completed in the year [1548] following the above Injunctions; and at the end of the Confirmation Service, of which it formed a part, was the following rubric:—"¶ The Curate of every parish, once in six weeks at the least, upon warning by him given, shall, upon some Sunday or Holyday, half an hour before Evensong, openly in the Church instruct and examine so many children of his parish sent unto him, as the time will serve, and as he shall think convenient, in some part of this Catechism. And all fathers, mothers, masters, and dames shall cause their children, servants, and appren-

tices (which are not yet confirmed) to come to the Church at the day appointed, and obediently hear and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn. ¶ And whensoever the Bishop shall give knowledge for children to be brought afore him to any convenient place for their confirmation, then shall the Curate of every parish either bring or send in writing the names of all those children of his parish which can say the Articles of their Faith, the Lord's Prayer, and the Ten Commandments; and also how many of them can answer to the other questions contained in this Catechism." In the previous Injunctions it had been ordered that none should be admitted to the Holy Communion until they could say these three primary summaries of Faith, Prayer, and Duty. A rubric following the above now embodied this rule in a different form,—"¶ And there shall none be admitted to the Holy Communion until such time as he be confirmed." In 1549 other Injunctions were issued, and the eighth is, "*Item*. That the Curates every sixth week at the least, teach and declare diligently the Catechism, according to the book of the same." The forty-fourth of Queen Elizabeth's Injunctions of 1559 reiterates that of Edward VI., altering the time to "every holyday, and every second Sunday in the year." All these Injunctions were embodied in the fifty-ninth Canon of the Church of England in the year 1603.

"Canon 59.

"*Ministers to Catechize every Sunday.*

"Every Parson, Vicar, or Curate, upon every Sunday and Holyday, before Evening Prayer, shall, for half an hour or more, examine and instruct the youth and ignorant persons in his parish, in the Ten Commandments, the Articles of the Belief, and in the Lord's Prayer: and shall diligently hear, instruct, and teach them the Catechism set forth in the Book of Common Prayer. And all fathers, mothers, masters, and mistresses, shall cause their children, servants, and apprentices, which have not learned the Catechism, to come to the Church at the time appointed, obediently to hear, and to be ordered by the Minister, until they have learned the same. And if any Minister neglect his duty herein, let him be sharply reproved upon the first complaint, and true notice thereof given to the Bishop or Ordinary of the place. If, after submitting himself, he shall willingly offend therein again, let him be suspended; if so the third time, there being little hope that he will be therein reformed, then excommunicated, and so remain until he will be reformed. And likewise if any of the said fathers, mothers, masters, or mistresses, children, servants, or apprentices, shall neglect their duties, as the one sort in not causing them to come, and the other in refusing to learn, as aforesaid; let them be suspended by their Ordinaries (if they be not children), and if they so persist by the space of a month, then let them be excommunicated."

The present Rubric so far supersedes this Canon that it directs the clergyman to catechize after the Second Lesson at Evening Prayer. It is plain, that both Canon and Rubric contemplate catechizing as an open and public Ministration in the Church, and in the face of a congregation: and however diligently *school* catechizing may be carried on, it cannot be considered as adequately satisfying the law of the Church, or as being equivalent to a solemn ministration conducted in the House of God. The value of such a ministration has been testified by innumerable writers of former centuries and of modern times in the Church of England: and the catechetical works of Bishop Andrewes, Hammond, Bishop Nicholson, Bishop Ken, and (in our own times) Bishop Nixon, show how our best Divines have recognized in the Catechism, and in the practice of public catechizing, a duty and a labour upon which the highest intellectual powers may be profitably exercised for the good of Christ's little ones, and of the Church at large.

It is obvious from the history of the Catechism, that it was formed upon the basis of the Creed, the Lord's Prayer, and the Ten Commandments. To these and to the catechetical exposition connected with them, was prefixed a fourth division on the Christian nature and covenant; and at the end was afterwards added a fifth division on the Sacraments. It has thus become a comprehensive summary respecting [1] the relation between God and Christians, [2] Faith, [3] Duty, [4] Prayer, [5] Grace. But although thus happily comprehensive, it must be remembered, that it does not profess to be exhaustive: and that when the Puritans at the Savoy Conference wished it to be made longer by adding questions on justification, sanctification, etc., the Bishops replied, "The Catechism is not intended as a whole body of divinity, but as a comprehension of the Articles of Faith, and other doctrines most necessary to salvation."

A CATECHISM,

THAT IS TO SAY,

AN INSTRUCTION TO BE LEARNED OF EVERY PERSON, BEFORE HE BE BROUGHT TO BE CONFIRMED BY THE BISHOP.

Question.

WHAT is your Name?

Answer. N. or M.

Question. Who gave you this Name?

Answer. My Godfathers and Godmothers in my Baptism; wherein I was made a member of CHRIST, the child of GOD, and an inheritor of the Kingdom of Heaven.

Question. What did your Godfathers and Godmothers then for you?

Answer. They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps

THE CATECHISM.

What is your Name?] The Christian name is used in the Ministrations of the Church, at Baptism, here, and in the Marriage Service. It was formerly used also at Confirmation. In this place it obviously singles out, by a sort of analysis, the individual Christian from the Christian body at large, and thus fixes on the idea of *individual* privilege, duty, and responsibility, while at the same time not interfering with the prominency of the idea of corporate unity which is contained in that of membership.

N. or M.] The most probable explanation of these letters is, that N. was anciently used as the initial of Nomen, and that Nomen vel Nomina was expressed by 𝔑 vel 𝔑𝔑; the double 𝔑 being afterwards corrupted into 𝔐. The M by which 1000 is expressed, was formed in a somewhat similar manner from the ancient notation, CIↃ, by which that number was expressed in classical Latin. It became 𝔐 in the Teutonic character of later inscriptions, and M in modern notation.

in my Baptism; wherein I was made] This answer is very comprehensive, and offers a concise definition of doctrine respecting the Christian nature. It declares that Christians are made such by God's work co-operating with the work of the person baptizing. The infant was dipped in water, or had water poured upon it, while the person baptizing named it, and said, "I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost." This constituted "my Baptism," so far as man's work could effect it. "In" that Baptism, without leaving room for any doubt, without imposing any condition by which the blessing could be nullified, God "made me a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven." The new birth is not conditional on the regenerated person's subsequent fulfilment of the Baptismal vows, but only upon the due administration of the water and words of Baptism.

a member of Christ] This is a Scriptural expression, used by St. Paul, who says, "We are the body of Christ, and members in particular" [1 Cor. xii. 27]: also, that "by one Spirit are we baptized into one body . . . for the body is not one member, but many" [*ibid.* xiii. 14]: also that this Body in its completeness is Christ,—"As the body is one, and hath many members, so also is Christ" [*ibid.* 12]: "For we are members of His body, of His flesh, and of His bones" [Eph. v. 30]. How this membership can be is a mystery, but the results of it are intelligible, and may be understood partly from analogy, partly from the statements of our Lord and His Apostles. By physiological analogy we may draw the inference, that life is maintained in every member by union with the Head, and without that union no member can live. Hence spiritual life is derived from our Lord the Fountain of life, not only as a gift bestowed by one person upon another, but by an actual, though mysterious, and therefore unintelligible, union.

It is on such a principle that St. Paul founds his familiar but deeply-important words, "He is the Head over all things to the Church, which is His Body, the fulness of Him Which filleth all in all" [Eph. i. 22, 23]. "And He is the Head of the Body, the Church" [Col. i. 18]. To baptize an infant is, therefore, to give it spiritual life by uniting it to Christ. To leave an infant unbaptized, is to leave it spiritually without life, by leaving it without this union. And the same is true, no wilful bar to the Sacrament intervening, of adults. Our Lord showed this in describing Himself as the true Vine, and the Apostles as branches; and especially in the words, "I am the Vine, ye are the branches: he that abideth in Me, the same bringeth forth much fruit: for without Me [χωρὶς Ἐμοῦ] ye can do nothing." To be made a "member of Christ" is, therefore, to be united in a living spiritual bond with "the Way, the Truth, and the Life," "the Light," "the Resurrection and the Life." Our spiritual existence, our spiritual knowledge, and our future Resurrection to life eternal, are dependent on that union being effected in and by Baptism.

the child of God] This term also is Scriptural. St. Paul uses it thus: "For ye are all the children of God by faith in Christ Jesus" [Gal. iii. 26]: and St. John, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . . . Beloved, now are we

and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep GOD's holy will and commandments, and walk in the same all the days of my life.

Question. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

Answer. Yes verily; and by GOD's help so I will. And I heartily thank our heavenly FATHER, that He hath called me to this state of salvation, through JESUS CHRIST our SAVIOUR. And I pray unto GOD to give me His grace, that I may continue in the same unto my life's end.

Catechist.

Rehearse the Articles of thy Belief.

Answer.

I BELIEVE in GOD, the FATHER Almighty, Maker of heaven and earth:

And in JESUS CHRIST His only SON our LORD, Who was conceived by the HOLY GHOST, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day He rose again from the dead, He ascended into heaven, And sitteth at the right hand of GOD the FATHER Almighty; From thence He shall come to judge the quick and the dead.

I believe in the HOLY GHOST;

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the sons of God" [1 John iii. 1, 2]. Such a relationship also springs from actual union with God through Christ in regeneration, and not from federal relationship. So St. Paul alleges when he writes, "For both He that sanctifieth, and they that are sanctified, are all of one: for which cause He is not ashamed to call them brethren" [Heb. ii. 11]. So also St. John alleges in the words, "Whosoever believeth that Jesus is the Christ is born of [γεγέννηται] God: and every one that loveth Him that begat [τὸν γεννήσαντα], loveth also him that is begotten of Him" [τὸν γεγεννημένον ἐξ Αὐτοῦ]. To be the child of God is not only therefore to be taken into that relationship by a covenant, but to be made so by a supernatural effect of grace.

an inheritor of the kingdom of heaven] St. Paul writes that sonship brings heritage—"If children, then heirs; heirs of God, and joint heirs with Christ" [Rom. viii. 17]. The inheritance is [1] of the Church Militant, which our Lord speaks of as the Kingdom of Heaven on many occasions [*e.g.* Matt. iii. 2; xiii. 24]: and [2] of the Church Triumphant, of which He also speaks under the same title [Matt. xxv. 34]. The heritage of the Church Militant is a title to all Church privileges and teaching, to benediction, absolution, all sacramental rites, the blessed Sacrament, and burial within the fold of the Church, and may be described as a title to the grace of God (through His mercy, and not through our merits); which title can, of course, be forfeited by sin. The heritage of the Church Triumphant is the gift of blessedness which "eye hath not seen nor ear heard."

They did promise and vow . . . . in my name] Baptism is not administered on the condition of vows being made, nor do the vows exercise any anticipative influence upon it. They are part of the discipline of the Church, and probably established by the Apostles, but do not belong to the essence of the Sacrament, which is entirely perfect as to its outward form and its inward grace, even where they are not used or intended to be used. At the same time, the vows of Baptism express obligations which are inseparable from the relation established with our heavenly Father by it: so that children who have never had God-parents to make them on their behalf are bound, by the nature of their position as Christian children, to the duties stated in these vows, as much as if they had been explicitly made at their Baptism. A child who has not made any verbal promise of obedience to its parents, is as much bound to obey, by the law of God, as one who has done so: and no superadded vow can heighten or intensify the obligations which naturally belong to the relationship of Christians towards God, though it may express and define them.

that I should renounce the devil] Sins, or the works of the devil, are classified under seven kinds, viz., Pride, Avarice, Lust, Envy, Gluttony, Anger, Sloth, which are called the seven deadly sins. The renunciation of the adversary of God and man, which was made by those who were children of wrath before they became children of God, expressed an obligation from which they could never after become free. St. John appears to refer to this renunciation when he says, "I write unto you, young men, because ye have overcome the wicked one" [1 John ii. 13]. In what manner practical effect is to be given, throughout life, to that renunciation, he also shews by referring [1] to the victory gained by Christ our Head; and [2] to the union between Him and His members, through which they may be made partakers of His strength. "For this purpose the Son of God was manifested, that He might overcome the works of the devil." "Greater is He that is in you, than he that is in the world." [1 John iii. 8; iv. 4.] Thus the true way to give practical force to the vow of renunciation is to gain the power of Christ, [1] by the wish to do good rather than evil; [2] by dependence, in faith, on our Lord the Victor of the Evil One; [3] by an earnest resistance to Satan; [4] by a continued use of the grace given by God. [Cf. Litany clause, "From all deceits of the world, the flesh, and the devil;" and Collect for Eighteenth Sunday after Trinity.]

that I should believe . . . . the Christian Faith] Such an act of faith presupposes a faculty of faith, just as an act of reason supposes a faculty of reason. The one belongs to our spiritual nature, which we

The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the Body; And the Life everlasting. Amen.

Question. What dost thou chiefly learn in these Articles of thy Belief?

Answer. First, I learn to believe in GOD the FATHER, Who hath made me, and all the world.

Secondly, in GOD the SON, Who hath redeemed me, and all mankind.

Thirdly, in GOD the HOLY GHOST, Who sanctifieth me, and all the elect people of GOD.

Question.

You said, that your Godfathers and Godmothers did promise for you, that you should keep GOD's Commandments. Tell me how many there be?

Answer. Ten.

Question. Which be they?

Answer.

THE same which GOD spake in the twentieth Chapter of Exodus, saying, I am the LORD thy GOD, Who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but Me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the LORD thy GOD am a jealous GOD, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate Me, and shew mercy unto thousands in them that love Me, and keep My commandments.

III. Thou shalt not take the Name of the LORD Thy GOD in

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receive at Baptism; the other to the nature which we receive by our natural birth. Faith is the power of believing all that God reveals to us without the necessity of any corroboratory evidence from our senses. Such corroboratory evidence sometimes accompanies the revelation of God; but in respect to the most important objects of faith it does not: and our Lord commends that faith most highly which is exercised without it: "Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed" [John xx. 29]. The "Articles of the Christian Faith" are so much concerned with objects of faith respecting which we can have little or no evidence beyond God's Word for their existence and truth, that a thorough belief in them can only be entertained by the exercise of the faith which is the gift of God, and which enables us to know, by a participation in God's knowledge, what is altogether beyond the reach of unassisted intellectual apprehension. Hence, as belief in all the Articles of the Christian Faith is a duty imposed upon Christians with their birthright, so it is the exercise of a gift or faculty which belongs to the Christian nature. A partial faith, an *assent and submission of the intellect* is, of course, possible to all who possess reason, and is a necessary qualification for Baptism in adult persons. It may be added, that the difference between faith and superstition is, that the first is belief on good evidence (of which the best and highest kind is God's Word about the object upon which faith is to be exercised); while superstition is belief on insufficient evidence, of which kind is, sometimes, the evidence of the senses.

On the necessity of a right faith to salvation, see notes on the Athanasian Creed, pp. 183—187. Compare also Jude 3; Eph. iv. 5; 1 John v. 4; 1 Pet. v. 9; Rev. ii. 13; xiv. 12,—the clause "From all false doctrine," etc., in the Litany; and the Collect for St. Thomas's Day.

that I should keep God's holy will] God's will is the supreme law over all; and His commandments are the expression of that will. This expression is by no means to be limited in our minds by the Ten Commandments, though these contain a summary of all moral duty; for the will of God is expressed in many other ways. Of such modes by which that Will is expressed, there are five principal ones. [1] By the natural relationships of life. Thus St. Paul shews that the duties of children towards their parents, of wives towards their husbands, and *vice versa*, are duties laid upon them by God. [Col. iii. 18, etc.] Duties so plainly imposed by our heavenly Father are a plain revelation of His Will; and the non-fulfilment of such duties is disobedience to it. [2] By the light of the Christianized conscience, which is "the candle of the Lord within" [Prov. xx. 27], "the light that is in thee," of which our Saviour spoke when He said, "If therefore the light that is in thee be darkness, how great is that darkness!" [Matt. vi. 23.] But all *apparent* dictates of the Christian conscience are not hastily to be taken as such revelations of God's will and commandment, as natural inclination may be mistaken for the voice of conscience. [3] By the voice of the Church, represented in its Catholic teaching, and in the admonitions and advice of those individual ministers whom God has appointed as spiritual guides to the flocks in the midst of which He has placed them. [4] By the written word of God's revelation, contained in the Holy Bible. [5] By the written and unwritten law of the land in which His Providence has placed us, respecting which St. Paul says, "Let every soul be subject to the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God, and

vain: for the LORD will not hold him guiltless that taketh His Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the LORD thy GOD. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the LORD blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the LORD thy GOD giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Question.

What dost thou chiefly learn by these Commandments?

Answer. I learn two things: my duty towards GOD, and my duty towards my Neighbour.

Question. What is thy duty towards GOD?

Answer. My duty towards GOD, is to believe in Him, to fear Him, and to love Him with all my heart, with all my mind, with all my soul, and with all my strength; to worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him, to honour His holy Name

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they that resist shall receive to themselves damnation" [Rom. xii. 12]. Obedience to God's will and commandment, however it may be revealed, draws our relationship to Him still closer; Christian nature and Christian obedience thus reacting upon each other, and fulfilling the words of Christ,—"Whosoever shall do the will of God, the same is My brother, and My sister, and mother" [Mark iii. 35].

by God's help so I will] This answer takes the form of an oath, the ordinary adjuration of which in this country is, "So help me God." Every time it is repeated, the child or person repeating it "renews the solemn promise and vow that was made in their name at their Baptism; ratifying and confirming the same in their own persons, and acknowledging themselves bound to believe and do all those things which their Godfathers and Godmothers then undertook for them." [See Confirmation Office.] This is done for the last time immediately before Confirmation by the reply "I do," to the Bishop's question. It must be remembered that the promise and vow made on behalf of a child by its Godparents do not *originate* the obligation of that child "to do all these things," but only *express* an obligation that would be binding whether it was expressed or not.

this state of salvation] That is, into a Christian condition in which it is quite certain (whatever may be the possibility in a non-Christian condition) that salvation is within reach. The Christian child has already been saved from the *guilt* of original sin, and from much of its power over the soul. Final salvation depends on final perseverance, that is, on a continuance in the state of salvation, by God's grace, to our lives' end, so that we may not die in mortal sin.

First, I learn to believe] For an expository paraphrase of the Apostles' Creed, see the notes on Evening Prayer, page 177.

Ten] In the Catechism as it stood in 1549, the first five of the Ten Commandments were given in a much shorter form, as follows:[1]—

"I. Thou shalt have none other gods but me.

"II. Thou shalt not . . . . . nor worship them.

"III. Thou shalt not take the name of the Lord thy God in vain.

"IV. Remember that thou keep holy the Sabbath-day.

"V. Honour thy father and thy mother."

In the tenth commandment the words "Thou shalt not covet thy neighbour's house" were altogether omitted, evidently by a singular accident. The Primer of 1545 contains "The Ten Commandments compendiously extracted," etc., which is exactly similar to the arrangement of 1549, except that the commandment there put as the second is omitted [it is printed in the exposition immediately preceding], and the tenth is divided into two. The writer of the Catechism must have copied out the compendium from the Primer, inserting so much as he did insert of the second commandment, and then forgetting altogether what there stood as the ninth! The translation of the Commandments here, and in the Communion Office, is that of the "Great Bible" of 1540, that from which the Psalter is printed. The Puritans of 1661 wished to have that of 1611 substituted, but the Bishops considered that there was no necessity for this change.

The same which God spake] Although the Ten Commandments were given especially to the Jews, they represent the whole substance of a moral law which is equally binding upon Christians. Thus our Lord recognized the summary of them which was given to Him by the lawyer, in Luke x. 27, and

[1] That a compendium of the Ten Commandments is perfectly justifiable may be concluded from its adoption by our Lord in Matt. xix. 18, and by St. Paul in Rom. xiii. 9.

and His Word, and to serve Him truly all the days of my life.

Question. What is thy duty towards thy Neighbour?

Answer. My duty towards my Neighbour, is to love him as myself, and to do to all men, as I would they should do unto me: To love, honour, and succour my father and mother: To honour and obey the Queen, and all that are put in authority under her: To submit myself to all my governors, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters: To hurt no body by word nor deed: To be true and just in all my dealing: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering: To keep my body in temperance, soberness, and chastity: Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please GOD to call me.

Catechist.

My good Child, know this, that thou art not able to do these things of thyself, nor to walk in the Commandments of GOD, and to serve Him, without His special grace; which thou must learn at all times to call for by diligent prayer. Let me hear therefore, if thou canst say the LORD'S Prayer.

Answer.

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And

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thus He summed them up Himself, in Matt. xix. 18, and xxii. 37—40, as a rule of obedience by which a man might "enter into life," and on which "hang all the law and the prophets." As, moreover, a greater measure of grace is bestowed upon Christians than was given to the Jews, so is the moral law interpreted to them by a more strict rule. Christ came, "not to destroy the law, but to fulfil it," and "the law was our schoolmaster, to bring us unto Christ;" so that we "serve in newness of spirit, and not in the oldness of the letter," as children yielding a willing, not as servants yielding a forced, obedience.

I learn two things] The division of the Ten Commandments into the four which enjoin duties towards God, and the six which summarize duties towards man, was sanctioned and adopted by our Blessed Lord, and was probably derived from the manner in which they were written on the "two tables" brought down by Moses from Sinai, and preserved in the ark under the mercy-seat within the Holy of Holies.

my duty towards God] This summary exposition of the first four commandments sets forth first the mental qualities which are comprehended in a Christian disposition towards God, which are Faith, Fear, and Love; and, secondly, the acts by which the exercise of those qualities is manifested, which are principally Worship, Prayer, and faithful Service. Acts of worship are such offerings of praise as are made to God without any consideration of recompense, and the highest of such acts is the "sacrifice of praise and thanksgiving" comprised in the celebration of the Holy Eucharist, as distinct from the consumption of it, which afterwards constitutes the act of Communion. Upon such acts, Faith, holy Fear, and Love are all exercised in their highest degree. Acts of Prayer are such offerings of worship as are mingled with supplications for some spiritual or temporal benefit; and upon these, too, all three qualities are exercised. Acts of faithful Service are other practical evidences and exertions of those qualities in the work of life; and by them the labour appointed to us in the world is transfigured into Christian work, done also in the Kingdom of God. The intensification of the law under the Christian dispensation is here shewn by the declaration that such faithful service is due to God, not only on the Sabbath, which was a temporary institution, but on "all the days of my life," since all a Christian's days are to be consecrated in some way to God. A practical Trust in the Providence of God is necessarily involved in such faithful service; and reverence for His holy Name and Word is inseparable from a faithful, humble, and loving habit of worship.

My duty towards my Neighbour] The details of this answer are in themselves a sufficient comment upon, and illustration of, the six commandments to which they refer. They are also an exposition of the practical duties arising from our Lord's commandment as given in the Sermon on the Mount: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" [Matt. vii. 12]. Some portions of this answer seem to be taken from St. Augustine, who thus speaks of the obligations of Sponsors:—"Admoneant, ut castitatem custodiant, virginitatem usque ad nuptias servent, a maledicto vel perjurio linguam refrenent, cantica turpia vel luxuriosa ex ore non proferant, non superbiant, iracundiam vel odium in corde non teneant . . . . . sacerdotibus et parentibus honorem amore veræ caritatis impendant." [*Serm. de Temp.* clxiii.]

What desirest thou of God in this Prayer?] In the Notes to Evening Prayer, p. 172, will be found an Exposition of the Lord's Prayer by the author of the "Christian Year." The general objects of the seven petitions which compose it may be thus summed up:—

lead us not into temptation; But deliver us from evil. Amen.

Question. What desirest thou of GOD in this Prayer?

Answer. I desire my LORD GOD our heavenly FATHER, Who is the Giver of all goodness, to send His grace unto me, and to all people; that we may worship Him, serve Him, and obey Him, as we ought to do. And I pray unto GOD, that He will send us all things that be needful both for our souls and bodies; and that He will be merciful unto us, and forgive us our sins; and that it will please Him to save and defend us in all dangers ghostly and bodily; and that He will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust He will do of His mercy and goodness, through our LORD JESUS CHRIST. And therefore I say, Amen, So be it.

Question.

HOW many Sacraments hath CHRIST ordained in His Church?

Answer. Two only, as generally necessary to salvation, that is to say, Baptism, and the Supper of the LORD.

Question. What meanest thou by this word *Sacrament*?

Answer. I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by CHRIST Himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Question. How many parts are there in a Sacrament?

Answer. Two; the outward visible sign, and the inward spiritual grace.

Question. What is the outward visible sign or form in Baptism?

Answer. Water; wherein the person is baptized *In the Name of*

[I.] *Our Father, Which art in heaven, Hallowed be thy Name.* In the first petition we pray that all things done on earth, all our actions as well as those of our brethren, may minister to the glory of God, that by our lives and in our hearts His Name may be hallowed.

[II.] *Thy kingdom come.* This is a prayer that all things here may tend to the propagation of the Gospel, the establishment of God's *kingdom* in all the world, and to the subjection of ourselves to the rule of our heavenly Father.

[III.] *Thy will be done in earth, As it is in heaven.* In the third petition we pray that we and all men may keep the commandments and do the whole *will* of God.

[IV.] *Give us this day our daily bread.* In the fourth petition we beseech God to give us day by day the *bread* we need, the food necessary for the strengthening and nourishing of our body and soul; so that, sustained by His hand, we may be enabled to live to His glory.

[V.] *And forgive us our trespasses, As we forgive them that trespass against us.* In the next petition we ask God to *forgive us* those *trespasses* which have separated us from Him, and to restore us to that peace which by our actions we have disturbed, even as we forgive our brethren, and renew that concord which has been broken by our quarrels.

[VI.] *And lead us not into temptation.* In the sixth petition we pray for the protection and support of God against the assaults of the Evil One, the flesh, and the world, for deliverance from all *temptations*.

[VII.] *But deliver us from evil.* By the seventh petition we seek deliverance from all *evil* temporal and spiritual, and for the consummation of the work of God in our hearts and lives. [Denton *on the Lord's Prayer*, p. 153.]

Two only, as generally necessary to salvation] The use of the word "generally" in the sense of "universally," may be illustrated by the two places in which it is to be found in the Holy Bible. The first is in 2 Sam. xvii. 11, "Therefore I counsel that all Israel be *generally* gathered unto thee, from Dan even to Beersheba:" the expression in the Vulgate being "*universus Israel*," and the LXX. πᾶς Ἰσραήλ. The second is Jer. xlviii. 38, "There shall be lamentation *generally* upon all the housetops of Moab;" where the Vulgate reads "super *omnia tecta Moab*," and the LXX. ἐπὶ πάντων τῶν δωμάτων Μωάβ. So also Bishop Hooper says, "Notwithstanding that God's promises be *general*, unto *all people of the world*, yet many shall be damned" [*Declaration of the Ten Commandments*]. Bishop Latimer, again, says, "The promises of Christ are *general*; they pertain to *all mankind*" [*Sermon on Parable of King's Son*]. And, lastly, in the Prayer for the Parliament is the expression "this kingdom *in general*," which clearly means the *whole* of this kingdom, *all* persons therein. There are probably no instances to be found of any writer in the sixteenth or seventeenth centuries who used the word "generally" otherwise than with the meaning "universally;" and such is its meaning in this place. The Sacraments of Baptism and the Lord's Supper are therefore declared to be the only Sacraments which are necessary to the salvation of all persons; and, by implication, "those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction" [Article 25], are necessary only for particular classes of persons. Among the Fathers the word Sacrament was used almost in the same sense that we now use the word mystery, and was not restricted to any particular number. "As for the number of them," says the Homily of Common Prayer and Sacraments, "if they should be considered according to the exact signification of a sacrament, namely, for

the FATHER, *and of the* SON, *and of the* HOLY GHOST.

Question. What is the inward and spiritual grace?

Answer. A death unto sin, and a new birth unto righteousness; for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Question. What is required of persons to be baptized?

Answer. Repentance, whereby they forsake sin; and Faith, whereby they stedfastly believe the promises of GOD made to them in that Sacrament.

Question. Why then are Infants baptized, when by reason of their tender age they cannot perform them?

Answer. Because they promise them both by their Sureties; which promise, when they come to age, themselves are bound to perform.

Question. Why was the Sacrament of the LORD'S Supper ordained?

Answer. For the continual remembrance of the sacrifice of the death of CHRIST, and of the benefits which we receive thereby.

Question. What is the outward part or sign of the LORD'S Supper?

Answer. Bread and Wine, which the LORD hath commanded to be received.

Question. What is the inward part, or thing signified?

Answer. The Body and Blood of CHRIST, which are verily and indeed taken and received by the faithful in the LORD'S Supper.

Question. What are the benefits whereof we are partakers thereby?

Answer. The strengthening and refreshing of our souls by the Body and Blood of CHRIST, as our bodies are by the Bread and Wine.

Question. What is required of them who come to the LORD'S Supper?

Answer. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in GOD'S mercy through CHRIST, with a thankful remembrance of His death; and be in charity with all men.

¶ The Curate of every Parish shall diligently upon Sundays and Holy-days, after the second Lesson at Evening Prayer, openly in the Church instruct and examine so many Children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.

¶ And all Fathers, Mothers, Masters, and Dames, shall cause their Children, Servants, and Apprentices, (which have not learned their Catechism,) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.

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visible signs expressly commanded in the New Testament, whereunto is annexed the promise of free forgiveness and of our holiness and joining in Christ, there be but two, namely, Baptism and the Supper of the Lord. . . . But in a general acceptation the name of a Sacrament may be attributed to anything whereby an holy thing is signified. In which understanding of the word, the ancient writers have given this name, not only to the other five commonly of late years taken and used for supplying the number of the Sacraments, but also to divers and sundry other ceremonies, as to oil, washing of feet, and such like; not meaning thereby to repute them as Sacraments in the same signification that the two forenamed Sacraments are. . . . . And although there are retained by the order of the Church of England, besides these two, certain other rites and ceremonies about the institution of ministers in the Church, Matrimony, Confirmation of children . . . . and likewise for the Visitation of the Sick; yet no man ought to take these for Sacraments, in such signification and meaning as the Sacraments of Baptism and the Lord's Supper are: but either for godly states of life, necessary in Christ's Church, and therefore worthy to be set forth by public action and solemnity by the ministry of the Church; or else judged to be such ordinances as may make for the instruction, comfort, and edification [*i.e.* οἰκοδόμησις] of Christ's Church."

I mean an outward and visible sign] This definition is attributed to Peter Lombard, called the Master of the Sentences, in the twelfth century. The Homily just quoted (written about 1562) says, "the common description of a Sacrament, which is,

¶ So soon as Children are come to a competent age, and can say, in their Mother Tongue, The Creed, The Lord's Prayer, and the Ten Commandments; and also can answer to the other Questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather, or a Godmother, as a Witness of their Confirmation.

¶ And whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed. And, if the Bishop approve of them, he shall confirm them in manner following.

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that it is a visible sign of an invisible grace." The somewhat involved form of this answer may be made clearer by a paraphrase, as follows:— 'I mean an outward and visible sign (ordained by Christ Himself) of an inward and spiritual grace given unto us. This outward sign was ordained by Christ, first, as a means whereby we are to receive the inward grace, and, secondly, as a pledge to assure us of that inward grace;" for the grace cannot ordinarily be separated from the sign which Christ has ordained. For expositions of the doctrine of the Sacraments, see the Introductions to, and Notes on, the Offices for Holy Baptism and the Holy Communion.

AN INTRODUCTION TO THE CONFIRMATION OFFICE.

From the earliest ages of the Christian Church, and in every part of it all over the whole world, until modern times, the rite of Confirmation has been considered essential to the full perfection of Christian life in those who have attained to years when they can discern fully between right and wrong. Nor have any Christians been ordinarily permitted by the Church to partake of the Holy Communion until after they had been confirmed.

The rite appears to have been administered at first by an Apostle or Bishop laying his hands on the head of the baptized person, but at a very early period the rite of unction was added. The Apostles St. Peter and St. John went down to Samaria to lay their hands on those who had been baptized by the Deacon Philip [Acts viii. 14—17]; "and they received the Holy Ghost," some new and special Gift being bestowed upon them by the Holy Ghost through that outward sign. In the same manner St. Paul laid his hands on the Ephesian disciples of St. John the Baptist as soon as they had been "baptized in the Name of the Lord Jesus" [Acts xix. 6]. In the latter case, and probably also in the former, the Gift bestowed was accompanied by other gifts of miraculous powers; but these were clearly a special addition to the ordinary gift, and thus it was for the confirmation of previous Baptism that the Apostles administered the rite by the imposition of their hands. The anxious care of St. Paul for the administration of it to the Ephesians, appears also to have a parallel in that which he expressed to the Roman Christians, when he wrote to them, "I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established" [Rom. i. 11].

The rite so administered has several names given to it in the New Testament. The most obvious is that derived from the particular ceremony which was used in administering it, as when in the Epistle to the Hebrews "the doctrine of Baptisms and of laying on of hands" [Heb. vi. 2] is spoken of. Another title given to it is that of the Seal or the Sealing, as when St. Paul writes to the Ephesians, "After that ye believed in Christ, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance" [Eph. i. 13, 14]: or, "Grieve not the Holy Spirit, whereby ye are sealed unto the day of redemption" [Eph. iv. 30]: or, again, "He which stablisheth us with you in Christ, and hath anointed us, is God; Who hath also sealed us, and given the earnest of the Spirit in our hearts" [2 Cor. i. 21]. There seems also to be a reference to the same ordinance in the words, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are His: and, Let every one that nameth the Name of Christ, depart from iniquity" [2 Tim. ii. 19]. By all which passages, where the idea of sealing is connected with the gift of the Holy Ghost, we are carried back to the same idea in respect to our Blessed Lord, of Whom it is said, "For Him hath God the Father sealed" [John vi. 27]. As all grace flows down from the Father to the members of Christ through Christ their Head, so from Him to Whom the Father "gave not the Spirit by measure," flows down, even to the "skirts of His" mystical "clothing," that anointing Spirit of promise, whereby Christians are "sealed unto the day of redemption." The Oriental Church, which is so conservative of Scriptural terms and language, still retains the name of the Seal of the Gift of the Holy Ghost, as that of the ordinance which the Western Church calls Confirmation.

The rite is also called "the Unction" or "Anointing," in the New Testament, and in this case also the name is clearly connected with our Lord, the Christ or Anointed One: the "holy Child Jesus, Whom Thou hast anointed" of Acts iv. 27, and of Whom St. Peter said, "how God anointed Jesus of Nazareth with the Holy Ghost, and with power" [Acts x. 38]. In a passage already quoted, St. Paul speaks of God having "anointed us" [2 Cor. i. 21]. St. John refers to it as a special means of illumination and union with Christ: "But the anointing which ye have received of Him abideth in you: and ye need not that any man should teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him" [1 John ii. 27]. He also says of it, "Ye have an unction from the Holy One, and ye know all things" [1 John ii. 20]: and these words respecting illumination at once connect themselves with those of our Lord respecting the Holy Ghost the Comforter, "He shall teach you all things" [John xiv. 26].

The familiar name by which this rite is known in the Western Church appears first in the writings of St. Ambrose,—"Ye have received the spiritual seal. . . . . God the Father hath signed you, Christ our Lord

hath confirmed you, and, as ye are taught by the apostolic lection, hath given you the pledge of the Spirit in your hearts" [Ambros. *de Myst.* vii. 42]. By the time of St. Gregory, the name seems to have been commonly established, although it still continued to be called "signaculum" and "chrisma."

In the early Church, when Baptism was publicly administered at special seasons, and in the presence of the Bishop, the baptized were confirmed immediately on leaving the font. In his Treatise concerning Baptism, Tertullian says: "After this, having come out from the bath, we are anointed thoroughly with a blessed unction. . . . . Next to this, the hand is laid upon us, calling upon, and inviting the Holy Spirit, through the blessing." St. Cyprian writes, in his famous seventieth Epistle, "Anointed also must be of necessity he who is baptized, that having received the chrism, that is, unction, he may be the anointed of God, and have within him the grace of Christ." Again, expounding the passage in the Acts respecting the Confirmation of the Samaritans by St. Peter and St. John, he says, "Which now also is done among us, those baptized in the Church being brought to the Bishops of the Church, and by our prayer, and laying on of hands, they receive the Holy Ghost, and are perfected with the seal of the Lord." Some passages in which St. Cyril speaks of the use of the chrism after Baptism will be found in the Introduction to the Baptismal Offices: he also says to those about to be baptized, "In the days of Moses, the Spirit was given by the laying on of hands, and Peter also gives the Spirit by the laying on of hands. And on thee also, who art about to be baptized, shall His grace come." This administration of Confirmation at the time of Baptism is provided for in the Sacramentaries of Gelasius and St. Gregory.

In later days, Baptism and Confirmation were separated, the latter being administered, as now, by the Bishop, in periodical visits to the greater churches: but the form of the rite has varied very little since the days of St. Gregory. Bede narrates of St. Cuthbert [A.D. 686], that he used to go round his diocese, bountifully distributing counsels of salvation, "as well as laying his hands on the lately baptized, that they might receive the grace of the Holy Ghost" [*Life of St. Cuthbert*, xxiv.]; and from a period very little later, a Pontifical has come down to us which belonged to Egbert, Archbishop of York, and which contains the form of Confirmation, as it was then used; probably the same that was used by St. Cuthbert.

In the Eastern Church the rite is not restricted to the Bishop, but is administered by the priest (as his deputy, and with chrism blessed by him) immediately after Baptism, with the sign of the cross in chrism on various parts of the body, and the words, "The Seal of the gift of the Holy Ghost. Amen." The modern Roman is almost identical with the ancient use of Salisbury.

The imposition of hands was undoubtedly the principal ceremony of Confirmation in Apostolic times, and cannot be regarded otherwise than as the essential part of the rite. Nor can it be doubted, that it consisted of an actual placing of one or both of the Bishop's hands on the head of the person to be confirmed. Yet, in mediæval times (as in the modern Latin Church), consignation with chrism, and the blow on the cheek, were the only ways in which the Bishop's hand came into actual contact with the head of the candidate; and what was called *imposition* of hands, was an *elevation* of his hands in an attitude of benediction, spreading them abroad towards the persons kneeling before him. A somewhat similar custom has been adopted by modern English bishops, who lay their hands on each child successively, and then say the words, "Defend, O Lord," etc., over the whole collectively with hands outstretched. Yet the actual laying on of hands is perfectly effected in the latter case, and it is certain that the words are not an essential part of the rite. The words of the English Rubric, however, plainly direct that the words shall be uttered over each child while the hands of the Bishop rest upon him; and as the words are a precatory benediction, it does appear, that the other custom may, in some degree, deprive the person, who ought to be individually blessed by the Bishop, of the full benefit which the blessing is intended to convey.

Confirmation is not, according to the strictest form of definition, a Sacrament. Our Lord did indeed ordain "the outward and visible sign" of benediction, by laying His hands on the little children who were brought to Him, and on His Apostles. But there is no distinct evidence that this laying on of hands was for the purpose of Confirmation; and as Baptism, in its fullest Christian phase, was not administered before the Day of Pentecost, it can scarcely be supposed that such was the case. Although, however, not a Sacrament in the strictest sense, Confirmation undoubtedly conveys grace, and the grace is conveyed by the outward sign. Accordingly Bishop Cosin writes, "The nature of this holy Sacrament (for so we need not fear to call it in a right sense) will be more easily understood . . . ." [*Works*, v. 142], giving it the sacred title in a subordinate sense, as an outward and visible sign of an inward and spiritual grace indeed, but not known to be certainly of Christ's Institution, nor "generally necessary for salvation."

§ *The Effect of Confirmation.*

The outward sign of Confirmation is the same as that of Ordination, the laying on of hands by a Bishop; and this fact suggests

that there is some analogy between the two rites. Confirmation is, indeed, a kind of lesser Ordination, by which the baptized person receives the gift of the Holy Ghost for the work of adult Christian life: and hence it is the means of grace by which that "priesthood of the laity" is conferred, to which St. Peter refers when he writes, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people" [1 Pet. ii. 9]. It is also the means of grace by which the Christian, whose sins were all forgiven in Baptism, receives a further measure of strength, enabling him to stand against the temptations which assail maturer life. Thus, although Baptism is a perfect Sacrament, conveying forgiveness of sin, and giving a new nature through the union which it effects between the baptized and Christ, yet Confirmation is the complement of Baptism, in that it [1] renews and strengthens the Christian life then given, and [2] carries the baptized person on to "perfection," so that he becomes competent to take part in the highest of Christian ordinances. And thus, as grace for the work of the ministry is given by the laying on of hands in Ordination,—the ordained person being placed in a different relation towards God from that which he before occupied—so by the laying on of hands in Confirmation the relation of the confirmed person towards God is also changed, and he becomes competent to undertake spiritual work, both as to duties and privileges, for which he was not previously qualified.

The value of this holy ordinance as a means of grace, and its relation to Baptism, are plainly and beautifully set forth in these words, taken from a book of Homilies written before the Reformation, and here transcribed from Fothergill's MS. Annotations on the Prayer Book, preserved in York Minster Library:—"In Baptism he was born again spiritually to live, in Confirmation he is made bold to fight. There he received remission of sin, here he receiveth increase of grace. There the Spirit of God did make him a new man, here the same Spirit doth defend him in his dangerous conflict. There he was washed and made clean, here he is nourished and made strong. In Baptism he was chosen to be God's son, and an inheritor of His heavenly kingdom: in Confirmation God shall give him His Holy Spirit to be his Mentor, to instruct him and perfect him, that he lose not by his folly that inheritance which he is called unto. In Baptism he was called and chosen to be one of God's soldiers, and had his white coat of innocency delivered unto him, and also his badge, which was the red cross, the instrument of His Passion, set upon his forehead and other parts of his body: in Confirmation he is encouraged to fight, and take the armour of God put upon him, which be able to bear off the fiery darts of the devil, and to defend him from all harm, if he will use them in his battle, and not put himself in danger of his enemies by entering the field without them."

Such being the benefits to be derived from Confirmation, the Church has provided that it shall be administered so frequently that it may be within the reach of every one. The Sixtieth Canon enjoins that it shall be performed every third year, as follows:—

CANON 60.

"Confirmation to be performed once in three Years.

"Forasmuch as it hath been a solemn, ancient, and laudable custom in the Church of God, continued from the Apostles' times, that all Bishops should lay their hands upon children baptized, and instructed in the Catechism of Christian Religion, praying over them, and blessing them, which we commonly call *Confirmation*, and that this holy action hath been accustomed in the Church in former ages to be performed in the Bishop's visitation every third year; we will and appoint, That every Bishop or his Suffragan, in his accustomed visitation, do in his own person carefully observe the said custom. And if in that year, by reason of some infirmity, he be not able personally to visit, then he shall not omit the execution of that duty of Confirmation the next year after, as he may conveniently."

But there are few dioceses in England in which the Bishop does not now find it necessary to hold Confirmations more frequently.[1]

The age at which children are to be presented to the Bishop is not explicitly ordered by the Church of England; but the Sixty-first Canon makes it necessary for the child to have arrived at an age when he can have some intelligent acquaintance with the principles of faith and duty.

CANON 61.

"Ministers to prepare Children for Confirmation.

"Every Minister, that hath cure and charge of souls, for the better accomplishing of the orders prescribed in the Book of

[1] It is to be feared that Confirmations were very much neglected by the Bishops from the Reformation until modern times. Bishop Cosin has a note which shews that a loose practice of mediæval times prevailed even in the seventeenth century: "The place whereunto the children shall be brought for their confirmation is left to the appointment of the Bishop. If the place were ordered here to be none but the church, and there the office to be done with the Morning or Evening Prayer annexed, it would avoid the offensive liberty that herein hath been commonly taken, to confirm children in the streets, in the highways, and in the common fields, without any sacred solemnity." [*Works*, v. 522.] This seems to shew that the canonical periods of Confirmation were not observed, but any chance occasion taken advantage of by the people.

Common Prayer concerning Confirmation, shall take especial care that none shall be presented to the Bishop for him to lay his hands upon, but such as can render an account of their faith, according to the Catechism in the said Book contained. And when the Bishop shall assign any time for the performance of that part of his duty, every such Minister shall use his best endeavour to prepare and make able, and likewise to procure as many as he can to be then brought, and by the Bishop to be confirmed."

The rubrics at the end of the Catechism further direct that *as soon as* this age of intelligence has been attained, children shall be brought to the Bishop to be confirmed. A further light is thrown upon the subject by the old rubric, out of which the present Preface to the Confirmation Office was formed. It may also be added that the 112th Canon requires all persons to become communicants before the age of sixteen years: and that with triennial confirmations this supposed many to become so at twelve or thirteen years of age. Before that age they were forbidden to communicate by one of Queen Elizabeth's Injunctions: the time for Confirmation, as intended by those who framed our present Office, appears therefore to have been from twelve to sixteen years of age, according to the developement of intelligence on the one hand, and the opportunities offered, on the other, for coming to the ordinance. Yet the principle of the ordinance seems to suggest that an earlier age even than twelve might often be adopted with great spiritual advantage to those who thus receive the grace of God to protect them against temptation.

THE ORDER OF CONFIRMATION,

OR LAYING ON OF HANDS UPON THOSE THAT ARE BAPTIZED AND COME TO YEARS OF DISCRETION.

¶ Upon the day appointed, all that are to be then confirmed, being placed, and standing in order, before the Bishop; he (or some other Minister appointed by him) shall read this Preface following.

TO the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be Confirmed but such as can say the Creed, the LORD'S Prayer, and the Ten Commandments; and can also answer to such other Questions, as in the short Catechism are contained: which order is very convenient to be observed; to the end, that children, being now come to the

THE ORDER OF CONFIRMATION.

Previously to the last revision of the Prayer Book, in 1661, Confirmation was preceded by such questions from the Catechism as the Bishop saw fit to ask, or to cause to be asked. The Versicles and Collect followed, without any address or other questions intervening, and then the act of Confirmation. As soon as the act of Confirmation had taken place, the Collect which now comes after the Lord's Prayer followed immediately, and the service concluded with the Blessing. In what respect this form of the Office differed from that of 1549 is shewn further on.

To the end that] This address is part of a series of five rubrics which formed a Preface to the Office from 1549 until 1661.

ratify and confirm] It is to be observed that this originally stood "ratify and *confess*," the word "confess" being used in the sense now more commonly expressed by the cognate word "profess." The alteration was made in 1552, and seems to have been introduced out of pure love for a synonym. The phrase was adopted by Cosin in the subsequent question asked by the Bishop, and its exact force may be determined by a parallel passage in the Declaration prefixed to the XXXIX. Articles, in which the King is made to say, ". . . the Articles . . . which we do therefore *ratify* and *confirm* . . ." This declaration was first issued by Charles I. some time between June 26th and January 20th, 1627-8. It was just at this time that Cosin was so much in the King's confidence as to be commissioned to draw up the "Private Devotions" for his Majesty's use; and it is not improbable that the Declaration itself was also drawn up by Cosin.

The use of the expression "ratify and confirm" being thus illustrated, it may be added that the ratification and confirmation spoken of is *that of the Baptismal vows*. The confirmation of the Baptism itself, and therefore of the baptized person, is a wholly distinct thing, performed by the Bishop, and having no essential connexion whatever with the previous ratification of the Baptismal vow by the person confirmed. The confusion of terms is unfortunate, as many have been misled by it into a total misapprehension of the nature of Confirmation. A person is spiritually competent to receive Confirmation who has been baptized in private, or even by a layman: and for whom no Baptismal vows have ever been made.

endeavour themselves] This reflective form of the verb "endeavour" has passed out of ordinary use. It occurs, however, five times in the Prayer Book, and also in the fourth clause of the Elizabethan Act of Uniformity. The other places where it is used in the Prayer Book are the Collect for the second Sunday after Easter, in two Answers made by Deacons and Priests respectively at their Ordination, and in the last clause but one of the Exhortation to those about to be ordained priests. Other illustrations of its use abound in the writings of the period, as when in the first part of the Homily against Contention [A.D. 1547] it is said, "Let us endeavour ourselves to fulfil St. Paul's joy;" and in Udall's translation of the paraphrase of Erasmus [A.D. 1548], "Those servants . . . . do still endeavour themselves to do their office" [Mark, fol. 87]; and again, "Endeavour yourselves earnestly to be such as ye would be taken for" [Luke, fol. 112].

I do] This short answer, taken in connexion with the question to which it is a reply, contains, as has been already shewn, an implicit renewal of the Baptismal vows; and is a repetition, under more solemn circumstances, and to God's chief minister, of the answer in the Catechism, "Yes, verily; and by God's help so I will," to the question, "Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?" The connexion of this latter solemn adjuration with the "I do" of the Confirmation Service is accidentally indicated by the first versicle, "Our help is in the Name of the Lord." Every time the answer in the Catechism has been repeated by the children catechized, they have ratified and confirmed in their own persons, and acknowledged themselves bound to believe and to do, all those things which their Godfathers and Godmothers undertook for them, *i.e.* promised on their behalf, at their Baptism. They now ratify and confirm those Baptismal vows in as solemn a manner as possible, not before their parish priest only, but before the Bishop, who is the highest spiritual officer of Christ on earth, and His chief ministerial representative. This preliminary catechizing is therefore a formality of a very significant character,

years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves, with their own mouth and consent, openly before the Church, ratify and confirm the same; and also promise, that by the grace of GOD they will evermore endeavour themselves faithfully to observe such things, as they, by their own confession, have assented unto.

¶ Then shall the Bishop say,

DO ye here, in the presence of GOD, and of this congregation, renew the solemn promise and vow that was made in your name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe, and to do, all those things which your Godfathers and Godmothers then undertook for you?

¶ And every one shall audibly answer,

I do.

The Bishop.

OUR help is in the Name of the LORD;

Answer. Who hath made heaven and earth.

Bishop. Blessed be the Name of the LORD;

Answer. Henceforth, world without end.

Bishop. LORD, hear our prayers.

Answer. And let our cry come unto Thee.

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and, although no essential part of the rite of Confirmation, is a preparation for it which ought not to be passed over lightly. It marks the last step in the pathway of Christian childhood; and, on the verge of Christian maturity, sounds the trumpet-call of Christian duty to those who have promised manfully to fight under Christ's banner against sin, the world, and the devil, and to continue His faithful soldiers and servants unto their lives' end. The last stone in the foundation of the Christian life is about to be laid, and sealed with God's signet in confirmation of His promises. It is a time to remember that although "the foundation of God standeth sure, having this seal, The Lord knoweth them that are His," there is a "reverse" as well as an "obverse" to the seal of Confirmation, and that it has another inscription, "Let every one that nameth the Name of Christ depart from iniquity" [2 Tim. ii. 19]. The new blessing confirms the promise of God made in Baptism: it also enforces again that obligation of faithful service from which the Christian can never become free.

Our help is in the Name] With the first four of these Versicles the Office of Confirmation anciently began. The latter two *appear* to have been added for the first time in 1552, when the *Dominus vobiscum* was placed after the act of Confirmation instead of before the Collect which preceded it. They are, however, found in very general use in ancient Offices, as they are in our own, and it is not improbable that some of our ancient Pontificals had them in this place. They are in the Offices for Holy Matrimony, the Churching of Women, and the Visitation of the Sick; and in 1661 they were placed after the *Veni Creator* in the Consecration of Bishops.

§ *The Prayer of Invocation.*

The Collect which follows the versicles is of primitive antiquity, being in the Sacramentaries of St. Gregory and Gelasius, in St. Ambrose's Treatise on the Sacraments, and, in more Oriental language, in the Confirmation Office of the Eastern Church. It is extant in a Pontifical of Egbert, Archbishop of York, dating from about A.D. 700, so that we know it has been used in the Church of England for at least 1150 years. Some similar Invocation of the Holy Spirit is found in all Confirmation Offices.

The first words of this solemn invocation offer a distinct recognition of the truth that there is "One Baptism for the remission of sins;" and although Confirmation has been separated from Baptism for ages, yet the Church has never wavered in the continued use of these words, being assured that God's promises are always fulfilled; and that if His pardon ceases to be effected, it is not through any deficiency in His Gift of regeneration, but from the obstacles placed by man in the way of its operation. The latter part of the Collect is based on a faithful appreciation of our Lord's words, "I am the Vine, ye are the branches." They who abide in the olive partake of the fatness of the olive. The anointing of the Head flows down upon the members, "even to the skirts of His clothing." As the sevenfold Spirit rested upon our Lord and Saviour (according to the prophecy of Isaiah), after His Baptism in Jordan, so may those who have been united to Him by Baptism hope for a participation in the gifts of the same Spirit through that rite by which their Baptism is confirmed, and their Christian nature matured.

The Puritans objected to this prayer, in 1661, in the following words: "This supposeth that all the children who are brought to be confirmed have the Spirit of Christ, and the forgiveness of all their sins; whereas a great number of children at that age, having committed many sins since their baptism, do show no evidence of serious repentance, or of any special saving grace; and therefore this confirmation (if administered to such) would be a perilous and gross abuse." This was a reverent objection, but shewed considerable ignorance of the theological principles on which the Offices of the Church are framed, as well as of the manner in which they are intended to be administered. The reply of the Bishops was short, but pointed and consistent with the principles of the Prayer Book: "It supposeth, and that truly, that all children were at their baptism regenerate by water and the Holy Ghost, and had given unto them the forgiveness of all their sins; and it is charitably presumed that notwithstanding the frailties and slips of their childhood, they have not totally lost what was in baptism conferred upon them; and therefore adds, 'Strengthen them, we beseech Thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them

The Bishop. Let us pray.

ALMIGHTY and everliving GOD, Who hast vouchsafed to regenerate these Thy servants by Water and the HOLY GHOST, and hast given unto them forgiveness of all their sins; Strengthen them, we beseech Thee, O LORD, with the HOLY GHOST the Comforter, and daily increase in them Thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill them, O LORD, with the spirit of Thy holy fear, now and for ever. *Amen.*

¶ Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,

DEFEND, O LORD, this Thy Child [or *this Thy Servant*] with Thy heavenly grace, that *he* may continue Thine for ever; and daily increase in Thy HOLY SPIRIT more and more, until *he* come unto Thy everlasting kingdom. Amen.

¶ Then shall the Bishop say,

The LORD be with you.
Answer. And with thy spirit.

¶ And (all kneeling down) the Bishop shall add,

Let us pray.

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Thy manifold gifts of grace,' etc. None that lives in open sin ought to be confirmed." A faithful certainty respecting God's justice, mercy, and grace, mingled with a loving habit of charitable doubt respecting the sinfulness of individual Christians, pervades the whole of the Prayer Book.

§ *The Act of Confirmation.*

The original form of this, in the Prayer Book of 1549, was as follows:—

"*Minister.* Sign them, O Lord, and mark them to be Thine for ever by the virtue of Thy holy cross and passion. Confirm and strengthen them with the inward unction of Thy Holy Ghost mercifully unto everlasting life. Amen.

"*Then the Bishop shall cross them in the forehead, and lay his hand upon their head, saying,*

"*N.* I sign thee with the sign of the cross, and lay my hand upon thee, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

"*And thus shall he do to every child, one after another. And when he hath laid his hand upon every child, then shall he say,*

"The peace of the Lord abide with you.

"*Answer.* And with thy spirit."

If the use of Unction was dropped in 1549, the consignation with the cross was thus retained. In 1552 the rubric and words with which the latter was given were omitted, and a precatory benediction founded on the preceding Collect was adopted as an accompaniment to the laying on of the Bishop's hands. But it is probable that the sign of the cross was still used by our Bishops, for its use is defended as if it were a well-known custom in a sermon by Edward Boughen, chaplain to Howson, Bishop of Oxford. This sermon was preached at the Bishop's first visitation, on September 27th, 1619, Confirmations at that time being part of the Episcopal Visitation. Boughen's words are as follows: "The cross, therefore, upon this or the like consideration, is enjoined to be used in Confirmation in the Book of Common Prayer set forth and allowed in Edward VI.'s reign. And I find it not at any time revoked: but it is left, as it seems, to the Bishop's discretion to use or not to use the cross in confirmation." No doubt this represents the feeling of many who were occupied at various times with the revision of the Prayer Book. It might be desirable to omit the mention of many things for the sake of relieving the consciences of persons to whom they were a burden; but such omission was not necessarily to bind those in whose eyes the things omitted were precious to a total disuse of primitive and holy ceremonies. Charity towards those who disliked ceremonies was not intended to exclude charity towards those who loved them; and the Prayer Book thus represented in many places the *minimum* of ceremonial usage customary in the Church of England, but left the *maximum* to be sought from tradition. As for the sign of the cross itself, the time seems to have passed away when any justification of its use in Divine Service needs to be given to educated and religious persons. It may, however, be added, that neither the use of that ceremony, nor of the words, whether in the old or the present Prayer Book, is any essential part of the acts of Confirmation. Whatever of a sacramental nature is contained in the rite is contained in the Divinely instituted ceremony of the laying on of hands; the contact of which with the head of the person to be confirmed has been always esteemed (even in the form of consignation) absolutely necessary to a true Confirmation. It was the desire to restore this ceremony to its full importance, and to enforce the proper use of it, which really led to the changes made in the Office in 1552.

§ *The Collect and Benediction.*

The Lord's Prayer was first inserted in the Confirmation Service in 1661, when the *Dominus vobiscum*, which had been removed from the Service altogether in 1552, was replaced in its present position, instead of with the other versicles. The *Pax tibi* was also removed in 1552, but was not restored. This "Peace be with you" was (as in the modern

¶ And this Collect.

ALMIGHTY and everliving GOD, Who makest us both to will and to do those things that be good and acceptable unto Thy divine Majesty: We make our humble supplications unto Thee for these Thy servants, upon whom (after the example of Thy holy Apostles) we have now laid our hands, to certify them (by this sign) of Thy favour and gracious goodness towards them. Let Thy fatherly hand, we beseech Thee, ever be over them; let Thy HOLY SPIRIT ever be with them; and so lead them in the knowledge and obedience of Thy Word, that in the end they may obtain everlasting life; through our LORD JESUS CHRIST, Who with Thee and the HOLY GHOST liveth and reigneth, ever one GOD, world without end. *Amen.*

O ALMIGHTY LORD, and everlasting GOD, vouchsafe, we beseech Thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of Thy laws, and in the works of Thy commandments; that, through Thy most mighty protection both here and ever, we may be preserved in body and soul; through our LORD and SAVIOUR JESUS CHRIST. *Amen.*

¶ Then the Bishop shall bless them, saying thus,

THE Blessing of GOD Almighty, the FATHER, the SON, and the HOLY GHOST, be upon you, and remain with you for ever. *Amen.*

¶ And there shall none be admitted to the holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.

Latin Church) accompanied by a slight blow on the cheek, intended to signify that the person confirmed was to be a faithful soldier of Christ, and ready to suffer affronts for His sake.

The Collect which follows the Lord's Prayer has some likeness to that which occupied the same place in the ancient office, but its words are taken in part from a long Collect which preceded the Act of Confirmation in Archbishop Hermann's Cologne Book. The second Collect was inserted in 1661, probably with the intention of placing at the end of the Service a prayer for the general congregation, the preceding one being for the newly confirmed. The latter part of the ancient Benediction has been retained in the English Office, but the fifth and sixth verses of the 128th Psalm which preceded it were not continued in use. The ancient benedictions in this place were sometimes very long: and were, in reality, a Psalm pronounced in a benedicatory form.

AN INTRODUCTION TO THE MARRIAGE SERVICE.

When Marriage was originally instituted by God, its institution was accompanied by the highest form of religious ceremony which is possible, that of the Divine Benediction pronounced by Himself [Gen. i. 28, ii. 22, v. 2; Mark x. 6, 9]. As, therefore, our Lord's benediction of little children when He took them into His arms is the original type of Baptismal ceremonies, so the Divine benediction of our first parents is the original type of the Marriage Service, which is essential as a Benediction of the natural conjugal union and of the civil contract by which husband and wife are bound together under human laws.

The continuity of this phase of Marriage may be seen by our Lord's association of it under Christian rule with its original institution, when He adopted the words of Adam, doubtless inspired words, as the exposition of the nature of marriage which He would leave with His Church, saying, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." Hence St. Paul speaks of marriage of Christians as a marrying "in the Lord" [1 Cor. vii. 39], and from Apostolic times forward there is distinct evidence that Christians were married with ecclesiastical ceremonies by ecclesiastical persons.

Among the earliest of all Christian writings after the New Testament are the Epistles of St. Ignatius; and in one of these, which he wrote to St. Polycarp and the Church of Smyrna, as he was journeying onward to his martyrdom, he writes: "It is fitting for those who purpose matrimony to accomplish their union with the sanction of the Bishop; that their marriage may be in the Lord, and not merely in the flesh. Let all things be done to the honour of God." [Ignat. *ad Polycarp.* v.] Tertullian speaks of marriage being "ratified before God," and says afterwards, "How can we find words to describe the happiness of that marriage in which the Church joins together, which the Oblation confirms, the benediction seals, the angels proclaim when sealed, and the Father ratifies!" [Tertull. *ad Ux.* ii. 7, 8.] In the thirteenth canon of the fourth Council of Carthage [A.D. 398] it is enjoined that the bride and bridegroom shall be presented by their parents and friends to a priest for benediction. St. Basil calls marriage a yoke which διὰ τῆς εὐλογίας, by means of the benediction, unites in one those who were two. [Basil, *Hexaem.* vii.] St. Ambrose calls marriage a sacrament, as does also St. Augustine in many places of his treatise "on the Good of Marriage:" and the former, again, says, "As marriage must be sanctified by the priest's sanction and blessing, how can that be called a marriage where there is no agreement of faith?" [Ambros. *Ep.* xix.] Lastly, to pass from the Fathers of the fourth century to our own land and to the tenth, there is among the laws of King Edmund [A.D. 946], respecting espousals, one which provides that "the priest shall be at the marriage, and shall celebrate the union according to custom with God's blessing, and with all solemnity." Our English Office, which is substantially the same as the old Latin one, is probably a fair representative of the one which was in use in that distant age.

Nothing more need be said by way of Introduction to this Office than to shew what provisions are made beforehand [1] to secure the publicity of Marriage, and [2] to prevent the union of those who cannot be lawfully joined together in Holy Matrimony.

§ *The Publicity of Marriage.*

It is reasonably supposed, from the manner in which Marriage is referred to by the primitive Fathers, that some public notice was given to the Bishop, or to the assembled Church, equivalent to that now in use; and traces of such a practice have been observed in the French Church of the ninth century. The earliest extant canon of the Church of England on the subject is the eleventh of the Synod of Westminster, A.D. 1200, which enacts that "no marriage shall be contracted without banns thrice published in church" [Johnson's *Canons*, ii. 91]: but this seems only like a canonical enactment of some previously well-known custom. The existing law of the Church of England is very strict on the subject, as may be seen from the first part of the sixty-second Canon.

"Canon 62.

"*Ministers not to marry any Persons without Banns or Licence.*

"No Minister, upon pain of suspension *per triennium ipso facto*, shall celebrate Matrimony between any persons, without a faculty or licence granted by some of the persons in these our Constitutions expressed, except the Banns of Matrimony have been first published three several Sundays, or Holydays, in the time of Divine Service, in the Parish Churches and Chapels where the

said parties dwell, according to the Book of Common Prayer. . . . ."

The Licence is an Episcopal dispensation, permitting the marriage to take place without any previous publication of banns. Such licences have been granted by English bishops at least since the fourteenth century, and the power of granting them was confirmed by 25 Hen. VIII. c. 21. Marriages to be performed under an ordinary licence are subject to the same restrictions in respect to time and place as those by banns; but special Licences can be granted by the Archbishop of Canterbury, which are not subject to these restrictions.[1] Banns hold good for three months, and no longer, from the date of the last publication; and licences for the same time from the day on which they were granted.

The law respecting clandestine marriages is so very strict, and the consequences to any clergyman who performs the ceremony are so serious, that it may be well to state shortly what means are provided for guarding against them. [1] By Stat. 4 Geo. IV. c. 76, § 7, "no minister shall be obliged to publish banns, unless the persons shall *seven days at least* before the time required for the first publication deliver or cause to be delivered to him a notice in writing of their names, of their house or houses of abode, and of the time during which they have dwelt, inhabited, or lodged in such house or houses." The clergyman is not bound to demand this notice, but the power of doing so is given that he may have opportunity of inquiring into the truth of the statements made respecting the alleged residence of the persons in his parish: and if after the marriage it is discovered that the persons were not so residing, and that the clergyman marrying them made no inquiry, he is liable to the full penalty of three years' suspension imposed by the Canon. [2] The rubric enjoins that where the persons whose banns are to be published reside in different parishes, they shall be married in one of them, and a certificate of the due publication of banns in the other shall be given to the clergyman required to marry them before he be allowed to perform the ceremony. [3] The sixty-second Canon forbids a clergyman (under penalty of three years' suspension) to marry any persons by banns or licence except between the hours of eight and twelve in the morning, and in the Church.

"CANON 62.

". . . . Neither shall any Minister, upon the like pain, under any pretence whatsoever, join any persons so licensed in marriage at any unseasonable times, but only between the hours of eight and twelve in the forenoon, nor in any private place, but either in the said Churches or Chapels where one of them dwelleth, and likewise in time of Divine Service. . . . ."

[4] The marriage of minors by banns is forbidden (under the same Canon and Statute of Geo. IV.) unless with the consent of parents or guardians.

"CANON 62.

". . . . Nor when banns are thrice asked, and no licence in that respect necessary, before the parents or governors of the parties to be married, being under the age of twenty and one years, shall either personally, or by sufficient testimony, signify to him their consents given to the said Marriage."

The eighth section of the Act, however, enacts that no clergyman shall be punishable for celebrating the marriage of minors without the consent of parents or guardians, unless he has had notice of their dissent. If such dissent is openly declared, or caused to be declared, at the time of the publication of the banns, such publication becomes "absolutely void." Where a Licence is brought to the clergyman (however wrongly obtained) he is not legally responsible.

In modern Prayer Books the rubric respecting the publication of Banns is seldom printed correctly. About the year 1805 the Delegates of the press at Oxford [see Bishop of Exeter's Speech in Hansard, III. v. 78, p. 21] caused it to be altered in all the Oxford Prayer Books, so as to make it direct that the Banns shall be published after the Second Lesson at Morning or the Second Lesson at Evening Prayer: their object being to bring the rubric into agreement with 26 Geo. II. c. 33, § 1. But that statute only provided for the publication to take place after the Second Lesson at Evening Prayer, in the absence of a Morning Service; and, according to the decision of Lord Mansfield and Baron Alderson, left the rubric untouched. In Reg. *v.* Benson, 1856, Sir Edward Alderson expressed a doubt whether the publication of Banns is valid under the Act of Parliament in question, when it has taken place after the Second Lesson instead of after the Nicene Creed. The law, said the Judge, had not altered the injunction of the rubric. As, through the neglect of Bishops and Clergy in past times, Morning Service was not always celebrated, "the statute enacted that in such cases the publication should be made in the Evening Service after the Second Lesson." The Marriage Act of 1836 expressly confirms "all the rules prescribed by the rubrick" in its first clause.[2]

[1] These Special Licences were originally a privilege of the Archbishop of Canterbury as "Legatus natus" of the Pope. The right to grant them is confirmed by the Marriage Act of 1836.

[2] It has been doubted whether Banns published upon Holydays which are not Sundays would be considered legal, as Holydays are not mentioned, while Sundays are, in the Marriage Act, 4 Geo. IV. 76; but the later Act seems to resolve the doubt, and the Latin rubric shews the rationale.

The limitation of the hours during which the celebration of Marriages may take place is partly to ensure publicity.[1] So in 1502 a priest was presented to the Archdeacon for marrying a man and woman "in hora secunda post mediam noctem, januis clausis;" and in 1578 another was presented for marrying in the afternoon. [Hale's *Precedents*, 247, 507.] But it is conjectured, with some reason, that the practice of morning marriages necessarily arose from the Office being followed by the Holy Communion. It is some confirmation of this, that the wedding breakfast is always eaten after the marriage, as if in obedience to the custom of not breaking the night's fast before Communion.

After the form of the Banns (which was inserted by him) Bishop Cosin proposed to print the following rubrics, which are written in the margin of his Durham Prayer Book:—

"¶ The impediments of Marriage are Pre-contract, or a suit depending thereupon, Consanguinity, or Affinity within the degrees prohibited by the laws of God and this realm, Sentence of divorce from a party yet living, Want of competent years, Consent of parents in minors, and of Confirmation and such like.

"¶ And none shall be married till their Banns be thrice thus published, unless a lawful dispensation to the contrary be procured: neither shall any persons under the age of twenty-one years complete be married without the express consent of their parents or guardians.

"¶ No Minister shall celebrate any Marriage but publicly in the Parish Church or Chapel where one of the parties dwelleth; nor at other times than between the hours of eight and twelve in the forenoon.

"¶ And here is to be noted that by the Ecclesiastical Laws of this Realm, there be some times in the year when Marriage is not ordinarily solemnized."

The "times in the year" thus referred to by Bishop Cosin are settled by ecclesiastical custom of ancient standing, founded on a law of the Primitive Church. As early as the fourth century the Council of Laodicea [A.D. 365], forbad, by its 52nd Canon, the celebration of marriages during Lent. A Canon of Lerida, but of rather uncertain authenticity, forbids [A.D. 524] their celebration in Lent, from Advent Sunday to Epiphany, and for three weeks before the feast of St. John the Baptist: but the same limitations are laid down by Canons of Eanham [A.D. 1009], Selingstadt [A.D. 1022], and Ravenna [A.D. 1311]. The 49th Canon of the Church of Ireland [A.D. 1632], also enjoins that Marriages shall be celebrated "neither in the time of Lent, nor of any public fast, nor of the solemn festivities of the Nativity, Resurrection, and Ascension of our Lord, or of the Descension of the Holy Ghost." Before the Reformation a rubric of the Sarum Manual prohibits marriages from Advent Sunday until the Octave of Epiphany, from Septuagesima until the Octave of Easter, and from Rogation Sunday until six days after Pentecost.

After the Reformation an entry of the prohibited times was often made in the Parish Register; and inquiries on the subject are found in some Episcopal Visitation Articles. A Latin notice of this kind appears in the register-book of Dymchurch, in Kent, dated 1630; a rhyming English one, of the same tenor, in that of St. Mary, Beverley, dated Nov. 25th, 1641. In that of Wimbish, in Essex, there is one dated 1666, of which the following is a copy:—

"The Times when Marriages are not usually solemnized.

From { Advent Sunday / Septuagesima / Rogation Sunday } until { 8 dayes after Epiphany. / 8dayes after Easter. / Trinity Sunday.

A similar entry appears in the register-book of Hornby, in Yorkshire; and Sharpe, Archbishop of York, in a charge of 1750, names the prohibited times as then observed. They will sometimes also be found mentioned in old Almanacs, as if the practice still continued during the last century. Although there is no modern canon of the Church of England respecting these prohibited times, the consentient testimony of these various centuries will have great weight with those who would supply, by a voluntary obedience, the absence of a compulsory law, when the mind of the Church appears to be plain and clear.

§ *The Prohibited Degrees.*

The restrictions which forbid the marriage of relatives within certain degrees of consanguinity (or blood relationship), and of affinity (or relationship by marriage), are founded on the Divine Law laid down for the Jews in Leviticus xviii.

Before the Reformation, the rule of the Church of England was the same as that of the foreign Canon Law, which forbad marriages within the fourth degree of consanguinity or affinity.

After the Reformation had begun, an Act of Parliament was passed [25 Hen. VIII. ch. 22], forbidding marriages between persons within certain degrees of relationship therein specified. This prohibition was re-enacted by 28 Hen. VIII. ch. 7. But a later one [32 Hen. VIII. ch. 38], confirmed by 1 Eliz. ch. 1, § 3, is the existing authority on the subject, and it forbids marriage between any persons who are not "without the Levitical degrees."

In explanation of this law, Archbishop Parker issued a Table of forbidden Degrees in the year 1563, and this was adopted in the 99th Canon of 1603. The Table

[1] The provisions to secure publicity were very stringent in the mediæval Church of England. See Johnson's *Canons*, ii. 64, 91.

is constructed in rather a cumbrous manner, but the following is a summary of its contents :—

1. Relatives whom a Man may not Marry.

Mother or Stepmother } of his own, or his wife's parents.

Widow of { his Father, or Father-in-law. — Uncle. — Brother. — Son, or Stepson. — Nephew.

Aunt, Sister, Daughter, or Niece } of himself or of his wife.

Daughter, or Stepdaughter } of his own, or of his wife's, children.

2. Relatives whom a Woman may not Marry.

Father, or Stepfather } of her own, or of her husband's, parents.

Widower of { her Mother, or her Mother-in-law. — Aunt. — Sister. — Daughter, or Stepdaughter. — Niece.

Uncle, Brother, Son, or Nephew } of herself, or of her husband.

Son, or Stepson } of her own, or of her husband's, children.

These prohibitions are founded upon the two principles that [1] the relationships forbidden by God in the case of either sex are equally forbidden to the other sex ; and that [2] the husband and wife being one flesh, relationships by marriage become, to either of them, blood-relationships. These principles have been uniformly adopted in all judicial decisions on the subject.

THE FORM OF

SOLEMNIZATION OF MATRIMONY.

¶ First the Banns of all that are to be married together, must be published in the Church three several Sundays or Holydays, in the time of Divine Service, immediately before the sentences for the Offertory; the Curate saying after the accustomed manner,

I PUBLISH the Banns of Marriage between *M.* of—— and *N.* of ——. If any of you know cause, or just impediment, why these two persons should not be joined together in holy Matrimony, ye are to declare it. This is the first [*second*, or *third*] time of asking.

¶ And if the persons that are to be married dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked, from the Curate of the other Parish.

¶ At the day and time appointed for solemnization of Matrimony, the persons to be married shall come into the body of the Church with their friends and neighbours: and there standing together, the Man on the right hand, and the Woman on the left, the Priest shall say,

DEARLY beloved, we are gathered together here in the sight of GOD, and in the face of this congregation, to join together this Man and this Woman in holy Matrimony; which is an honourable estate, instituted of GOD in the time of man's innocency, signifying unto us the mystical

At the day and time appointed] The Canonical times of the year and the Canonical hours are pointed out in the Introduction to the Service.

into the body of the Church . . . and there standing] The ancient rubric of Sarum and other uses required this part of the Office to be said *ante ostium ecclesiæ*. This seems to mean the same as the *ad valvas ecclesiæ* of the first rubric in the Office for making a Catechumen before Holy Baptism. The porch was probably intended in both cases, not the exterior of the Church. It is clearly from the ancient rubric that the English one is derived; and it is also equally clear that "the body of the Church" means some portion of the Nave. Of this practice it is difficult to find any explanation, unless it be that the betrothal anciently took place some time previously to the marriage, and that the latter only was associated with the Holy Communion. This was the opinion of the Bishops at the Savoy Conference; for when the Puritans objected to the "change of place and posture mentioned in these two rubrics," the Bishops replied, "They go to the Lord's Table because the Communion is to follow" [Cardw. *Conf.* 360]. Whatever may have been the origin of the custom, it is undoubtedly enjoined by the present rubric, and the rubric has been so carried out in many churches down to our own time. In Bishop Wren's "orders and directions for the diocese of Norwich," the ninth Injunction directs that immediately after the "close of the first service," the "marriage (if there be any) be begun in the body of the Church and finished at the table;" and the eleventh orders, "that they go up to the holy table at marriages at such time thereof as the rubric so directeth." At Broadwater, in Sussex, the custom was found existing in 1800 by a new Rector, who continued it for the fifty years of his ministry there. It has also continued to the present day in some Yorkshire, Lincolnshire, and Somersetshire churches, and doubtless in many others elsewhere. In our modern churches the open space in front of the choir screen seems to be the most proper place for the first part of the service; although, of course, any other and more convenient part of the nave would equally suit the words of the rubric.

with their friends and neighbours] Marriages are always supposed to be celebrated in the face of the Church, and both the civil and the ecclesiastical laws have always been severe in reprobating any thing like secrecy in the performance of the rite. The sixty-second Canon even directs that the marriage shall take place in time of Divine Service, and an extract given above from Bishop Wren's Injunctions shews that such was the practice in his time. The words "in the face of this congregation" seem to signify the intention of the Prayer Book in 1661 to be the same as that of the Canon in 1603. By

union that is betwixt CHRIST and His Church; which holy estate CHRIST adorned and beautified with His presence, and first miracle that He wrought, in Cana of Galilee; and is commended of Saint Paul to be honourable among all men: and therefore is not by any to be enterprised, nor taken in hand, unadvisedly, lightly, or wantonly, to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of GOD; duly considering the causes for which Matrimony was ordained.

First, It was ordained for the procreation of children, to be brought up in the fear and nurture of the LORD, and to the praise of His holy Name.

Secondly, It was ordained for a remedy against sin, and to avoid fornication; that such persons as have not the gift of continency might marry, and keep themselves undefiled members of CHRIST'S body.

Thirdly, It was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity. Into which holy estate these two persons present come now to be joined. Therefore if any man can shew any just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

¶ And also, speaking unto the persons that shall be married, he shall say,

I REQUIRE and charge you both, as ye will answer at the dreadful day of judgement when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise than GOD'S Word doth allow are not joined together by GOD; neither is their Matrimony lawful.

¶ At which day of Marriage, if any man do allege and declare any impediment, why they may not be coupled together in Matrimony, by GOD'S Law, or the Laws of this Realm; and will be bound, and sufficient sureties with him, to the parties; or else put in a Caution (to the full value of such charges as the persons to be married do thereby sustain) to prove his allegation: then the solemnization must

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the Marriage Act witnesses are required to be present, and to sign the register; and although it is not expressly ordered that these shall be friends of the bridegroom or bride, it is certainly more conformable to the spirit of the enactment as well as to that of the Church that they should be so rather than strangers, or than the parish clerk and sexton impressed *sicco pede* for the purpose.

the Man on the right hand] The custom is to read this portion of the rubric (which was added by Bishop Cosin) in the sense of the ancient one placed by its side. Yet it would be more in conformity with ritual habit to suppose that "on the right hand" means on the right hand of the priest, as he faces the man and woman, his right hand then answering to the "dexter side" (as heralds would say) of the Altar. This was the Jewish custom, which may reasonably be supposed to have been followed by the early Christians; and it may also be remarked that the north side of the Church is that which is appropriated to the men when the sexes are divided. Such a position would receive a significant meaning from the beautiful Marriage Psalm of Solomon, "Upon thy right hand did stand the Queen in a vesture of gold" [Ps. xlv. 10]: for, as the selection of this psalm for Christmas Day shews, these words are written prophetically of "the mystical union betwixt Christ and His Church," which is "signified" by holy matrimony. The popular phrase "left-handed marriage" offers some illustration of this point.

It is worthy of notice that in the later part of the ancient Sarum Service there is a rubric directing that "when the prayers are ended and all have gone into the presbytery, that is, to the south side of the Church between the Choir and the Altar, *the woman being placed on the right hand of the man, that is, between him and the Altar*," the Service for the Holy Communion shall commence. After which the bride and bridegroom are to kneel in front of the altar *in the same order* while the pall is held over them, and also during their communion.

the Priest shall say] The ancient rule of the Church was that marriages should be celebrated "per presbyterum sanctis ordinibus constitutum:" no change was made in this rule at the Reformation or subsequently, and there is not a shadow of authority for the celebration of the rite of marriage by Deacons. Chief Justice Tindal gave his opinion, and that of his brother judges, before the House of Lords on July 7, 1843, that it was the rule of the Church of England to require the ceremony to be performed by a priest; and it may fairly be doubted whether a marriage could be legally maintained which had only been performed by a deacon. From an ecclesiastical point of view it must be remembered that [1] The Marriage Office is especially one of Benediction; that [2] Benedictions are beyond

be deferred, until such time as the truth be tried.

¶ If no impediment be alleged, then shall the Curate say unto the Man,

N. WILT thou have this Woman to thy wedded wife, to live together after GOD'S ordinance, in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keep her in sickness and in health; and, forsaking all other, keep thee only unto her, so long as ye both shall live?

¶ The Man shall answer,

I will.

¶ Then shall the Priest say unto the Woman,

N. WILT thou have this Man to thy wedded husband, to live together after GOD'S ordinance, in the holy estate of Matrimony? Wilt thou obey him, and serve him, love, honour, and keep him in sickness and in health; and, forsaking all other, keep thee only unto him, so long as ye both shall live?

¶ The Woman shall answer,

I will.

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the power of a deacon; that [3] The rubrics throughout contemplate the Minister of the Office as a Priest; and that [4] No authority to celebrate marriages is given, either in words or by implication, to the Deacon at his ordination or at any other time. The duty of celebrating marriages ought not to be imposed upon Curates in their diaconate by their Rectors; and the laity should insist strongly upon being married by Priests, remembering that otherwise their marriages are probably illegal, while they certainly cannot receive the fulness of Benediction which the Church has provided for them in the Office except from a Priest or a Bishop.

like brute beasts that have no understanding] These unnecessarily coarse words were erased by Cosin in his revised Prayer Book. He also reinserted from the book of 1549 the words "that such as be married may live chastely in matrimony" before "keep themselves," etc., at the end of the third paragraph.

Therefore if any man can shew any just cause] These ancient words are equivalent (as the next rubric but one shews) to a fourth publication of Banns. They are exactly analogous to the admonition of the Bishop to the people at the Ordination of Deacons and Priests, and to a similar one used at the Confirmation of Bishops.

I require and charge you both] This last and solemn appeal to the consciences of the persons to be married shews how great care has always been taken by the Church to prevent improper marriages. What are impediments to marriage is shewn in the proposed rubrics of Bishop Cosin on a preceding page.

If any man do allege and declare any impediment] This is a very difficult rubric, and does not seem ever to have received a judicial interpretation. On the one hand, it appears to stop the marriage only in case the objector submits to "be bound, and sufficient sureties with him, to the parties; or else to put in a caution," etc. On the other, the mere fact of a real impediment alleged by any apparently trustworthy person seems to put it out of the power of the Clergyman to proceed with the marriage (whether the objector offers security or not) until a legal investigation has taken place. Impediments have been alleged at this part of the service, and the marriage has been stopped in consequence without any other formality; but such a proceeding does not seem to meet the requirement of the rubric, nor to be just to the persons desiring to be married.

§ *The Mutual Consent.*

Although this ceremony may appear to be a mere formality, since it is very improbable that persons will appear before the Clergyman for the purpose of being married unless they have previously come to a decision and agreement on the subject, yet it is a formality respecting which the Church has always been strict; and in the civil contracts which have been adopted under modern legislation equal strictness has been observed. In point of fact, forced marriages have not unfrequently taken place, and they are as alien to the spirit in which Holy Matrimony is regarded by the Church as the worst clandestine marriages are. At the last moment, therefore, before the irrevocable step is taken, and the indissoluble bond tied, each of the two persons to be married is required to declare before God and the Church that the marriage takes place with their own free will and consent. This declaration is also worded in such a manner as to constitute a promise in respect to the duties of the married state; and although no solemn adjuration is annexed to this promise, as in the Invocation of the Blessed Trinity afterwards, yet the simple "I will," given under such circumstances, must be taken to have the force of a vow as well as that of an assent and consent to the terms of the marriage covenant as set forth by the Church.

The old English forms of the consent are found thus in the York Manual:—

N. Wilt thou haue this woman to thy wyfe: and loue her and kepe her in syknes and in helthe, and in all other degrese be to her as a husbande sholde be to his wyfe, and all other forsake for her: and holde thee only to her, to thy lyues ende? *Respondeat vir hoc modo:* I wyll.

N. Wylt thou haue this man to thy husbande, and to be buxum to him, serue him and kepe him in sykenes and in helthe: And in all other degrese be vnto hym as a wyfe should be to hir husbande, and all other to forsake for hym: and holde thee only to hym to thy lyues ende? *Respondeat mulier hoc modo:* I wyll.

§ *The Betrothal.*

That espousal which used, in very ancient times, to take place some weeks or months before the marriage, and which constituted a formal religious recognition of what is now called an "engagement," is represented in our present Office by the previous words of consent, which were called a contract "de futuro." Even when they were thus used, a contract "per verba de præsenti" was also made; but the two contracts have long been habitually placed together by the Church as is now the case;[1] and

[1] Yet there is evidence of separate espousals having been made as late as the time of Charles I. For in the Parish Register of Boughton Monchelsea,

¶ Then shall the Minister say,

Who giveth this Woman to be married to this Man?

¶ Then shall they give their troth to each other in this manner. The Minister, receiving the Woman at her father's or friend's hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth.

I *N.* take thee *N.* to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to GOD'S holy ordinance; and thereto I plight thee my troth.

¶ Then shall they loose their hands; and the Woman, with her right hand taking the Man by his right hand, shall likewise say after the Minister,

I *N.* take thee *N.* to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to GOD'S holy ordinance; and thereto I give thee my troth.

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the Betrothal more properly consists of this part of the ceremony in which the hands are joined, and each gives their troth or promise of fidelity (which is the marriage vow) to the other.

The present words of betrothal are substantially identical with those which have been used in England from ancient times. Three variations are here printed, which will illustrate the language in which they were spoken from about the thirteenth to the sixteenth century.

Salisbury Use.	*York Use.*	*Hereford Use.*
I *N.* take the *N.* to my wedded wyf to haue and to holde fro thys day wafor beter, for worse, and att borde for rycher, for porer: in sykenesse and in helthe, tyl deth us departe[1] yf holy chyrch wol us departe and it ordeyne and ther to I plycht thee my trouth.[2]	Here I tak the *N.* to my wedded wyff to holde and to have att bed and att borde for fairer for yn sikenesse and in ter for wars, in sikness and in heile till dethe ordeyned, and us depart and thereto plyght I the my trough.	I, *N.*, underfynge the, *N.*, for my wedded wyf,- for betere for worse, for richer for porer, for fairer for yn sekenes and in helthe tyl deth us departe, as holy church hath ordeyned, and therto y plȝt the my trowthe.

in Kent, is the following entry:—"Michaelis, 1630. Sponsalia inter Gulielm. Maddox et Elizabetha Grimestone in debit' juris forma transacta, 20 die Januarii." Two years and three-quarters afterwards comes the entry of the marriage:—"Michaelis, 1633. Nuptiæ inter Gulielmū Maddox et Elizabethā Grimestone, ultimo Octobris." [Burns' *Hist. of Fleet Marriages*, p. 2.] The ancient oath of espousals was administered in this form: "You swear by God and His holy saints herein, and by all the saints in Paradise, that you will take this woman, whose name is *N.*, to wife, within forty days, if Holy Church will permit." The hands of the man and woman being then joined together by the priest, he also said, "And thus ye affiance yourselves," to which they made an affirmative reply, an exhortation concluding the ceremony.

[1] "Depart" is sound English for "part asunder," which was altered to "do part" in 1661, at the pressing request of the Puritans, who knew as little of the history of their national language as they did of that of their national Church.

[2] "Troth," or "Trouth," is commonly identified with "truth;" but this is an error, the meaning of the word being "fidelity," or "allegiance." "To give troth" is equivalent to "fidem dare."

[3] "Laither:" this is the old comparative degree of "loath," as in "Ihc am him the lathere" [Lazamon's *Brut*, i. 37]. The word "fouler" is used in some Salisbury Manuals: and each, of course, expresses the idea of "less fair," or "less pleasing."

Salisbury Use.	*York Use.*	*Hereford Use.*
I *N.* take the *N.* to my wedded husbonde to hate and to holde fro thys day for bether, for wurs, for fairer for laither, for worse, for richer, for porer, in sykenesse and in helthe to be bonur and buxum[5] in bed and at bort: tyll deth us departe yf holy chyrche wol it ordeyne; and ther to I plyche te my throute.	Here I tak the *N.* to my wedded husband to housband, for to holde and to have att bed and att borde for fairer for laither, for better for wars, in sikeness and in heile till dethe us depart and thereto I plyght the my trough.	I, *N.*, underfynge the *N.*, for my wedded husband, for richer, for porer, yn sekenes and in helthe, to be buxom to the tyl deth us departe, as holy church hath ordeyned, and tharto y plȝt the my trowthe.

The words, and the accompanying ceremony, which are thus handed down to us from the ancient Church of England, have a very striking Christian significance. In the ceremony of betrothal it will be observed that woman is recognized throughout as still subject to the law of dependence under which she was originally placed by the Creator. As soon as the mutual consent of both the man and the woman has been solemnly given in the face of God and the Church, the minister of the Office is directed to ask, "Who giveth this woman to be married to this man?" Then she is given up from one state of dependence to another, through the intermediate agency of the Church; "the minister receiving the woman at her father's or friend's hands" (to signify that her father's authority over her is returned into the hands of God, Who gave it) and delivering her into the hands of the man in token that he receives her

[4] This is a conjectural emendation. The word is "for" in two copies.

[5] "Bonour and buxum" are the representatives of "Bonnaire," gentle (as in *débonair*), and "Boughsome," obedient. Some Manuals added "in all lawful places." In the Golden Litany printed by Maskell [*Mon. Rit.* ii. 245] one of the petitions is, "By Thy infinite buxomnes: have mercy on us." In the Promptorium Parvulorum the two equivalents *Humilitas* and *Obedientia* are given under the word Buxumnesse.

¶ Then shall they again loose their hands; and the Man shall give unto the Woman a Ring, laying the same upon the book with the accustomed duty to the Priest and Clerk. And the Priest, taking the Ring, shall deliver it unto the Man, to put it upon the fourth finger of the Woman's left hand. And the Man holding the Ring there, and taught by the Priest, shall say,

WITH this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

¶ Then the Man leaving the Ring upon the fourth finger of the Woman's left hand, they shall both kneel down; and the Minister shall say,

Let us pray.

O ETERNAL GOD, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life;

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from God, Who alone can give a husband authority over his wife. The quaint but venerable and touching words with which the two "give their troth to each other" express again and in a still more comprehensive form the obligations of the married state which were previously declared in the words of mutual consent. Each promises an undivided allegiance to the other, until the death of one or the other shall part them asunder; God joining them together, and His Providential dispensation alone having power to separate them. On both sides a promise is given of love and support under all the circumstances of life, prosperous or adverse. The duties of support, shelter, and comfort which ordinarily devolve upon the husband chiefly may, under some circumstances (though they rarely arise), fall chiefly upon the wife; and if by sickness and infirmity he is unable to fulfil them towards her, he has a claim upon her, by these words, that she shall perform them towards him. Under any circumstances each promises to be a stay to the other, according to their respective positions and abilities, on their way through life.

In the marriage vow of the woman the modern phrase "to obey" is substituted for the obsolete one "to be buxom," which had the same meaning. It implies that although the woman's dependence on and obedience to her father has been given up by him into God's hands, it is only that it may be given over to her husband. Since it pleased our Blessed Lord to make woman the instrument of His Incarnation, her condition has been far more honourable than it was before; but part of that honour is that "the husband is the head of the wife, even as Christ is the Head of the Church." Natural instinct, good sense, mutual love, and, above all, religious feeling, will always enable the wife to discern how far she is bound to obey, and the husband how far it is his duty to rule; and regulated by these the yoke of obedience will never be one which the woman need regret to wear or wish to cast aside.

Jeremy Taylor has well pointed out that nothing is said in the husband's part of the marriage vow about "rule," for this is included in the word "love." "The dominion of a man over his wife is no other than as the soul rules the body; for which it takes a mighty care, and uses it with a delicate tenderness, and cares for it in all contingencies, and watches to keep it from all evils, and studies to make for it fair provisions, and very often is led by its inclinations and desires, and does never contradict its appetites but when they are evil, and then also not without some trouble and sorrow; and its government comes only to this—it furnishes the body with light and understanding, and the body furnishes the soul with hands and feet; the soul governs because the body cannot else be happy." So also he writes in respect to the obedience of the wife: "When God commands us to love Him, He means we should obey Him: 'this is love, that ye keep My commandments;' and 'if ye love Me, keep My commandments.' Now, as Christ is to the Church, so is the man to the wife, and therefore obedience is the best instance of her love, for it proclaims her submission, her humility, her opinion of his wisdom, his pre-eminence in the family, the right of his privilege, and the injunction imposed by God upon her sex, that although 'in sorrow she bring forth children,' yet with 'love and choice she should obey.' The man's authority is love, and the woman's love is obedience."[1]

§ *The Marriage.*

With this ring I thee wed) The use of the wedding ring was probably adopted by the early Church from the marriage customs which were familiar to Christians in their previous life as Jews and Heathens:[2] for the ring, or something equivalent to it, appears to have been given by the man to the woman at the marriage or at espousals, even from those distant patriarchal days when Abraham's steward betrothed Rebekah on behalf of Isaac, by putting "the earrings upon her face and the bracelets upon her hands." Much pleasing symbolism has been connected with the wedding ring, especially that its form having neither beginning nor end, it is an emblem of eternity, constancy, and integrity. This meaning is brought out in the ancient form of consecrating a Bishop, when the ring was delivered to him with the words, "Receive the ring, the seal of faith, to the end that being adorned with inviolable constancy, thou mayest keep undefiled the spouse of God, which is His holy Church." The same form of blessing the ring was used in this case, as was used (though now, unfortunately, omitted) in the Marriage Service. Probably it has always been taken as a symbol of mutual truth and intimate union, linking together the married couple, in the words of the ancient exhortation, "That they be from this tyme forthe, but one body and two souls in the fayth and lawe of God and holy Chyrche." It is the only relic of the ancient tokens of spousage,—gold, silver, and a ring being formerly given at this part of the service: and as the gold and silver were given as symbols of dowry, so probably one idea, at least, connected with the ring, was that of the relation of dependence which the woman was henceforth to be in towards her husband. In the Prayer Book of 1549 the gold or silver were still directed to be given, (and in Bishop Cosin's revised Prayer Book, he proposed a restoration of the custom, inserting, "and other tokens of spousage as gold, silver, or bracelets," after the word 'ring,') but in 1552 "the accustomed duty to the Priest and Clerk" was miserably substituted, and retained in the revision of 1661. It is possible that

[1] Bishop Taylor's *Sermon on the Marriage Ring.*

[2] Tertullian speaks of the Roman matron's "one finger, on which her husband had placed the pledge of the nuptial ring." [Tertull. *Apol.* vi., *De Idol.* xvi.]

Send Thy blessing upon these Thy servants, this man and this woman, whom we bless in Thy Name; that, as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge,) and may ever remain in perfect love and peace together, and live according to Thy laws; through JESUS CHRIST our LORD. *Amen.*

¶ Then shall the Priest join their right hands together, and say,

Those whom GOD hath joined together let no man put asunder.

¶ Then shall the Minister speak unto the people.

FORASMUCH as *N.* and *N.* have consented together in holy wedlock, and have witnessed the same before GOD and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a Ring,

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the "gold or silver" had customarily been appropriated as the marriage fee: but Hooker says that the use of them had "in a manner already worn out" even so early as the time of Queen Elizabeth. The following forms of the words with which the ring was given will further illustrate the subject:—

Salisbury Use.

With this rynge I the wed, and this gold and siluer I the geue, and with my body I the worshipe, and with all my worldely cathel I the endowe. *Et tunc inserat sponsus annulum pollici sponsæ dicens.* In nomine Patris: *deinde secundo digito dicens.* et Filii: *deinde tertio digito dicens:* et Spiritus Sancti. *deinde quarto digito dicens.* Amen. *ibique dimittat annulum.*

York Use.

With this rynge I wedde the, and with this gold and silver I honoure the, and with this gyft I honoure the. In nomine Patris: et Filii: et Spiritus Sancti. Amen.

Hereford Use.

Wyth thys ryng y the wedde, and thys gold and seluer ych the ȝeue, and wyth myne body ych the honoure. In nomine Patris: et Filii: et Spiritus Sancti. Amen.

Prayer Book of 1549.

With this ring I thee wed, this gold and silver I thee give, with my body I thee worship, and with all my worldly goods I thee endow: in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

An old manual in the British Museum has also the following words in addition, explaining the object of the gold and silver:—

"Loo this gold and this siluer is leyd doun in signifyinge that the woman schal haue hure dower of thi goodes, ȝif heo abide aftur thy disces."

The ring was anciently placed first on the thumb at the invocation of the First Person of the Trinity, on the next finger at the Name of the Second, on the third at the Name of the Third, and on the fourth at the word Amen. The expression of the second rubric, "*leaving the ring upon the fourth finger*," seems to point to this custom as still observed, and still intended. The ancient rubric also gave as a reason for its remaining on the fourth finger, "*quia in medico est quædam vena procedens usque ad cor*;" and this reason has become deeply rooted in the popular mind. The same rubric also adds "*et in sonoritate argenti designatur interna dilectio, quæ semper inter eos debet esse recens.*"

with my body I thee worship] The meaning of the word "worship" in this place is defined by the word used in its place in some of the ancient Manuals, which (as may be seen above) was "honour." The Puritans always objected to the word; and in 1661 it was agreed that "honour" should be substituted, the alteration being made by Sancroft in Bishop Cosin's revised Prayer Book instead of the change suggested by Cosin himself. But either by accident, or through a change of mind on the part of the Revision Committee, the old word was allowed to remain. The more exclusive use of this word in connexion with Divine Service is of comparatively modern date. In the Liber Festivalis, printed by Caxton in 1483, an Easter homily calls every gentleman's house a "place of worship," and in the same century a prayer begins "God that commandest to worship fadir and modir." This secular use of it is still continued in the title "your worship," by which magistrates are addressed, and in the appellation "worshipful companies." The expression "with my body I thee worship" or "honour" is equivalent to a bestowal of the man's own self upon the woman, in the same manner in which she is delivered to him by the Church from the hands of her father. Thus he gives first the usufruct of his person in these words, and in those which follow, the usufruct of his possessions or worldly goods.

As far as the ceremony of marriage is a contract between the man and the woman, it is completed by the giving of the ring with this solemn invocation of the Blessed Trinity. In all that follows they are receiving the Benediction of the Church, and its ratification of their contract.

they shall both kneel down] All present should also kneel at this prayer, except the Priest. It is the only part of the Service, in the body of the Church, at which the bystanders are required to kneel; but the married couple ought to continue kneeling until the commencement of the Psalm or Introit. The prayer which follows is founded upon the ancient benediction of the ring. It takes the place of a long form of blessing which followed the subarrhation in the ancient Office. In 1549 the parenthesis "(after bracelets and jewels of gold given of the one to the other for tokens of their matrimony)" followed the names of Isaac and Rebecca; which indicates the origin of Cosin's proposed dowry of *bracelets*.

Those whom God hath joined together] This sentence of marriage with its accompanying gesture

and by joining of hands; I pronounce that they be Man and Wife together, In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

¶ And the Minister shall add this Blessing.

GOD the FATHER, GOD the SON, GOD the HOLY GHOST, bless, preserve, and keep you; the LORD mercifully with His favour look upon you; and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

¶ Then the Minister or Clerks, going to the LORD's Table, shall say or sing this Psalm following.

Beati omnes. Psalm cxxviii.

BLESSED are all they that fear the LORD: and walk in His ways.

For thou shalt eat the labour of thine hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine: upon the walls of thine house;

Thy children like the olive-branches: round about thy table.

Lo, thus shall the man be blessed: that feareth the LORD.

The LORD from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long;

Yea, that thou shalt see thy children's children: and peace upon Israel.

Glory be to the FATHER, and to the SON: and to the HOLY GHOST;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Or this Psalm.

Deus misereatur. Psalm lxvii.

GOD be merciful unto us, and bless us: and shew us the light of His countenance, and be merciful unto us.

That Thy way may be known upon earth: Thy saving health among all nations.

Let the people praise Thee, O GOD: yea, let all the people praise Thee.

O let the nations rejoice and be glad: for Thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise Thee, O GOD: yea, let all the people praise Thee.

Then shall the earth bring forth her increase: and GOD, even our own GOD, shall give us His blessing.

GOD shall bless us: and all the ends of the world shall fear Him.

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of joining the bride and bridegroom's hands is a noble peculiarity of the English rite, though probably derived originally from Archbishop Hermann's Consultation. It completes the Marriage rite so far as to make it spiritually indissoluble, and may be considered as possessing a sacramental character in that lower sense in which those rites have it, the outward signs of which were not ordained by Christ Himself. There are hardly any words in the Prayer Book which more solemnly declare the faithful conviction of the Church that God ratifies the work of His Priests. In this case and in the Ordination Service the very words of our Lord Himself are adopted as the substantial and effective part of the rite: and each case is an assertion of the very highest spiritual claims that can be made on behalf of an earthly ministry. As there the Bishop says unconditionally, "Receive the Holy Ghost:" so here the Priest says unconditionally, that "God hath joined together" these two persons by his ministry. The words were part of the ancient Gospel at the Missa sponsalium.

Forasmuch as N. and N. have consented] This declaration of the completed union is also taken from Archbishop Hermann's Cologne book. It bears an analogy to the words used at the consignation of the child after Baptism; and, as in that case, it is a proclamation to the Church of what has already been effected by previous parts of the rite.

And the Minister shall add this Blessing] In the Prayer Book of 1549 this blessing stood as follows:—"God the Father bless you + God the Son keep you: God the Holy Ghost lighten your understanding: the Lord mercifully with His favour look upon you, and so fill you with all benediction and grace, that you may have remission of your sins in this life, and in the world to come, life everlasting." It was changed to the present form in 1552.

Then the Minister or Clerks, going to the Lord's table] This originally stood "*Then shall they go into the quire*," and Cosin wished so to restore it, with the alteration "they *all*." The proper interpretation of the rubric doubtless is that the Clergy, the Choir, the bride and bridegroom, and the bridal

Glory be to the FATHER, and to the SON : and to the HOLY GHOST ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ The Psalm ended, and the Man and the Woman kneeling before the LORD's Table, the Priest standing at the Table, and turning his face towards them, shall say,

LORD, have mercy upon us.

Answer. CHRIST, have mercy upon us.

Minister. LORD, have mercy upon us.

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

Minister. O LORD, save Thy servant, and Thy handmaid ;

Answer. Who put their trust in Thee.

Minister. O LORD, send them help from Thy holy place ;

Answer. And evermore defend them.

Minister. Be unto them a tower of strength,

Answer. From the face of their enemy.

Minister. O LORD, hear our prayer.

Answer. And let our cry come unto Thee.

Minister.

O GOD of Abraham, GOD of Isaac, GOD of Jacob, bless these Thy servants, and sow the seed of eternal life in their hearts ; that whatsoever in Thy holy Word they shall profitably learn, they may in deed fulfil the same. Look, O LORD, mercifully upon them from heaven, and bless them. And as Thou didst send Thy blessing upon Abraham and Sarah, to their great comfort, so vouchsafe to send Thy blessing upon these Thy servants ; that they obeying Thy will, and alway being in safety under Thy protection, may abide in Thy love unto their lives' end ; through JESUS CHRIST our LORD. *Amen.*

¶ This Prayer next following shall be omitted, where the Woman is past child-bearing.

O MERCIFUL LORD, and heavenly FATHER, by Whose gracious gift mankind is increased ; We beseech Thee, assist with Thy blessing these two persons, that they may both be fruitful in procreation of chil-

party are to go from the body of the church in procession to the chancel, singing the processional psalm *Beati omnes* : that the Clergy proceed to the Altar as at ordinary celebrations of the Holy Communion, the bride and bridegroom kneeling in front of the Altar, with the bridal party behind them, while the choir go to their usual places. To effect this without confusion, the choir should move first in their proper order, the clergy next, after them the bride and bridegroom, and then the remainder of the bridal party. Thus the singers can at once file off to their places in the choir, while the clergy pass on to the sacrarium, and the bridal party to the presbytery or space between the altar steps and choir stalls. Such arrangements can only be carried out well in large churches, but they give the key to the manner in which the spirit of the rubric may be acted upon, as far as circumstances will allow, elsewhere: and as a procession is an invariable part of every wedding, where there is a bridal party of friends, it is very desirable that it should be properly worked into the system of the Church, instead of being left to the chance of the moment, and the confused attempts of nervous people.

The portion of the service which follows the psalm, onward to the end of the benediction, is to be regarded as preparatory to the Holy Communion. In the old offices it was followed by the Sunday Missa Votiva, that of the Blessed Trinity, the Epistle being however 1 Cor. vi. 15—20, and the Gospel Matt. xix. 3—6.

the Priest standing at the table] There is no pretence whatever for the priest to place himself awkwardly in the angle formed by the north end of the Lord's table and the east wall. He is clearly to stand in front of the table. The office having the nature of a benediction is therefore said towards the persons blessed. There was, indeed, in the ancient Office, and in that of 1549, a "Let us pray" after the versicles, from which it might be reasonably concluded that the Priest was then to turn towards the Altar, in the direction in which all prayers were intended to be said: but the nature of the rite is essentially benedicatory; and as even

dren, and also live together so long in godly love and honesty, that they may see their children christianly and virtuously brought up, to Thy praise and honour; through JESUS CHRIST our LORD. *Amen.*

O GOD, Who by Thy mighty power hast made all things of nothing; Who also (after other things set in order) didst appoint, that out of man (created after Thine own image and similitude) woman should take her beginning; and, knitting them together, didst teach that it should never be lawful to put asunder those whom Thou by Matrimony hadst made one: O GOD, Who hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt CHRIST and His Church; Look mercifully upon these Thy servants, that both this man may love his wife, according to Thy Word, (as CHRIST did love His spouse the Church, Who gave Himself for it, loving and cherishing it even as His own flesh,) and also that this woman may be loving and amiable, faithful and obedient to her husband; and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O LORD, bless them both, and grant them to inherit Thy everlasting kingdom; through JESUS CHRIST our LORD. *Amen.*

¶ Then shall the Priest say,

ALMIGHTY GOD, Who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage; Pour upon you the riches of His grace, sanctify and bless you, that ye may please Him both in body and soul, and live together in holy love unto your lives' end. *Amen.*

¶ After which, if there be no Sermon declaring the duties of Man and Wife, the Minister shall read as followeth.

ALL ye that are married, or that intend to take the holy estate of Matrimony upon you, hear what the holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

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the final blessing is preceded by "Oremus" in the Latin form, the former conclusion seems to be the correct one.

The concluding prayers have undergone little change in the course of translation from the ancient Latin Office; and only a portion of the last of all can be traced back to the ancient Sacramentaries.

christianly and virtuously brought up] This expression was substituted for "see their children's children unto the third and fourth generation," at the last revision in 1661.

who hast consecrated the state of matrimony] Among the exceptions offered against the Prayer Book by Baxter and his friends in 1661 was the following: "Seeing the institution of Marriage was before the Fall, and so before the promise of Christ, as also for that the said passage in this collect seems to countenance the opinion of making matrimony a sacrament, we desire that clause may be altered or omitted." To this the Committee of Convocation replied: "Though the institution of marriage was before the Fall, yet it may be now, and is, consecrated by God to such an excellent mystery as the representation of the spiritual marriage between Christ and His Church [Eph. v. 23]. We are sorry that the words of Scripture will not please. The Church, in the twenty-fifth article, hath taken away the fear of making it a sacrament." The singular answer of the Puritan opponents of the Prayer Book to this was, "When was Marriage thus consecrated? If all things, used to set forth Christ's offices, or benefits, by way of similitude, be consecrated, then a Judge, a Father, a Friend, a Vine, a Door, a Way, etc., are all consecrated things. Scripture phrase pleaseth us in Scripture sense."

loving and amiable] After these words there followed, until 1661, "to her husband, as Rachel, wise as Rebecca, faithful and obedient as Sara," as in the ancient form.

Pour upon you the riches] In this benediction the sign of the Cross was printed in the Prayer Book of 1549, thus: "sanctify and ✠ bless you." It was omitted in 1552, being no doubt left out to conciliate the Puritan superstition on the subject, and intended, as in other places, to be part of a rubrical tradition which those would use who respected and loved that holy sign. The benediction is made up from two consecutive Sarum forms.

After which, if there be no Sermon] Until 1661 this rubric stood in this form—"¶ *Then shall begin the Communion, and after the Gospel shall be said a Sermon, wherein ordinarily (so oft as there is any marriage) the office of a man and wife shall be declared, according to Holy Scripture. Or if there be no Sermon, the Minister shall read this that followeth.* Bishop Cosin altered this to, "*Then shall begin the Communion if any be that day appointed. And after the Gospel and Creed shall be said a Sermon wherein it is expedient that the office of man and wife be declared according to Holy Scripture. Or if there be no Sermon, the Minister shall read this that followeth.*" Bishop

Saint Paul, in his Epistle to the Ephesians, the fifth Chapter, doth give this commandment to all married men; Husbands, love your wives, even as CHRIST also loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water, by the Word; that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself: for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the LORD the Church: for we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife; and they two shall be one flesh. This is a great mystery; but I speak concerning CHRIST and the Church. Nevertheless, let every one of you in particular so love his wife, even as himself.

Likewise the same Saint Paul, writing to the Colossians, speaketh thus to all men that are married; Husbands, love your wives, and be not bitter against them.

Hear also what Saint Peter, the Apostle of CHRIST, who was himself a married man, saith unto them that are married; Ye husbands, dwell with your wives according to knowledge; giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul, in the aforenamed Epistle to the Ephesians, teacheth you thus; Wives, submit yourselves unto your own husbands, as unto the LORD. For the husband is the head of the wife, even as CHRIST is the Head of the Church: and He is the SAVIOUR of the body. Therefore as the Church is subject unto CHRIST, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband.

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson; Wives, submit yourselves unto your own husbands, as it is fit in the LORD.

Saint Peter also doth instruct you very well, thus saying; Ye wives, be in subjection to your own husbands; that, if any obey not the Word, they also may without the Word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward

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Jeremy Taylor and Dr. Donne have left some beautiful sermons preached on occasion of marriages: and the custom seems to have been not uncommon.

It is convenient . . . the holy Communion] The practice of connecting the Marriage Office with the Holy Communion fell into strange disuse during the last and present centuries. In the old manuals the mass of the Holy Trinity concluded the Office, and there is no reason to suppose that it was ever omitted. Until 1661 the rubric stood—"¶ *The new married persons (the same day of their marriage) must receive the holy Communion.*" This is altered in Bishop Cosin's revised Prayer Book to "*The new married persons, the same day of their marriage, must receive the Holy Communion; unto which the minister is now to proceed, reading the Offertory, etc., according to the form prescribed.*" The present form of the rubric was adopted in deference to the objection of the Puritans, who wished to dissociate the Office from the Holy Communion, from the morbid fear which they had of attaching too much importance to the religious rite with which Marriage is celebrated by the Church. But "*convenient*" is used in its strict and primary sense of "fit" or "proper," the secondary sense being a more modern one. From Bishop Cosin's proposed rubric it would appear as if the Holy Communion was used on such occasions without the introductory lection of the ten commandments. "To end the public solemnity of marriage," says Hooker, "with receiving the blessed Sacrament, is a custom so

adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet spirit, which is in the sight of GOD of great price. For after this manner in the old time the holy women also, who trusted in GOD, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement.

¶ It is convenient that the new-married persons should receive the holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.

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religious and so holy, that if the Church of England be blameable in this respect, it is not for suffering it to be so much, but rather for not providing that it may be more put in use." [*Eccl. Polit.* V. lxxiii. 8.]

A custom which retains its hold in some churches, that of kissing the bride, is derived from the Salisbury rubric concerning the Pax in the Missa Sponsalium, which is:—"Tunc amoto pallio, surgant ambo sponsus et sponsa: et accipiat sponsus pacem a sacerdote, et ferat sponsæ osculans eam et neminem alium, nec ipse nec ipsa: sed statim diaconus vel clericus a presbytero pacem accipiens, ferat aliis sicut solitum est." This took place immediately before the Communion of the newly-married couple.

AN INTRODUCTION TO THE OFFICE FOR THE VISITATION OF THE SICK.

The duty of visiting the sick is specially enjoined on the Curates of souls in the New Testament: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him" [James v. 14, 15]. The Visitation of the Sick is not therefore in the minister of Christ a mere piece of civility or neighbourly kindness, but an act of religion. He comes in the name of Christ to pray with and for the sick man; if necessary, to reconcile him to the Church by the blessing of absolution, and to communicate to him the Sacrament of our Lord's body and blood. That the primitive clergy of the Church made this visitation in time of sickness their special duty, is proved to us by many passages in early writers. Polycarp, the disciple of St. John, in his Epistle to the Philippians, enjoins the Presbyters "to take the oversight of the sick." Posidonius, in his Life of St. Augustine [ch. 27], relates that the Saint, as soon as he knew any man was sick, went unto him immediately. The decrees of various early Councils enjoined this duty on the Clergy whenever they were called for; and the Council of Milan goes even further than this, and orders, "Etiamsi *non* vocati invisant." Our own Provincial Constitutions require all Rectors and Vicars of Parishes to be diligent in their visitations to those who are sick, and warn them, "Ut quoties fuerint accersiti, celeriter accedant et hilariter ad ægrotos." [Lyndwood, *Prov Const.* i. 2.] In our Post-Reformation system we find also that ample provision is made for the continuance of this ancient and laudable custom. Canon 67, "*Ministers to visit the Sick*," directs, "When any person is dangerously sick in any Parish, the Minister or Curate (having knowledge thereof) shall resort unto him or her (if the disease be not known or probably suspected to be infectious) to instruct and comfort them in their distress, according to the order of the Communion Book, if he be no Preacher, or if he be a Preacher, then as he shall think most needful and convenient." In the Ordination of Deacons it is also stated to be part of their duty to search out the sick and poor in the parish in which they are appointed to minister, and to give notice of such cases to the Incumbent: "And furthermore it is his office, where provision is so made, to search for the sick, poor and impotent people of the Parish, to intimate their estates, names and places where they dwell unto the Curate, that by his Exhortation they may be relieved with the alms of the Parishioners and others. Will you do this gladly and willingly?" This question, and the first parenthesis in the Canon (which speaks in general terms of the knowledge by the Minister of a case of sickness), imply that the Incumbent is expected to do something more than merely visit sick people who send for him. Whether he become acquainted with the case directly or indirectly, he is bound to visit, and even, if circumstances permit, he is to search for, or, at any rate, cause to be sought for, the sick and impotent, and to act up to the maxim quoted above, "Etiamsi *non* vocatus."

For giving full force to this Visitation of the Sick, the English Ritual contains a formulary which has been used with slight alteration in our churches from the earliest times. Nearly all the rubrics and prayers are to be found in the ancient Manuals of the Church of England, and some of the prayers can be traced to almost primitive ages. Where some variation has been made from these originals (as, for example, in the Exhortation, and in the substitution of a rubric directing the Minister to examine whether the Sick Man repent him truly of his sins, etc., for a somewhat lengthy form), the spirit of the original is still adhered to. The only portions which have been altogether omitted in our Prayer Book are the procession of the Priest and his Clerks to the house saying the seven penitential Psalms, and the Service of Extreme Unction. The original object of anointing with oil, as we see from the passage in St. James cited above, was to "save," or procure a miraculous recovery of the infirm, by remission of the temporal punishment which they had merited for their sins. Though it should also be added that Extreme Unction was used in very early times without any expectation of cure, *in extremis:* and it seems probable that there was a primitive ordinance of this kind which was used for the dying, as well as that which was used with a view to recovery. The Reformers retained the practice in the first Prayer Book, but it was dropped out of the second in 1552. The Office then in use is given in a note at page 505.

An Appendix of four Prayers was added to the Visitation Office in 1661, to meet particular cases: the first for a sick child, the second for a sick person when there

appears little hope of recovery, the third a Commendatio Animæ for a dying person, and the fourth a Prayer for one troubled in mind or conscience. These have not as yet been traced to any ancient source.

§ *The Use of the Office.*

The structure of the Office for the Visitation of the Sick shows that it is intended as a formal rite, to be once used over the Sick Person, and not to be used as the customary prayers of the Clergyman in his ordinary and frequent visits to the sick rooms of his parishioners. It is a solemn recognition of the person over whom it is used as one who is in the fellowship of the Church, and for whom the Church, by its authorized Minister, offers prayer to God ; and it is also a solemn recognition of the fact that the sicknesses and infirmities incident to human nature are a consequence of sin, a part of that heritage of death which came upon us through the Fall.

The promiscuous use of the Office would evidently be a departure from the intention with which it is put into the hands of her priests by the Church of England. Their duties towards the sick divide themselves, indeed, into two distinct general branches, the one consisting of ordinary pastoral instruction, consolation, and prayer ; and the other of the use of the two services for Visitation and Communion: and every clergyman must find himself obliged to exercise his discretion as to those cases in which he can adopt the more solemn course which the Church has appointed for him and his parishioners in the latter branch of his duties.

Those who really have any religious convictions, and who have made religious principles the rule of their life, will either be consistent Church people or religious Dissenters. The former are well-accustomed to the system and services of the Church, and have been trained, consciously or unconsciously, by means of it : the latter are in more or less ignorance about the principles of the Church, and have not ordinarily been under its training influence. In the case of the one the Visitation Service would be appropriate even if used on a sudden, supposing the case to be one of imminent danger ; and no prayers could be used with so great advantage. To the other it would be like a strange language, if used without much preparation and instruction : and would not be applicable at all, except it were accompanied by an understanding that its use presupposed reconciliation to the Church.

In the case of other classes of persons, who have led irreligious and wicked lives, and who are ill instructed in the way of salvation, the Visitation Service can only be properly applicable after much instruction has been given, and much progress made towards penitence. An abrupt use of it might tend to bring into their view the comforts of the Office more prominently than would be advisable for those who do not fully appreciate the necessity of repentance towards the attainment of pardon and true peace.

It may be added, in conclusion, that the Visitation Office should be used with all the proper solemnity belonging to a formal rite of the Church. The first Rubric of the ancient Service was, "*In primis induat se sacerdos superpellicio cum stola . . . .*," and the same rule should still be observed. Care should also be taken that there is some one present to say the responses. In his revised book, Bishop Cosin provided for this by so far reviving the ancient practice as to direct the attendance of one lay Clerk with the Priest. But some members of the sick person's family, or a parish visitor, or other friend, can always be found ready to take this charitable duty on themselves.

THE ORDER FOR

THE VISITATION OF THE SICK.

¶ When any person is sick, notice shall be given thereof to the Minister of the Parish; who, coming into the sick person's house, shall say,

PEACE be to this house, and to all that dwell in it.

¶ When he cometh into the sick man's presence he shall say, kneeling down,

REMEMBER not, LORD, our iniquities, nor the iniquities of our forefathers: Spare us, good LORD, spare Thy people, whom Thou hast redeemed with Thy most precious blood, and be not angry with us for ever.

Answer. Spare us, good LORD.

¶ Then the Minister shall say,

Let us pray.

LORD, have mercy upon us.

CHRIST, have mercy upon us.

LORD, have mercy upon us.

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. O LORD, save Thy servant;

Answer. Which putteth *his* trust in Thee.

Minister. Send *him* help from Thy holy place;

Answer. And evermore mightily defend *him*.

Peace be to this house] The Priest, on entering the house, is ordered to use the salutation enjoined by our Lord upon His Apostles: "And into whatsoever house ye enter, first say, Peace be to this house" [Luke x. 5]. The modern custom is to use this salutation on entering the sick person's room. It has a special reference to the sick man, to whom the Priest comes as the Messenger of Peace. He is very probably under deep conviction of sin, longing for pardon and reconciliation; and the object of this visitation is to strengthen his faith, awaken his charity, move him to sincere confession and repentance, and on his sincere repentance and confession to give him the free and full forgiveness vouchsafed by the Saviour to all who truly turn to Him, and so to make the sinner at peace with God.

The words, too, used at the very entrance of the Priest, help to remind those who hear them that he comes on no ordinary errand of condolence, but specially in his character as a representative of Him Who said to His ministers, "My peace I leave with you." They thus serve to bring about a tone of mind in unison with the service that is to follow.

Remember not, Lord] In the older Service Books the Priest and his Clerks were directed, on their way to the house of the sick man, to say the seven Penitential Psalms, with the Gloria Patri after each, and to conclude with the Antiphon, "Ne reminiscaris."

In the Prayer Book of 1549 one of the Penitential Psalms, the 143rd, was said by the Priest on entering the sick man's presence, followed by the Gloria Patri and this anthem, "Remember not," etc. Subsequently the Psalm was omitted, and the anthem, "Remember not," alone retained. The Respond, "Spare us, good Lord," was added at the last revision in 1661.

This Antiphon memorializes God of the redemption of His people by the most precious blood of Christ. To those present in the sick room, as well as to the sick person himself, it also gives the key-note of the Service at its very beginning; pointing out that sickness is a chastisement permitted by God; that sin has brought it into the world; and that our prayers for benefits to the body ought to be founded on the confession of God's undeserved mercy in Christ.

Our Father] The prayer of our Blessed Lord is used here, as elsewhere, at the beginning of the Service in token of its prevailing power with God, and as the gate by which all other prayer is to enter into Heaven, and be heard by Him. The structure of the Service suggests that it should be said by all present as well as by the Priest, and "*with*" him, as in the end of the Litany. It should also be said with a special intention directed towards the subsequent portion of the Service, remembering that God is Our Father to chastise and Our Father to heal, that "He woundeth, and His hands make whole:" and that the first prayer of the sick and of those who love them should be in the tone of His Whose holy example teaches us to say "Thy will be done."

The lesser Litany precedes the Lord's Prayer in this place with a special emphasis, for it is the very language of those who came to Jesus to be healed of their infirmities in the days of His earthly life.

Minister. Let the enemy have no advantage of *him;*

Answer. Nor the wicked approach to hurt *him.*

Minister. Be unto *him,* O LORD, a strong tower,

Answer. From the face of *his* enemy.

Minister. O LORD, hear our prayers.

Answer. And let our cry come unto Thee.

Minister.

O LORD, look down from heaven, behold, visit, and relieve this Thy servant. Look upon *him* with the eyes of Thy mercy, give *him* comfort and sure confidence in Thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety; through JESUS CHRIST our LORD. *Amen.*

HEAR us, Almighty and most merciful GOD and SAVIOUR; extend Thy accustomed goodness to this Thy servant who is grieved with sickness. Sanctify, we beseech Thee, this Thy fatherly correction to *him;* that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance: That, if it shall be Thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in Thy fear, and to Thy glory: or else, give *him* grace so to take Thy visitation, that, after this painful life ended, *he* may dwell with Thee in life everlasting; through JESUS CHRIST our LORD. *Amen.*

¶ Then shall the Minister exhort the sick person after this form, or other like.

DEARLY beloved, know this, that Almighty GOD is the

Thus the two blind men mentioned in St. Matthew ix. came to Christ, "crying and saying, Thou Son of David, have mercy on us;" and in like manner the two mentioned in St. Matthew xx., "cried out, saying, Have mercy on us, O Lord, Thou Son of David." In almost the same terms the father prayed for his lunatic son, "saying, Lord, have mercy on my son" [Matt. xvii. 15]; and the woman of Syro-Phœnicia, who came to Jesus on behalf of her sick daughter, "cried unto Him, saying, Have mercy on me, O Lord."

O Lord, save Thy servant] These suffrages are the same which are used throughout the Occasional Offices, slight variations being made in them according to the nature of the service in which they are introduced. They are taken from the 20th, the 61st, the 86th, and the 89th Psalms; and represent a strain of responsive supplication which has been ascending to the Throne of God for the sick, during as many ages as the service itself can be traced back.

O Lord, look down] In the Sarum Manual, immediately after the responses follow nine collects, two of which only have been translated, and retained in our present service. The collect now standing first was the last of this series. In the original, mention is made of God's blessing on Abraham, Isaac, and Jacob, and it is prayed that God in like manner will visit and bless His servant. This clause has been omitted in translation.

The object of the Prayer is to beg God's help on behalf of the sick man. It asks that the Lord would look on him in mercy, not remembering his sins, but considering his weakness; that He would be pleased to comfort him under his trial, and enable him to have firm faith in God. Not only does it ask that the Almighty will remember him for good, but that He will defend him from the evil, specially that He will guard him against the assaults of the Devil, that He will grant him perpetual peace, and ever keep him in safety.

Hear us, Almighty and most merciful] The next prayer is the third of the group of collects in the Sarum Manual. In the original prayer, mention is made of the miraculous cure of Peter's wife's mother and of the centurion's servant, of Tobias and of Sara, which allusions were all omitted at the last revision in 1661. The former prayer is directed to seeking comfort and help for the sick man from God in the time of his affliction; this second collect sets forth sickness as an instrument in the hand of the Almighty for good, and prays that the present trial may be sanctified to the sufferer.

THE EXHORTATIONS.

Dearly beloved] The use of Exhortation after Prayer has long formed part of the Service in the Western Church. The principal heads of the Exhortation as given in our Prayer Book are prescribed by an ancient Canon, in which the Priest is ordered, after he hath prayed for the sick, "to speak comfortably and mildly to him, exhorting him to place all his hope in God, and to bear his scourging patiently; to believe it is designed for his purifying and amendment, and also to confess his sins, and promise reformation if God grant him life, and that he engage to do acts of Penance for his faults; also that he dispose of his estate while his reason and senses remain entire; that he break off his iniquities by Alms-deeds; that he forgive all that have offended him; that he hold a right Faith and Belief, and never despair of God's mercy." [Concil. Nannetens. cap. 4, ap. Binium, Tom. 3, p. 2, pag. 131.] In the Sarum Manual the first form of Exhortation, which probably in some measure suggested the two exhortations here set forth, is but short:—Frater charissime, gratias age omnipotenti Deo pro universis † beneficiis suis: patienter et benigne suscipiens infirmitatem corporis quam tibi Deus immisit: nam si ipsam humiliter sine murmure toleraveris, infert animæ tuæ maximum præmium et salutem. Et frater charissime quia viam universæ carnis ingressurus es; esto firmus in fide. Qui enim non est firmus in fide infidelis est: et sine fide impossibile est placere Deo. Et ideo si salvus esse volueris: ante omnia opus est ut teneas catholicam

LORD of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly, that it is GOD'S visitation. And for what cause soever this sickness is sent unto you; whether it be to try your patience for the example of others, and that your faith may be found in the day of the LORD laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly FATHER; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in GOD'S mercy, for His dear SON JESUS CHRIST'S sake, and render unto Him humble thanks for His fatherly visitation, submitting yourself wholly unto His will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ If the Person visited be very sick, then the Curate may end his exhortation in this place, or else proceed.

TAKE therefore in good part the chastisement of the LORD: For (as Saint Paul saith in the twelfth Chapter to the Hebrews) whom the LORD loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, GOD dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection

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fidem: quam nisi integram inviolatamque servaveris: absque dubio in æternum peribis."

Some traces of similarity with our own form may also be found in a mediæval exhortation of early date, given by Maskell. It is taken from an ancient MS., *De Visitatione Infirmorum*, in the Library of St. John's College, Oxford:—

"*How thou shalt comfort a man that he grucche nou3t whan he is seke.*

"Sone loueste thou thi Lord God? he will sai, 3e. Than thus, 3f thou loue God, thou louest that He doith, and He skorgeth the, and therfor thou shalt gladli suffre it. Here of spekit Salamon, and seith, Sone speke nou3t a3en the chastising of thi fader, for it is no sone whom the fader chastisith nou3t, and it accordith wel commine maner of speche. For if a man see anotheris child do schreudeli in his fader presence, and the fader chastised him nou3t, than wold that othir man seie, it is nou3t his sone, or ellis he loueth him nou3t, for if he were his child or ellis loued him, he wold chastise him: and therfor be nou3t evil afraide of thi Faders chastising of heuene; for he seith himself; whom I loue, him I chastise. Also sekenes of bodi makith soule hele, and soule hele is nou3t but of God; therfor despice nou3t Godis scorge, but whan God ponissche the, thanke him and loue him, that he emendith the, and undernemith the, and blameth the, and ponissche the nou3t in his wrath ne in his wodnes, but in his grete mercy. . . ." [*Mon. Rit.* iii. 354.]

The following is a common form of interrogation found in mediæval books:—

"Brother, be ye gladde yt ye shall dye in Chrysten beleve? *Re.* Ye, syr.

"Knowe ye well yt ye have not so well lyved as ye shuld? Ye, syr.

"Haue ye wille to amende yow if ye had space to lyve? Ye, syr.

"Beleve ye that or Lorde Christ Jhu goddys soon of heaven was born of the blessyd vyrgyne our ladie saynt Mary? Ye, syr.

"Beleve ye that our Lorde Christ Jhu dyed vpon the crosse to bye mans sowle upō the good ffrydaie? Ye, syr.

"Thancke ye him entierly therof? Ye, syr.

"Beleve ye yt ye may not be saved but by his precious death? Ye, syr.

"Tunc dicat sacerdos.

"Therfor, Brother, while yor sowle is in yor bodye, thancke ye god of his death, and haue ye hole truste, to be saved, through his precyouse death, and thyncke ye on non other worldely goode, but onely in Christe Jhus deathe, and on his pytefull passyon, and saye after me, My swete Lorde Christ Jhu, I put thy precyous passion betwene the and my evill werke and betwene me and thy wrathe.

"Et dicat infirmus ter.

"In manus tuas Domine, etc. *Vel sic:*—

"Lorde Christ Jhu, in to thy handes I betake my sowle and as thow boughtes me, bodye and soule I betake to the."

The beautiful words, "I put Thy precious passion," etc., are taken from St. Anselm; unless indeed the reverse be the case, and St. Anselm quoted them from a form familiar in his time.

Dost thou believe] In the ancient English Office the Priest is directed to recite to the sick man the fourteen articles of the faith, of which the seven first relate to the mystery of the Trinity, and the seven others to the humanity of Christ. After these articles it is, however, added, "And if the sick man be a laic, or simply a literate, then the priest may question him generally on the articles of the faith under this form." The form prescribed in this case is simply the Creed slightly paraphrased.

Then shall the Minister examine] In the Sarum Manual, after the patient's confession of faith, there follows a long exhortation to charity (grounded on 1 Cor. xiii.), to make amends for injuries done, to forgive injuries received, to love of enemies, to firm hope and faith in God, to confession of sin; and after the special confession the priest is directed to

unto the FATHER of spirits, and live? For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness. These words, good *brother*, are written in holy Scripture for our comfort and instruction; that we should patiently, and with thanksgiving, bear our heavenly FATHER'S correction, whensoever by any manner of adversity it shall please His gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto CHRIST, by suffering patiently adversities, troubles, and sicknesses. For He Himself went not up to joy, but first He suffered pain; He entered not into His glory before He was crucified. So truly our way to eternal joy is to suffer here with CHRIST; and our door to enter into eternal life is gladly to die with CHRIST; that we may rise again from death, and dwell with Him in everlasting life. Now therefore, taking your sickness, which is thus profitable for you, patiently, I exhort you, in the Name of GOD, to remember the profession which you made unto GOD in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by Whom all must be judged, without respect of persons, I require you to examine yourself and your estate, both toward GOD and man; so that, accusing and condemning yourself for your own faults, you may find mercy at our heavenly FATHER'S hand for CHRIST'S sake, and not be accused and condemned in that fearful judgement. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should, or no.

¶ Here the Minister shall rehearse the Articles of the Faith, saying thus,

DOST thou believe in GOD the FATHER Almighty, Maker of heaven and earth?

And in JESUS CHRIST His only-begotten SON our LORD? And that He was conceived by the HOLY GHOST, born of the Virgin Mary; that He suffered under Pontius Pilate, was crucified, dead, and buried; that He went down into hell, and also did rise again the third day; that He ascended into heaven, and sitteth at the right hand of GOD the FATHER Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the HOLY GHOST; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting Life after death?

¶ The sick person shall answer,

All this I stedfastly believe.

use an exhortation to almsgiving and good deeds and to works of penance in case of recovery. The Exhortation directed by the various rubrics that follow the confession of faith in our service is to be similar in its general character. In addition, however, to moving the sick man to repent him truly of his sins, to be in love and charity with all men, and to make amends to the uttermost of his power if he have wronged any, the priest is directed to admonish him, if he hath not before disposed of his property, to make his will. This may seem at first sight to be too purely a secular matter to find place in a death-bed exhortation. Yet when we reflect what heart-burning and jealousy is often caused by the fact of no disposition of property having been made, and when we remember that from this very cause families are often broken up and relations estranged, we can see at once that it is a part of the duty of the minister of Christ to do his utmost to prevent such a state of things. After having counselled the sick man to make a just and equitable provision for his family or relations, the priest is directed earnestly to move him to be liberal to the poor. First, he is exhorted to consider how his affairs stand, then to be charitable, that in his giving there may be no injustice to those who have prior claims upon him either by debt or relationship. It has always been the custom of the Church to stir up men to liberality in time of sickness: it is supposed that the heart at such a season will be most readily

¶ Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive, from the bottom of his heart, all persons that have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his Will, and to declare his Debts, what he oweth, and what is owing unto him; for the better discharging of his conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.

¶ These words before rehearsed may be said before the Minister begin his Prayer, as he shall see cause.

¶ The Minister should not omit earnestly to move such sick persons as are of ability to be liberal to the poor.

¶ Here shall the sick person be moved to make a special Confession of his sins, if he feel his conscience troubled with any weighty matter. After which Confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort.

OUR LORD JESUS CHRIST, Who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences: And by His authority committed to me, I absolve thee from all thy sins, In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

¶ And then the Priest shall say the Collect following.

Let us pray.

O MOST merciful GOD, Who, according to the multitude of Thy mercies, dost so put away the sins of those who truly repent, that Thou rememberest them no more; Open Thine eye of mercy upon this Thy servant, who most earnestly desireth pardon and forgiveness. Renew in *him* (most loving FATHER) whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider *his* contrition, accept *his* tears, asswage *his* pain, as shall seem to Thee most expedient for *him*. And forasmuch as *he* putteth *his* full trust only in Thy mercy, impute not unto *him his* former sins, but strengthen *him* with Thy blessed SPIRIT; and, when Thou art pleased to take *him* hence, take *him* unto Thy favour, through the merits of Thy most dearly beloved SON JESUS CHRIST our LORD. *Amen.*

¶ Then shall the Minister say this Psalm.

In te, Domine, speravi. Ps. lxxi.

IN Thee, O LORD, have I put my trust; let me never be put to confusion: but rid me, and deliver me in Thy righteousness; incline Thine ear unto me, and save me.

Be Thou my strong hold, whereunto I may alway resort: Thou hast promised to help me; for Thou art my house of defence, and my castle.

Deliver me, O my GOD, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

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touched with sympathy for the sorrows of others, therefore specially at such times are men exhorted by the Church, "To do good and to communicate forget not, for with such sacrifices God is well pleased."[1]

[1] Great caution should, however, be used in carrying out these duties. Dying persons are not only susceptible in respect to true Christian charity and justice; but they are also open to impressions from fear, sentiment, and other influences incidental to their state of prostration. In acting upon this rubric, therefore, the Clergyman should rather use exhortations of a general character, stating principles, than any which descend into detail. It may also be remarked that he should assist in making a will only in cases where a more proper person cannot be found in time.

Here shall the sick person] This rubric is an

For Thou, O LORD GOD, art the thing that I long for : Thou art my hope, even from my youth.

Through Thee have I been holden up ever since I was born : Thou art He that took me out of my mother's womb ; my praise shall alway be of Thee.

I am become as it were a monster unto many : but my sure trust is in Thee.

O let my mouth be filled with Thy praise : that I may sing of Thy glory and honour all the day long.

Cast me not away in the time of age : forsake me not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul take their counsel together, saying : GOD hath forsaken him, persecute him, and take him ; for there is none to deliver him.

Go not far from me, O GOD : my GOD, haste Thee to help me.

Let them be confounded and perish that are against my soul : let them be covered with shame and dishonour that seek to do me evil.

As for me, I will patiently abide alway : and will praise Thee more and more.

My mouth shall daily speak of Thy righteousness and salvation : for I know no end thereof.

I will go forth in the strength of the LORD GOD : and will make mention of Thy righteousness only.

Thou, O GOD, hast taught me from my youth up until now : therefore will I tell of Thy wondrous works.

Forsake me not, O GOD, in mine old age, when I am gray-headed : until I have shewed Thy strength unto this generation, and Thy power to all them that are yet for to come.

Thy righteousness, O GOD, is very high, and great things are they that Thou hast done : O GOD, who is like unto Thee ?

Glory be to the FATHER, and to the SON : and to the HOLY GHOST ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Adding this.

O SAVIOUR of the world, Who by Thy Cross and

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abbreviated form of the ancient Latin rubric and exhortation. Its transition from the ancient to the modern form may be further illustrated by the following comparison :—

1549.	1552.	1661.
Here shall the sick person	Here shall the sick person	Here shall the sick person be moved to
make a special confession,	make a special confession,	make a special confession of his sins,
if he feel his conscience troubled with any weighty matter. After which confession the Priest shall absolve him	if he feel his conscience troubled with any weighty matter. After which confession the Priest shall absolve him	if he feel his conscience troubled with any weighty matter. After which confession the Priest shall absolve him (if he humbly and heartily desire it)
after this form : and the same form of absolution shall be used in all private confessions.	after this sort.	after this sort.

The parenthesis in the last form of this rubric was introduced by Bishop Cosin, who has written it in the margin of the Durham book.

It is plain that the kind of Confession named in this Rubric is that which is popularly known as "Auricular" Confession ; for although privacy is not enjoined, it is quite certain that it would be sought both by Priest and penitent, and that without it the Confession would most likely be of a very general, instead of a "special" character. That it is also intended to be private or "auricular,"—spoken to the ear of the Priest alone,—is shewn by the original form of the Rubric in 1549, which speaks of "all private confessions" with an evidently inclusive sense,—this here enjoined being one of the kind included.

Before proceeding further, it may be well to inquire, what references to private confession are to be found in the official documents of the Church of England, in addition to the one now before us. The most familiar is that at the close of the exhortation directed to be used by the Minister when giving warning of the celebration of the Holy Communion : "And because it is requisite, That no man should come to the Holy Communion, but with a full trust in God's mercy, and with a quiet conscience ; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort and counsel, let him

precious Blood hast redeemed us, Save us, and help us, we humbly beseech Thee, O LORD.

¶ Then shall the Minister say,

THE Almighty LORD, Who is a most strong tower to all them that put their trust in Him, to Whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence; and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the Name of our LORD JESUS CHRIST. Amen.

¶ And after that shall say,

UNTO GOD's gracious mercy and protection we commit thee. The LORD bless thee, and keep thee. The LORD make His face to shine upon thee, and be gracious unto thee. The LORD lift up His countenance upon thee, and give thee peace, both now and evermore. Amen.

A Prayer for a sick Child.

O ALMIGHTY GOD, and merciful FATHER, to Whom alone belong the issues of life and death; Look down from heaven, we humbly beseech Thee, with the eyes of mercy upon this child now lying upon the bed of sickness: Visit *him*, O LORD, with Thy salvation; deliver *him* in Thy good appointed time from *his* bodily pain, and save *his* soul for Thy mercies' sake: That, if it shall be Thy pleasure to prolong *his* days here on earth, *he* may live to Thee, and be an instrument of Thy glory, by serving Thee faithfully, and doing good in *his* generation; or else receive *him* into those heavenly habitations, where the souls of them that sleep in the LORD JESUS enjoy perpetual rest and felicity. Grant this, O LORD, for Thy mercies' sake, in the same Thy SON our LORD JESUS CHRIST, Who liveth and reigneth with Thee and the HOLY GHOST, ever one GOD, world without end. *Amen.*

A Prayer for a sick person, when there appeareth small hope of recovery.

O FATHER of mercies, and GOD of all comfort, our

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come to me, or to some other discreet and learned Minister of God's Word, and open his grief; that by the ministry of God's Holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness." The 113th Canon also refers to the subject; enjoining secrecy on the Minister in respect to all confessions confided to him:

"Provided always, That if any man confess his secret and hidden sins to the Minister, for the unburdening of his conscience, and to receive spiritual consolation and ease of mind from him, we do not any way bind the said Minister by this our Constitution, but do straitly charge and admonish him, that he do not at any time reveal or make known to any person whatsoever, any crime or offence so committed to his trust and secrecy (except they be such crimes as by the Laws of this Realm his own life may be called in question for concealing the same) under pain of irregularity." ‡

‡ The force of this Canon is apparently weakened by the indefinite character of the last word in the quotation, as used in modern times. In ecclesiastical law "irregularity" means *deprivation*, accompanied by a perpetual incapacity for taking any benefice whatever. It is the severest punishment which can be inflicted on a Clergyman under the Canon law, short of degradation from his Orders.

And, lastly, in the second part of the Homily of Repentance it is said, "If any do find themselves troubled in conscience, they may repair to their learned curate or pastor, or to some other godly learned man, and shew the trouble and doubt of their conscience to them, that they may receive at their hand the comfortable salve of God's Word."

These quotations might be illustrated by many cases recorded in the lives of good Churchmen and Churchwomen of the last and previous centuries, in which private Confession was used both in health and sickness; and numberless practical writers speak of it as a recognized habit in the Church of England since the Reformation as well as before. Nearly all such writers, however, protest against its compulsory injunction; and it does not seem to be proved that frequent and habitual Confession has ever been very common in the Church of England since the Reformation.

Having to deal here only with cases of sickness, the question comes before us, What is a clergyman's duty under the circumstances indicated by the Visitation Office?

It is plain that we cannot say, he must press no one, but must simply be willing, if confession is

only help in time of need; We fly unto Thee for succour in behalf of this Thy servant, here lying under Thy hand in great weakness of body. Look graciously upon *him*, O LORD; and the more the outward man decayeth, strengthen *him*, we beseech Thee, so much the more continually with Thy grace and HOLY SPIRIT in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and stedfast faith in Thy SON JESUS; that *his* sins may be done away by Thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O LORD, that there is no word impossible with Thee; and that, if Thou wilt, Thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us: Yet, forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech Thee, against the hour of death, that after *his* departure hence in peace, and in Thy favour, *his* soul may be received into Thine everlasting kingdom, through the

volunteered, to hear it; for the rubric expressly says, "Then shall the sick person be moved," and the addition was made in 1661. Still the Church interposes a condition, "if he feel his conscience troubled with any weighty matter," which implies that only in special cases, even in time of sickness, is confession to be urged as absolutely essential to the health of the soul.

A clergyman often meets with such special cases; where it is plain (for example) that the time is short, the sick man suffering from some severe accident probably soon to end in death, or lying under mortal sickness. He possibly knows little of the dying person's previous life, and even if he does know something of his outward conduct, he can hardly be acquainted with his secret sins. In such a case he could not take a more direct course towards promoting the dying man's peace with God, than by moving him to make a special confession of his sins, if his conscience be troubled with any weighty matter. Such a confession is almost the best proof we can have of a dying man's sorrow for sin, of his penitent mind, and of his desire for pardon. It is easy for him to say that he is "comfortable in his mind," or that "he is happy;" but such words are too often used by those who ought neither to be comfortable nor happy when the judgement is immediately before them. On the other hand, if a dying person opens out his sinfulness to the sorrowing gaze of Christ's minister, he does that which is extremely distasteful, and perhaps very painful, to himself; and does it with no other object than that by his humble confession he may gain the benefit of Christ's cleansing blood through the word of absolution pronounced by the Priest in his Master's Name.

It is most evident that where a person is thus desirous of unburdening his mind, [1] the Priest has no right to refuse to hear and receive such confession; and also that [2] the Priest is even bound to suggest and advise it as the remedy provided by the Church to those who are thus burdened.

The form in which Special Confessions are to be made is not laid down in the Prayer Book. The following is a common one:—"In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. I confess to God the Father Almighty, to His only-begotten Son Jesus Christ our Lord, to God the Holy Ghost, and to you, father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my most grievous fault. [Here comes in a statement of the sins troubling the person's conscience.] For these and all my other sins which I cannot now remember I humbly beg pardon of Almighty God, and grace to amend; and of you, my father, I ask [penance,] counsel, and absolution. And therefore I beseech God the Father Almighty, His only-begotten Son Jesus Christ, and God the Holy Ghost, to have mercy upon me, and you, father, to pray for me."

After which confession, the Priest shall absolve him] The substantial part of this Absolution is ancient, as will be seen by comparing it with the Latin original. A prefatory addition was made to it at the time of its translation in 1549; and this was taken from the Absolution in the "Order of Communion" of 1548, which, again, was derived from Archbishop Hermann's Consultation.

Daye's Transl. of Hermann's Consultation, 1547.	*The Order of Communion,* 1548.
Because our blessed Lord hath left this power to His congregation, that it may absolve them from sins, and restore them into the favour of the heavenly Father, which being repentant for their sins, do truly believe in Christ the Lord, I the minister of Christ	Our blessed Lord, who hath left power to His Church to absolve penitent sinners from their sins, and to restore to the grace of the heavenly Father such as truly believe in Christ; Have mercy upon you . . . .

Like the two other Absolutions contained in the Prayer Book, this is intended to convey what it professes to convey, pardon of sin. That pardon cannot, however, be conveyed without the co-operation of the person to whom it is spoken. It is nullified by a false confession (even although the deception is not detected by the Priest), and by any act of sin which places a bar between the sinner and God's pardon. The Priest has acted, of course, to the best of his judgment in regard to the true penitence of the person over whom he pronounces the Absolution, but his judgment is human, and the eye of God alone can detect the full truth.

It was probably with the object of making clear in the form of words itself, what relation the Priest stands in towards the penitent and towards the One Forgiver of sins, that the Name of our Lord Jesus Christ was placed in the very forefront of the Absolution. He, by His death, purchased remission of sin for all men; therefore He alone is the Judge of all, having the supreme power in Himself originally to save or to condemn. The right foundation being thus laid, the power delegated by Christ to His ministers is introduced. It is their part, first, to bring sinners to submit to Jesus; and, secondly, as His Ambassadors to reconcile them. But this reconciliation is only on certain fixed conditions, repentance and faith. Without these there can be no forgiveness; without evident tokens of

merits and mediation of JESUS CHRIST, Thine only SON, our LORD and SAVIOUR. *Amen.*

A commendatory Prayer for a sick person at the point of departure.

O ALMIGHTY GOD, with Whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this Thy servant, our dear *brother*, into Thy hands, as into the hands of a faithful CREATOR, and most merciful SAVIOUR; most humbly beseeching Thee, that it may be precious in Thy sight. Wash it, we pray Thee, in the blood of that immaculate LAMB that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before Thee. And teach us who survive, in this and other like daily spectacles of mortality,

these the Priest has no right or power to pronounce the Absolution; without these, even if the Absolution be pronounced by the Priest, there is no pardon. The Lord Jesus being set forth as the Author of all pardon, the authority of His ministers as derived from Him laid down, the conditions of forgiveness stated, the Petition follows that He will confirm in heaven what is done on earth, that He who is the Priest's Lord will forgive by His servant's ministry. Then follows the indicative part of the Absolution:—"And by His authority committed to me, I absolve thee," etc. Reverting again to the opening clause, we thus see that Christ has power on earth to forgive sins, which power He has deputed to His ministers; and since He has promised that He will forgive under certain conditions, it is subject to those conditions that His deputies dispense His pardon.

Thus, in this very solemn form of Absolution, the Priest acts ministerially throughout; that is, he acts as the instrumental agent for the declaration by an audible word, of that pardon which God will give by an inaudible sentence to the person who bows down to receive it with a faithful and penitent heart. To such it will be a true comfort; a word of pardon and a word of peace.

And then . . . the Collect following] This ancient "reconciliation of a penitent near death" is not only found in the old formularies of the English Church, where it was used long before the preceding indicative form of Absolution was introduced, but in the Sacramentary of Gelasius, A.D. 494; and for many centuries it was commonly used in the Churches of the West.

Then . . . this Psalm] This Psalm holds a place in the services for the Visitation of the Sick in both the Western and Eastern Churches. In the Sarum Manual it is given at full length: in our Prayer Book the last five verses have been omitted, since they speak of the sick man as already delivered and restored to health, and are therefore not so suitable to the case of one still in affliction.

The Psalm points to the great Example offered to His suffering servants by the greatest of all sufferers; for it is of Him chiefly that it speaks; and in His "patient abiding always" may the servant see the meekness and submission of his Master as a pattern which he himself is humbly to copy in the time of affliction. This application of the Psalm is indicated by the Antiphon which follows the Doxology.

O Saviour of the world] This Antiphon is extremely interesting as being the only one retained in the Book of Common Prayer; and as still shewing the manner in which Antiphons were formerly appended to Psalms for the purpose of drawing out their spiritual meaning, or giving them the turn required for the special occasion on which they were used. In this case it clearly points to the preceding Psalm as spoken in the Person of Christ, our suffering Saviour; and pleads the sufferings there expressed as the cause of that human sympathy which is still and ever felt for His members by the Divine Redeemer.

Then shall the Minister say] The first of these benedictory forms was inserted as the conclusion of the Visitation Office in 1549, and bears some resemblance to a Collect in the Sacramentary of St. Gregory, which was used for the Visitation of the Sick.[1] The other, the ancient Jewish Benediction, first appears in Bishop Cosin's handwriting, at the end of the Office in his Durham Book. Mr. Palmer found it used as a Benediction in an ancient Irish Manual or *Rituale*, published by Sir William Betham, in the first number of his Antiquarian

[1] The following is the Office for anointing which was inserted here in 1549, but omitted in 1552:—

¶ If the sick person desire to be anointed, then shall the Priest anoint him upon the forehead or breast only, making the sign of the cross, saying thus,

AS with this visible oil thy body outwardly is anointed; so our heavenly Father, Almighty God, grant of His infinite goodness, that thy soul inwardly may be anointed with the Holy Ghost, Who is the Spirit of all strength, comfort, relief, and gladness: and vouchsafe for His great mercy (if it be His blessed will) to restore unto thee thy bodily health, and strength, to serve Him; and send thee release of all thy pains, troubles, and diseases, both in body and mind. And howsoever His goodness (by His divine and unsearchable providence) shall dispose of thee: we, His unworthy ministers and servants, humbly beseech the Eternal Majesty to do with thee according to the multitude of His innumerable mercies, and to pardon thee all thy sins and offences, committed by all thy bodily senses, passions, and carnal affections: who also vouchsafe mercifully to grant unto thee ghostly strength, by His Holy Spirit, to withstand and overcome all temptations and assaults of thine adversary, that in no wise he prevail against thee, but that thou mayest have perfect victory and triumph against the devil, sin, and death, through Christ our Lord: Who by His death hath overcomed the prince of death, and with the Father and the Holy Ghost evermore liveth and reigneth God, world without end. Amen.

Usque quo, Domine? Psalm xiii.

to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of JESUS CHRIST Thine only SON our LORD. *Amen.*

A Prayer for persons troubled in mind or in conscience.

O BLESSED LORD, the FATHER of mercies, and the GOD of all comforts; We beseech Thee, look down in pity and compassion upon this Thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities; Thy wrath lieth hard upon *him*, and *his* soul is full of trouble: But, O merciful GOD, Who hast written Thy holy Word for our learning, that we, through patience and comfort of Thy holy Scriptures, might have hope; give *him* a right understanding of *himself*, and of Thy threats and promises; that *he* may neither cast away *his* confidence in Thee, nor place it any where but in Thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up Thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which Thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of Thy countenance upon *him*, and give *him* peace, through the merits and mediation of JESUS CHRIST our LORD. *Amen.*

Researches, from a MS. which he refers to the seventh century. It is also extant in ancient Gallican and Anglo-Saxon Missals, as in that of Grimoldus printed by Pamelius. [*Liturgicon*, ii. 509.]

THE SPECIAL PRAYERS.

The four prayers appended to the Visitation Office were added in 1661. The first of them, for a sick child, seems intended as a provision for those whom extreme youth or infancy would incapacitate from taking part in the actual Visitation Office; and to whom also the greater part of it would be inapplicable. The second Prayer is for a sick man when there appears small hope of recovery. Its chief intent is to pray God to vouchsafe spiritual consolations in Christ Jesus, to give the man unfeigned repentance for the errors of his life past; if it seems fit in His eyes, to raise him up again; if not to receive his soul into the everlasting kingdom of Heaven. The third is a commendatory prayer. In the Sarum Manual there is given a Service, "Commendatio Animarum," but it contains no prayer from which this could have been derived. A hint seems to have been taken for a portion of it from the Litany in the Service of Extreme Unction: "Ut quicquid vitiorum fallente diabolo et propria iniquitate atque fragilitate contraxit clementer indulgere digneris. Te rogamus, audi nos." The application to the survivors seems to be quite peculiar to our Prayer Book.

The fourth is a prayer for those troubled in conscience. Its chief aim is to pray to God to enable the man rightly to know and judge himself, that he may not on the one hand be unduly cast down, or on the other too self-confident; that he may fully understand the threatenings and promises in God's Word, that so he may not be driven into despair, or tempted to presume falsely on the mercy of the Almighty. Finally, that God would deliver him and give him peace through the merits and mediation of Christ.

In Bishop Cosin's Durham Prayer Book the following Rubric was inserted by him at the end of the Visitation Office:—

"If any sick persons desire the prayers of the Church in publick, they are to send their names in writing to the Curate, who immediately after the final Collect of Morning or Evening Prayer shall declare the same, and use the form above prescribed, beginning at the words, *O Lord, save Thy servant, etc.*, unto the *Exhortation*, and ending with these two last prayers, *The Almighty Lord, etc. Unto God's gracious protection, etc.*"

This rubric was erased by the Committee of Revision, probably on account of that which was connected with the Prayer for all conditions of men. But that the custom had been adopted is evident from the ninth of Bishop Wren's Injunctions, which orders that "when any need is, the sick by name be prayed for in the reading-desk, and nowhere else, at the close of the first service; except it be in the afternoon, and then to be done immediately after the Creed, using only there two Collects, which be set down in the Service Book for the Visitation of the Sick." [Cardw. *Docum. Ann.* ii. 203.] See also Granville's *Remains*, ii. 42, 103.

THE COMMUNION OF THE SICK.

¶ Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die, whensoever it shall please Almighty GOD to call them, the Curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their Parishioners to the often receiving of the holy Communion of the Body and Blood of our SAVIOUR CHRIST, when it shall be publickly administered in the Church; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Curate, signifying also how many there are to communicate with him, (which shall be three, or two at the least,) and having a convenient place in the sick man's house, with all things necessary so prepared that the Curate may reverently minister, he shall there celebrate the holy Communion, beginning with the Collect, Epistle, and Gospel, here following.

The Collect.

ALMIGHTY, everliving GOD, Maker of mankind, Who dost correct those whom Thou dost love, and chastise every one whom Thou dost receive; We beseech Thee to have mercy upon this Thy servant visited with Thine hand, and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health, (if it be Thy gracious will;) and whensoever *his* soul shall depart from the body, it may be without spot presented unto Thee; through JESUS CHRIST our LORD. *Amen.*

The Epistle. Hebr. xii. 5.

MY son, despise not thou the chastening of the LORD, nor faint when thou art rebuked of Him. For whom the LORD loveth He chasteneth; and scourgeth every son whom He receiveth.

The Gospel. S. John v. 24.

VERILY, verily I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

It has been a universal practice in the Catholic Church to administer the Holy Communion to the sick, and especially to the dying. We have evidence of this in the writings of the Fathers, in Canons, and other ancient documents. In the Eastern Church it was called *ephodion*, in the Western *viaticum*, both words meaning provision, as it were, laid up to sustain the recipients in their journey to the other world. In the earlier documents of the English Church we find great stress laid upon the reception of the Eucharist by the Sick, and so far was this feeling carried, that it was even directed that Priests should carry about with them the consecrated Eucharist, to administer it upon sudden occasions. This custom, however, seems never to have prevailed to any extent in the English Church. King Edgar's 65th Canon [A.D. 960] orders every priest "to give housel to the sick, when they need it;" and the Canons of Ælfric direct "the priest shall housel the sick and infirm, while the sick can swallow the housel; and he shall not administer it, if he be half living, because Christ commanded that the housel should be eaten."

The reservation of the Holy Sacrament for the purpose of administration to the sick was probably a primitive practice; for it is named at a very early period. Justin Martyr, in his Apology, tells us that those who were absent from the public celebration had the elements brought to them at their own houses.

There is ample evidence in the History of the Church to shew that this was the common mode of proceeding; and the practice of reservation was provided for in the first Rubric of the Office for the Communion of the Sick in the Prayer Book of 1549,—"If the same day there be a celebration of the Holy Communion in the church, then shall the Priest reserve (at the open Communion) so much of the Sacrament of the Body and Blood as shall serve the sick person, and so many as shall communicate with him (if there be any), and so soon as he conveniently

The Communion of the Sick

¶ After which the Priest shall proceed according to the form before prescribed for the holy Communion, beginning at these words [*Ye that do truly*, &c.]

¶ At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person.

¶ But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of CHRIST'S Body and Blood, the Curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that JESUS CHRIST hath suffered death upon the Cross for him, and shed His Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving Him hearty thanks therefore, he doth eat and drink the Body and Blood of our SAVIOUR CHRIST profitably to his Soul's health, although he do not receive the Sacrament with his mouth.

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may; after the open Communion ended in the church, shall go and minister the same, first to those that are appointed to communicate with the sick (if there be any) and last of all to the sick person himself. But before the Curate distribute the Holy Communion, the appointed *general confession* must be made in the name of the communicants, the Curate adding the *Absolution with the comfortable words of Scripture* following in the open Communion; and after the Communion ended, the Collect, *Almighty and everliving God, we most heartily thank Thee*, etc. But if the day be not appointed for the open Communion in the church, then (upon convenient warning given) the Curate shall come and visit the sick person afore noon. And having a convenient place," etc.

The same practice was also provided for in another way by the second Rubric at the end of the same Office,—"And if there be more sick persons to be visited the same day that the Curate doth celebrate in any sick man's house; then shall the Curate (there) reserve so much of the Sacrament of the Body and Blood as shall serve the other sick persons, and such as be appointed to communicate with them (if there be any), and shall immediately carry it and minister it unto them."

It will thus be seen that the original form of our Office provided for reservation in ordinary cases, and for private celebration in exceptional ones. In 1552 both the above Rubrics were dropped, and private celebration alone provided for, the present Collect, Epistle, and Gospel being then appointed. The Rubric respecting reservation reappears, however, eight years later, in the Latin Prayer Book of Queen Elizabeth's reign; from which fact it may be reasonably concluded that the practice did not cease when the rubric dropped out of the English Book in 1552. The same conclusion may be drawn from the continuance of the practice in the Scottish Church, and by the Nonjurors.

Private celebration is now adopted much more freely than in ancient times, but restriction has been laid upon a too free use of it by Canon 71, which enjoins that "No minister shall preach or administer the Holy Communion, in any private house, except it be in times of necessity, when any being either so impotent as he cannot go to the church, or very dangerously sick, are desirous to be partakers of the holy Sacrament, upon pain of suspension for the first offence, and excommunication for the second," while the rubric directs, "if the sick person be not able to come to the church, and yet is desirous to receive the Communion in his house; then he must give timely notice," etc. Thus considerable limitation is indicated with respect to private celebrations of the Holy Communion; and it is very desirable that this limitation should be practically acted upon in the spirit of the Canon, as the celebration of the Holy Communion in a room used for ordinary living, and on a table used for meals or other domestic purposes, is a practice which it is difficult to guard from irreverence and from dishonour towards so holy a Sacrament.

To guard against it as much as possible, care should be used to carry out the spirit of the Rubric, by having "a convenient place" and "all things necessary" for ministering the Communion. The proper vestments should be worn by the Priest: proper vessels should be provided for the celebration; and fine linen cloths should also be taken by him to be used as at the altar in the church.

¶ *At the time of the distribution, etc.*] The object of this Rubric was probably to avoid any danger from contagion to those who partook with the sick man; in addition to this there are many cases where it would be felt there were reasons which made it undesirable for the fellow-communicants to receive after the sick person.

¶ *But if a man, either by reason, etc.*] This Rubric sets forth certain cases in which, though a man may be prevented from actually receiving the Sacrament of Christ's Body and Blood, he may yet spiritually be a partaker. Extremity of sickness, want of warning to the Curate, lack of company, or any other just impediment, are all alleged as reasons which may make actual Communion impossible. Ignorance, want of due understanding of the Sacrament, carelessness about receiving it, cannot be just impediments; the man must be fitted and willing to receive the Holy Sacrament, if he is to be able spiritually to partake.

In the time of the plague] This rubric shews that in certain cases it is plainly the duty of a Parish Priest to visit persons suffering from infectious diseases. It is evident from the parenthesis in the 67th Canon, which directs the minister to resort to the sick person "(if the disease be not known, or probably suspected to be infectious)," that some discretion is allowed in visiting such cases.

There are circumstances in which nothing should prevent a parish priest visiting even where the risk of infection is strongest. If he be called upon to baptize a dying child, or be sent for by a sick person, or by some friend who has a right to speak on his behalf, no clergyman should for a moment think of refusing to incur any danger; especially if the infected person express a hearty desire for the Holy Communion, the Minister must go without any hesitation or attempt to excuse himself. He is going about his Master's business, and should go in humble trust that that Master will be with him and protect him in his work. Where it may be perfectly allowable for others to shrink and hold back, as in the case of the diseases mentioned in the rubric, and in sicknesses of similar malignity, a clergyman has no right to hesitate. His duty is clear, to be ready to comfort and help those who need his spiritual advice and counsel. Still, while a clergyman goes to such cases trusting to the watchful care of his Master, he should not omit any proper precautions that he can take, for his own sake, for that of his family, and for that of other sick persons he may have to visit.

The Communion of the Sick

¶ When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition, shall cut off the form of the Visitation at the Psalm [*In Thee, O LORD, have I put my trust,* &c.] and go straight to the Communion.

¶ In the time of the Plague, Sweat, or such other like contagious times of sickness or diseases, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may only communicate with him.

The following rules for avoiding infection are taken from Blunt's *Directorium Pastorale*, fourth edition, p. 220.

Some Rules for avoiding Infection.

1. Avoid visiting dangerous cases of illness with the stomach in a very empty condition, or with the lungs exhausted by running or quick ascent of stairs. Calmness is a great safeguard. It is better to take a biscuit and glass of wine before starting to visit very extreme cases of infectious disease.

2. Do not place yourself between the patient and the fire, where the air is drawn from the former to the latter over your person.

3. Do not inhale the breath of the patient.

4. Do not keep your hand in contact with the hand of the sufferer.

5. Avoid entering your own or any other house until you have ventilated your clothes and person by a short walk in the open air. You are morally bound to take this precaution in respect to other sick persons whom you have to visit; and, in the case of your own family, although they must abide by the risks which belong to your calling, they have a claim upon you for the use of all lawful precautions in making that risk as small as possible.

6. In times when you are much among infectious cases, use extra care to keep the perspiratory ducts of the skin clear of obstruction, that the excretive force of the perspiration may have fair play in throwing off infectious matters floating in the air.

By taking such precautions as these, clergymen may visit infectious cases with at least as much security as medical men.

AN INTRODUCTION TO THE BURIAL SERVICE.

RELIGIOUS ceremonies at Burial are to be traced up to the earliest ages of mankind, being as universal among polytheist nations, like the Egyptians, Greeks, and Romans, as among people to whom the true knowledge of God was preserved, as the Patriarchs and the Jews. But the Resurrection of our Lord so changed the feelings of the world respecting death that, doubtless, new ideas were soon connected with the ceremonies of Burial. The Body of the Saviour had consecrated the earth as a place of rest for their bodies in the eyes of His people, and when devout men carried Stephen to burial they carried the body of one who had "fallen asleep," even as the graves of the departed soon came to be called in general "cemeteries" or sleeping-places.

These new ideas respecting the state of the departed soon crystallized around the great central act of early Christian worship, and the Catacombs give evidence that the Holy Eucharist was an accompaniment to the burial of martyrs at least, while Saints' Days are a never-fading memorial of its celebration year by year at their tombs on the anniversaries of their deaths. Nor did such an association of the Eucharist with Burial belong only to the martyrs, as may be seen by St. Augustine's words respecting the burial of his mother Monica,—"And, behold, the corpse was carried to the burial: we went and returned without tears. For not even did I weep in those prayers which we poured forth unto Thee, when the Sacrifice of our Ransom was offered for her, as the manner is, while the corpse was by the side of the grave, previous to being laid therein."

That such was the custom of the Church may also be seen by the ancient Sacramentaries of the Primitive Church, in which there are Collects and Prefaces for the celebration of the Holy Communion, "In die depositionis defuncti." The ancient Lectionary of St. Jerome, also, which is so frequently referred to in this volume in connection with our system of Gospels and Epistles, preserves to us another relic of the primitive rite of Burial in the selection of Scripture passages which were used. There are nine of these lections, "In Agenda Mortuorum," all of which were found in the Pre-Reformation Burial Services of the Church of England, and four of which have been used in the later system of the Prayer Book. The following columns shew how these portions of Scripture have been handed down to our Burial Office from the Primitive Church :—

St. Jerome's Lectionary.	*Salisbury Use.*	*Book of Common Prayer.*
2 Macc. xii. 43.	Anniversary & Trental Epistle.	
1 Thess. iv. 13.	Funeral Epistle.	Funeral Epistle.
1 Cor. xv. 49.	Alternate Daily Epistle.	Funeral Lesson.
Ezek. xxxvii. 1.		
Rev. xiv. 13.	Alternate Daily Epistle.	Funeral Anthem
John v. 21.	Thursday, Funeral Gospel.	Funeral Gospel [1560].
,, vi. 37.	Tuesday, Funeral Gospel.	Funeral Gospel.
,, vi. 51.	Friday, Funeral Gospel.	
,, xi. 24.	Sunday and Monday, Funeral Gospel.	

In mediæval times a great multitude of ceremonies gathered round the rite of Burial, as round all other rites of the Church, but the celebration of the Holy Eucharist was always the chief part of them. And when those rites were translated and abridged at the Reformation, provision was made for a continuance of this primitive custom by placing at the end of the Service an introit—"Like as the hart desireth the water-brooks," etc.—the existing Collect based on the Sunday Gospel at burial, and an Epistle and Gospel, the whole being headed, "The Celebration of the Holy Communion when there is a Burial of the Dead." In the Latin Prayer Book of 1560 the old title was translated with an addition :—"Celebratio cœnæ Domini, in funebribus, si amici et vicini defuncti communicare velint," and so were the Epistle and two Gospels, the alternative one being John xxv. 24-29. The English Service underwent several alterations through the influence of the Puritans, who were extremely averse to any service at the burial of the dead. "They would have no minister," says Cosin, "to bury their dead, but the corpse to be brought to the grave and there put in by the clerk, or some other honest neighbour, and so back again without any more ado." [Cosin, *Works*, v. 168. See also Hooker, *Eccl. Polit.* V. lxxv. 1, 4.] And the best of them wished to restrict the ceremonies to exhortation and preaching only. They objected to the Psalms, and these were given up till 1661; and as they had a peculiar aversion to the celebration of the Lord's Supper on any but very rare occasions, so its celebration at funerals was

very distasteful to them, and was ignorantly associated by them with the Roman doctrine of purgatory. Thus this practice was also much discouraged. When the Psalms were again printed in the Office, after a hundred years' suppression, the Gospel and Epistle were not; and the funeral Communion had almost passed out of memory in the first half of this century, the only relic of it being the funeral offertory, which still retained its hold upon the Church in Wales. But even this was deprived of its primitive character by being appropriated for fees by the clergyman, clerk, and sexton.

There are, however, sound reasons why the pious, ancient, and primitive custom should be observed.

[1] The Holy Eucharist is essentially a sacrificial act offered up for the departed as well as for the living. The petition in the Prayer of Oblation, "humbly beseeching Thee to grant that by the merits and death of Thy Son Jesus Christ, and through faith in His blood, we and all Thy whole Church may obtain remission of our sins and all other benefits of His passion," is one which includes the departed members of Christ's whole Church, or it would be only a petition for a portion of the Church; and "all other benefits of His passion" seems especially to apply to the departed, as "remission of our sins" applies to the living. "So that the virtue of this Sacrifice (which is here in this prayer of oblation commemorated and represented) doth not only extend itself to the living and those that are present, but likewise to them that are absent, and them that be already departed, or shall in time to come live and die in the faith of Christ." At no time could this benefit be so appropriately sought, as when for the last occasion the body of the deceased Christian lies in front of the altar.

[2] A funeral Eucharist is also an act of communion with the departed, by which we make an open recognition of our belief that he still continues to be one of God's dear children; that the soul in Paradise and the body in the grave are still the soul and body of one who is still a member of Christ, still a branch (as much as those who remain alive) of the true Vine.

[3] The Holy Communion being the special means by which the members of Christ are brought near to their Divine Head, it is to it that the surviving friends of the deceased may look for their chief comfort in bereavement. By it they may look to have their faith strengthened in Him Who has proclaimed Himself to be "The Resurrection and the Life:" and by the strengthening of their faith they may hope to see, even in the Burial of their loved ones, the promise of a better resurrection when that which has borne the image of the earthly shall also bear the image of the Heavenly, when death shall be swallowed up in victory, and when God shall wipe away all tears from their eyes in the joy of a re-union before His Presence.

§ *Prayers for the Departed.*

There are few persons who have not felt the want of prayers which they could use with definite reference to a departed relative or friend while the body of the deceased was yet waiting to be carried to the grave. To ignore the departed at such a season, when we are praying to our heavenly Father in the Communion of Saints, is repugnant to Christian feeling; nor can those who have a vivid sense of the intermediate state feel any hesitation in praying for a continuance of His mercy to the soul which has just entered upon it.

Although there is no direct command in Holy Scripture respecting prayers for the departed, there are several indirect pieces of evidence that the use of them was habitual to Christians of the Apostolic age, as it had been to the Jews,[1] and as it was to the Christians of the Primitive Church after the Apostles. St. Paul offers a prayer for Onesiphorus in the words, "The Lord grant unto him that he may find mercy of the Lord in that day" [2 Tim. i. 18]. That Onesiphorus was not then living seems to be proved, [1] by the omission of his name from the salutation, which shews that he was neither at Rome nor at Ephesus: [2] by the manner in which St. Paul speaks of his association with him as belonging to that which was long past and gone by: [3] by the salutation sent to *the household* of Onesiphorus, as if he were not now one of that household: [4] by the direction of the prayer towards the day of judgment, and not to the time of grace and probation. In another Epistle St. Paul enjoins on the Ephesians that they should offer intercessory prayer as well as prayer for themselves: "praying alway with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" [Eph. vi. 18]. This inclusive phrase is one which brings to mind the sense in which it is used on "All Saints'" Day, of the departed in Christ, and also the passage of Scripture respecting our Lord's Resurrection, in which it is said also that "many bodies of the saints which slept arose" [Matt. xxvii. 52].

[1] The books of Maccabees were probably written in the century before our Lord, and the habit of the Jews is shewn by what is recorded of Judas Maccabæus: "When he had made a gathering throughout the company to the sum of two thousand drachms of silver, he sent it to Jerusalem to offer a sin-offering, doing therein very well and honestly, in that he was mindful of the resurrection. For if he had not hoped that they which were slain should have risen again, it had been superfluous and vain to pray for the dead. And also in that he perceived that there was great favour laid up for those that died godly, it was a holy and good thought. Whereupon he made a reconciliation for the dead that they might be delivered from sin" [2 Macc. xii. 43].

Introduction to the Burial Service

Every primitive Liturgy that exists contains prayers for the departed, and the works of early Christian writers make innumerable references to the habit as one which was evidently as familiar to them as that of praying for the living. In short, it may be said that no one ever thought of *not* praying for the departed until in comparatively recent times; and when the question whether such prayers were lawful or not in the Church of England was brought before a court of ecclesiastical law, Sir Herbert Jenner, the judge, proved, and decided, that they were constantly recognized by our holiest Divines since the Reformation.

But few have written more wisely and feelingly on this subject than the holy Bishop Heber:—

"Having been led attentively to consider the question, my own opinion is on the whole favourable to the practice, which indeed is so natural and so comfortable, that this alone is a presumption that it is neither unpleasing to the Almighty nor unavailing with Him.

"The Jews, so far back as their opinions and practices can be traced since the time of our Saviour, have uniformly recommended their deceased friends to mercy; and from a passage in the second Book of Maccabees, it appears that (from whatever source they derived it) they had the custom before His time. But if this were the case, the practice can hardly be unlawful, or either Christ or His Apostles would, one should think, have in some of their writings or discourses condemned it. On the same side it may be observed, that the Greek Church and all the Eastern Churches, though they do not believe in purgatory, pray for the dead; and that we know the practice to have been universal, or nearly so, among the Christians little more than 150 years after our Saviour. It is spoken of as the usual custom by Tertullian and Epiphanius. Augustine, in his Confessions, has given a beautiful prayer, which he himself used for his deceased mother Monica; and among Protestants, Luther and Dr. Johnson are eminent instances of the same conduct. I have accordingly been myself in the habit for some years of recommending on some occasions, as after receiving the Sacrament, etc., etc., my lost friends by name to God's goodness and compassion through His Son, as what can do them no harm, and *may*, and I hope *will*, be of service to them. Only this caution I always endeavour to observe—that I beg His forgiveness at the same time for myself if, unknowingly, I am too presumptuous, and His grace lest I, who am thus solicitous for *others*, should neglect the appointed means of my own salvation." [*Diaries of a Lady of Quality*, p. 196.]

It has been thought therefore that the following Collect from the ancient Vesper Office for the Departed will be acceptable to many, as one that may be incorporated with their private or their household prayers, together with such Psalms as the 42nd, 121st, and 130th:—

"O God, Whose nature and property is ever to have mercy and to forgive, receive our humble petitions for the soul of Thy servant whom Thou hast [this day] called to depart out of this world: and because Thy servant hoped and believed in Thee, we beseech Thee that Thou wilt neither suffer *him* to fall into the hand of the enemy, nor forget *him* for ever; but wilt give Thine holy angels charge to receive *his* soul, and to transport it into the land of the living, there to be found worthy to rejoice in the fellowship of Thy saints; through Jesus Christ our Lord, Who ever liveth and reigneth with Thee in the Unity of the Holy Ghost, one God, world without end. *Amen.*"

§ *The right to the use of the Service.*

A question not unfrequently arises, whether this Office must necessarily be used over all persons buried in consecrated ground, provided they do not belong to one of the three classes mentioned in the first rubric. There are [1] cases in which clergymen would rather avoid saying the Service over ill living and ill dying parishioners, and also [2] in which the survivors, being Dissenters, would prefer the omission of the Service, such omission being also in known agreement with the principles and wishes of the deceased. The only law of the Church on the subject, besides the rubric, is the following:—

"Canon 68.

"*Ministers not to refuse to Christen or Bury.*

"No Minister shall refuse or delay to christen any child according to the form of the Book of Common Prayer, that is brought to the Church to him upon Sundays or Holy Days to be christened, or to bury any corpse that is brought to the Church or Churchyard, convenient warning being given him thereof before, in such manner and form as is prescribed in the said Book of Common Prayer. And if he shall refuse to christen the one, or bury the other, (except the party deceased were denounced excommunicated *majoriexcommunicatione*, for some grievous and notorious crime, and no man able to testify of his repentance,) he shall be suspended by the Bishop of the diocese from his ministry by the space of three months."

This Canon of 1603 thus imposes a penalty on the Clergyman for *refusing* to bury any person not excommunicated; does not impose it for delay unaccompanied by refusal; and says nothing about omission by mutual consent of the clergyman and the friends of the deceased. The rubric was added (at the suggestion of Bishop Cosin) in 1661. Bishop Gibson, in his Codex, evidently takes

for granted that the service is to be said over all except those mentioned in the rubric, and his opinion is reproduced by Burn and later writers. But, until recent times, many persons were buried in private grounds, such as gardens, orchards, and fields; and probably a case had never arisen in which the omission of the Service was desired when the body of the deceased was brought to *consecrated* ground. Sir John Nicoll says [Kempe *v.* Wickes], "Our Church knows no such indecency as putting the body into the consecrated ground without the service being at the same time performed:" but this dictum must have been uttered in forgetfulness of the law of 1821, which directs that suicides (felo de se) shall be buried there without service, and which seems to be in accordance with the practice indicated by the first rubric, in which there is no prohibition of burial in consecrated ground.

An Act of Parliament [5 Geo. IV. c. 25] empowers the Irish clergy to omit the Service in certain cases other than those defined by the rubric, and the preamble assumes that the clergy are bound to use it in every case which is not excepted by the statute or the rubric. The question seems never to have been fairly raised, and no judicial decision has defined the exact duty of a clergyman in respect to it. The nearest approach to such a definition is contained in an opinion given by Dr. Lushington on Sept. 7th, 1835, in which he says, "I think when the friends of the deceased apply to the clergyman to abstain from performing the funeral Service, on the ground that the deceased when alive was a dissenter, the clergyman may comply with such request." In Lancashire, Roman Catholics have constantly been buried without any service in the Church or Churchyard; while, on the other hand, at the burial of Robert Owen the socialist, and of the infidel Carlile, the clergymen thought it their duty to say the Service, in the face of a strong protest against its use on the part of the relatives.

There are cases of notorious wickedness or infidelity, in which it might be the painful duty of the clergyman to refuse, on that account, to use the Office. In such cases it would not probably be difficult to obtain the assent of the survivors to such a course, if the reasons for taking it were solemnly told to them beforehand. Should it be impossible to obtain such an assent, there are few clergymen who would not be prepared to abide the consequences. But in the majority of cases, even where the life has been notoriously evil, there is still room for the charitable hope that the sinner has not been utterly forsaken by God's mercy in his death.

But three classes are distinctly excluded from the right to the use of this Office by the first rubric, [1] the unbaptized, [2] the excommunicate, and [3] those who "have laid violent hands upon themselves." Each of these cases should be noticed in some detail.

[1] *The unbaptized.* Many infants and even adult persons die, of whom it is quite certain that they have not been baptized; and in such cases the law is clear. But it is an ancient rule of the Church that while conditional baptism should be administered to a living person, of whom it is uncertain whether or not he has been baptized previously, in the case of deceased persons, in a Christian country, their baptism is to be taken for granted unless there is proof to the contrary. Archbishop Longley once wrote to a remonstrant, "that the Service of the Church of England for the burial of the dead is intended for those who have been made members of the Church of Christ by Baptism, and that to use that Service over the unbaptized would be an anomalous and irregular proceeding on the part of a minister of the Church of England."[1] A strict observance of the rubric tends very much to impress upon parents the necessity of Holy Baptism for their children.

[2] *The excommunicate.* The rubric of 1661 is to be interpreted in accordance with the Canon of 1603: and hence a person "excommunicate" must mean one "denounced, excommunicated *majori excommunicatione*, for some grievous and notorious crime, and no man able to testify of his repentance." A formal absolution before death by the authority which has passed the sentence of excommunication is not, therefore, of absolute necessity to admit the use of the Office: an opening being left for the exercise of the charity of the Church towards even one excommunicated from its fold, if his repentance before death can be credibly shewn to have taken place. While discipline is so little exercised as at present, there is seldom any occasion for taking this part of the rubric into consideration; but it is possible that a revival of discipline may take place to the extent, at least, of excommunicating open and notorious evil livers, when it might sometimes become necessary to decide whether this charity of the Church could be exercised or not.

It is clear that *sentence* of excommunication is contemplated by the rubric, and that it does not include those who have deserved it, but upon whom it has not been actually pronounced.[2]

[3] *Suicides.* Suicides are divided by the common law of the land into two classes, those who have committed felony by a wilful murder of themselves, and those who

[1] Letter to an Unitarian preacher at Tenterden, May 20th, 1865.

[2] Sentence of excommunication was very frequently pronounced in the 16th and 17th centuries; and there are entries in Parish Registers of those who have died and been buried as excommunicates. Lord George Gordon was excommunicated towards the end of the last century.

have killed themselves while in a state of insanity. The first are held fully responsible for the consequences of their act; their property being forfeited to the Crown, and their bodies ordered to be buried in a churchyard or cemetery without any religious rite, and between the hours of nine and twelve at night. The second are considered to be in no degree responsible for their act, and the law does not impose any penal consequences upon it.

Such a distinction does not seem to be contemplated by the rubric, which speaks inclusively of all "who have laid violent hands upon themselves." Yet Christian charity requires that some distinction should be made, and such a distinction was implied, at least, by the ancient canons on the subject. Thus the Council of Bracara, or Braga in Spain [A.D. 563], enjoins, "Concerning those who *by any fault* inflict death on themselves, let there be no commemoration of them in the Oblation. . . . Let it be enjoined that those who kill themselves by sword, poison, precipice, or halter, or by any other means bring violent death upon themselves, shall not have a memorial made of them in the Oblation, nor shall their bodies be carried with Psalms to burial." This canon was adopted among the excerpts of Egbert, in A.D. 740, and is substantially repeated among some Penitential Canons of the Church of England in A.D. 963, and indicates the general principle of the Canon law on the subject. This principle certainly indicates, that a distinction should be made between those who "by any fault" cause their own deaths, and those who do so when they are so far deprived of reason as not to be responsible in the sense of doing it by "any fault," wilfully and consciously. And the rubric being thus to be interpreted by a law of charity, the responsibility of deciding in what cases exceptions shall be made to its injunction is, by the nature of the case, thrown upon the clergyman who has cure of souls in the parish where the suicide is to be buried.

Numerous writers have laid it down that the verdict of the Coroner's jury relieves the clergyman from this responsibility, and that if that verdict is "Temporary Insanity" he is bound to disregard the fact that the deceased person has laid violent hands upon himself. But to adopt such a rule is to throw up the discipline of the Church and to place it in the hands of a secular tribunal; one, moreover, which is apt to be influenced by secondary motives and feelings in this particular matter which are quite irrespective of the religious question. If the same jury were to be asked, quite independently of the question of forfeiture, whether the suicide was a person over whom they themselves could pronounce the words of the Burial Service, the reply would often be in the negative, and that the verdict of Temporary Insanity was one of charity towards the living rather than of justice towards the dead. There cannot be a doubt that many men would return such a verdict under the feeling that the self-murder was a great crime indeed, one for which the suicide deserved punishment if it had been possible to punish him, and one from which others ought to be deterred; but that not being able to punish him for his crime, they would not punish his family by adding to their sufferings. The question of the verdict is, therefore, legally and morally distinct from that of the rubric; and though the two are analogous, yet they must be judged by separate persons and by separate standards. The jury are the deputies of the State to decide whether or not the suicide was a felon by the laws of the State. The priest is the deputy of the Church, to decide whether the blessings of the Church can rightly be dispensed in the case of one who has taken away life contrary to the law of God.[1]

In coming to this decision the verdict of the jury should have respectful attention, though it is not to be considered as an invariable law for the clergyman. It is not often, perhaps, that any circumstances within his own knowledge will compel him to act in a way that seems to be discordant with it; nor need he seek out information to disturb his mind on the subject. But if circumstances have come to his knowledge, which make it plain that there was no such insanity as to deprive the suicide of ordinary moral responsibility, then he is to remember [1] that he is a "steward of the mysteries of God," who has no right to misapply the blessings given him to dispense; and [2] that the scandal, and encouragement to suicide, which result from a too easy compliance, are in themselves great evils which it is his duty, as it is within his power, to prevent. In this case, as in the previous one of excommunication, a solemn explanation of the painful necessity might often win the sorrowful acquiescence of conscientious survivors.

[1] It may be as well to state, that the "Coroner's Warrant" for the burial of a body over which an inquest has been held, is simply a discharge of the body from the custody of the Crown. In ordinary cases it is unconditional, and imposes no obligation of any kind as to interment. In a case of *felo de se* it orders burial in the manner stated above.

THE ORDER FOR

THE BURIAL OF THE DEAD.

¶ Here is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.

¶ The Priest and Clerks meeting the Corpse at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, shall say, or sing,

I AM the Resurrection and the Life, saith the LORD: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die.

S. JOHN xi. 25, 26.

I KNOW that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see GOD: Whom I shall see for myself, and mine eyes shall behold, and not another. JOB xix. 25, 26, 27.

WE brought nothing into this world, and it is certain we can carry nothing out. The LORD gave, and the LORD hath taken away; blessed be the Name of the LORD. 1 TIM. vi. 7. JOB i. 21.

¶ After they are come into the Church, shall be read one or both of these Psalms following.

Dixi Custodiam. Psalm xxxix.

I SAID, I will take heed to my ways: that I offend not in my tongue.

I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me, and while I was thus musing the fire kindled: and at the last I spake with my tongue;

LORD, let me know mine end, and the number of my days: that I may be certified how long I have to live.

Behold, Thou hast made my days as it were a span long: and mine age is even as nothing in respect of Thee; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

And now, LORD, what is my hope: truly my hope is even in Thee.

Deliver me from all mine offences: and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth: for it was Thy doing.

Take Thy plague away from me: I am even consumed by means of Thy heavy hand.

When Thou with rebukes dost

Here is to be noted] For a full interpretation of this rubric see the Introduction to the Service.

either into the Church, or towards the Grave] This clearly authorizes the Priest to read the whole service at the Grave if, in his discretion, he should think it advisable to do so. In bad cases of infectious disease, it would be more proper that the body should not be taken into the Church; and there are many cases (with modern habits of delaying funerals for a week) in which it is not right to take it there when the Church is, or is about soon to be, occupied by a congregation.

chasten man for sin, Thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

Hear my prayer, O LORD, and with Thine ears consider my calling : hold not Thy peace at my tears.

For I am a stranger with Thee : and a sojourner, as all my fathers were.

O spare me a little, that I may recover my strength : before I go hence, and be no more seen.

Glory be to the FATHER, and to the SON : and to the HOLY GHOST ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Domine, refugium. Psalm xc.

LORD, Thou hast been our refuge : from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made : Thou art GOD from everlasting, and world without end.

Thou turnest man to destruction : again Thou sayest, Come again, ye children of men.

For a thousand years in Thy sight are but as yesterday : seeing that is past as a watch in the night.

As soon as Thou scatterest them, they are even as a sleep : and fade away suddenly like the grass.

In the morning it is green, and groweth up : but in the evening it is cut down, dried up, and withered.

For we consume away in Thy displeasure : and are afraid at Thy wrathful indignation.

Thou hast set our misdeeds before Thee : and our secret sins in the light of Thy countenance.

For when Thou art angry all our days are gone : we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten ; and though men be so strong, that they come to fourscore years : yet is their strength then but labour and sorrow ; so soon passeth it away, and we are gone.

But who regardeth the power of Thy wrath : for even thereafter as a man feareth, so is Thy displeasure.

O teach us to number our days : that we may apply our hearts unto wisdom.

Turn Thee again, O LORD, at the last : and be gracious unto Thy servants.

O satisfy us with Thy mercy, and that soon : so shall we rejoice and be glad all the days of our life.

Comfort us again now after the time that Thou hast plagued us : and for the years wherein we have suffered adversity.

Shew Thy servants Thy work : and their children Thy glory.

And the glorious Majesty of the LORD our GOD be upon us : prosper Thou the work of our hands upon us, O prosper Thou our handy-work.

Glory be to the FATHER, and to the SON and to the HOLY GHOST ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

shall say, or sing] The first of these beautiful processional Anthems is traceable to the ancient *Inhumatio Defuncti*, and was also a Compline Antiphon "in agenda Mortuorum" in the Antiphonarius of St. Gregory. The second was used in the *Vigiliæ Mortuorum* or Dirge of the Sarum rite. In Marbecke's Common Prayer Noted, they are arranged as Responses and Versicles, the divisions being made where the musical points stand in the text above. The Response is also commenced again, with an "etc.," after the Versicle, from which it would appear that it should be repeated by the

¶ Then shall follow the Lesson taken out of the fifteenth Chapter of the former Epistle of Saint Paul to the Corinthians.

1 Cor. xv. 20.

NOW is CHRIST risen from the dead, and become the First-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in CHRIST shall all be made alive. But every man in his own order: CHRIST the First-fruits; afterward they that are CHRIST'S, at His coming. Then cometh the end, when He shall have delivered up the kingdom to GOD, even the FATHER; when He shall have put down all rule, and all authority, and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He hath put all things under His feet. But when He saith, all things are put under Him, it is manifest that He is excepted, Which did put all things under Him. And when all things shall be subdued unto Him, then shall the SON also Himself be subject unto Him that put all things under Him, that GOD may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? and why stand we in jeopardy every hour? I protest by your rejoicing, which I have in CHRIST JESUS our LORD, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to-morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of GOD. I speak this to your shame. But some man will say, How are the dead raised up? and, With what body do they come? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But GOD giveth it a body, as it hath pleased Him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is

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Choir. The second was thus arranged in the Primer of the fourteenth century.

R. I bileeue that myn a3enbiere lyueth and I am to rise of the erthe in the last day, and in my fleish I shal se God my Sauyour.

V. Whom I my self shal se and noon other: and myn y3en ben to se.

R. And in my fleishe I shal se god my Sauyour.

these Psalms following] In the ancient Burial Office of the Church of England a number of Psalms, 114, 25, 118, 42, 132, 139, 148, 149, 150, together with the seven penitential Psalms, or, instead of them ["vel saltem Psalmum"], the De Profundis, Psalm 130. It may be doubted whether all these psalms were used at every burial. In the Prayer Book of 1549, after the two prayers which followed the placing of the corpse in the grave, came this rubric, "¶ These Psalms, with other suffrages following, are to be said in the Church, either before or after the burial of the corpse:" the Psalms being 116, 139, 146. At the Holy Communion, Psalm 42, "Like as the hart desireth the water-brooks," was used as the Introit. Singular to say, no Psalms were printed in the Burial Service from 1552 to 1661, nor did the Introit appear in the Latin Office for the celebration of the Holy Communion at funerals. They appear to have been omitted in deference to the scruples of Bucer, who objected to prayers for the dead. At the last revision, in 1661, the Psalms 32 and 90 were inserted, and thus the Office regained its ancient and primitive character.

Then shall follow the Lesson] If the Holy Communion is celebrated at a Funeral, the proper place for it is immediately after the Lesson, while the body of the deceased is yet in the Church. In the absence of any rubrical direction respecting the celebration, it seems desirable to follow the course pointed out by the Office for the Communion of the

the resurrection of the dead: It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: It is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening Spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second Man is the LORD from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of GOD; neither doth corruption inherit incorruption. Behold, I shew you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, (for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.) For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality; then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to GOD, Which giveth us the victory through our LORD JESUS CHRIST. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the LORD, forasmuch as ye know that your labour is not in vain in the LORD.

¶ When they come to the Grave, while the Corpse is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing:

MAN that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour, but of Thee, O LORD, Who for our sins art justly displeased?

Yet, O LORD GOD most holy, O LORD most mighty, O holy and most merciful SAVIOUR, deliver us not into the bitter pains of eternal death.

Sick, beginning the service with the Collect, and substituting that proper to the Office for that of the day. If an Introit is used, none can be more appropriate than the 42nd Psalm, which has been used at funerals for ages. The proper Epistle and Gospel are 1 Thess. iv. 13—18, and John vi. 37—40.

When they come to the Grave] Bishop Cosin altered this rubric as follows:—"¶ If there be any Divine Service to be read, or Sermon to be made at this time, the Corpse shall be decently placed in the midst of the Church till they be ended. Then all going in decent manner to the grave, while the Corpse is made ready," etc. By "Divine Service" Cosin doubtless meant the Holy Communion, as no other service was ever mixed up in this manner with the Burial Office. Provision had been made for this in Edward VI.'s reign and in that of Queen Elizabeth. Sermons at funerals were also common in the sixteenth and seventeenth centuries; and a very excellent "Sermon at burienges" is provided at the end of Taverner's Postils, printed A.D. 1540.

Clerks shall sing] This expression here and in the preceding rubric recognizes the presence of a choir as a matter of course; but their absence is provided for by the alternative direction for the Priest to say the Anthem alone.

THE BURIAL ANTHEM.

This was printed continuously until the last revision, when it was separated into paragraphs at the suggestion of Bishop Cosin. It was printed by the Reformers of 1549 in two portions, first, the two verses from Job: and, secondly, "In the midst of life," etc., the latter being translated (with some slight changes in the last paragraph) from an Anthem used at Compline on the third Sunday in Lent.

At the Burial of the Dead

Thou knowest, LORD, the secrets of our hearts; shut not Thy merciful ears to our prayer; but spare us, LORD most holy, O GOD most mighty, O holy and merciful SAVIOUR, Thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from Thee.

¶ Then, while the earth shall be cast upon the Body by some standing by, the Priest shall say,

FORASMUCH as it hath pleased Almighty GOD of His great mercy to take unto Himself the soul of our dear *brother* here departed, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection to eternal life, through our LORD JESUS CHRIST; Who shall change our vile body, that it may be like unto His glorious body, according to the mighty working, whereby He is able to subdue all things to Himself.

¶ Then shall be said or sung,

I HEARD a voice from heaven, saying unto me, Write, From

The use of this noble Anthem, Sequence, or Prose, at Burials is peculiar to the English Communion; and it never had a place in any part of the Roman Breviary. In some old German Breviaries it was appointed for a Compline Anthem on Saturdays, the usage being probably copied from that of Salisbury.

The original composition of the *Media vita* is traced back to Notker, to whom that of the Dies Iræ can be traced, and who was a monk of St. Gall, in Switzerland, at the close of the ninth century. It is said to have been suggested to him by a circumstance similar to that which gave birth to a noble passage in Shakspeare [King Lear, iv. 6]. As our English poet watched the samphire gatherers on the cliffs at Dover, so did Notker observe similar occupations elsewhere. And as he watched men at some "dangerous trade," he sang, "In the midst of life we are in death," moulding his awful hymn to that familiar form of the Trisagion, "Holy God, Holy and Mighty, Holy and Immortal, have mercy upon us," which is found in the primitive Liturgies. In the Middle Ages it was adopted as a Dirge on all melancholy occasions in Germany; armies used it as a battle song; and superstitious ideas of its miraculous power rose to such a height, that in the year 1316 the Synod of Cologne forbad the people to sing it at all except on such occasions as were allowed by their Bishop. A version of it by Luther, "Mitten wir im Leben sind," is still very popular in Germany, as a hymn.

When sung to such strains as befit its beautiful words, this Anthem has a solemn magnificence, and at the same time a wailing prayerfulness, which makes it unsurpassable by any analogous portion of any ritual whatever. It is the prayer of the living for themselves and for the departed, when both are in the Presence of God for the special object of a final separation (so far as this world and visible things are concerned), until the great Day. At such a season we do not argue about Prayers for the departed, but we pray them. For them and for ourselves we plead the mercies of the Saviour before the Eternal Judge. Not as selfish men, to whom the brink of the grave brings thoughts of our own mortality, do we tremblingly cry out for fear; but as standing up before our dead who still live, as in anticipation of the Day when we shall again stand together, dying no more, before the Throne of the Judge, we acknowledge that Death is a mark of God's displeasure; that it is a result of sin, and that it ends in the bitter pains of an eternal death, unless the holy, mighty, and merciful Saviour deliver us. Such deep words of penitent humiliation on our own behalf, and on that of the person whose body is now to be removed from our sight, are a fitting termination to the last hour which is spent in the actual presence of those with whom we have, perhaps, spent many hours which need the mercy of God.

In the ancient Latin rite of the Church of England, the 114th Psalm, "When Israel came out of Egypt," was sung during the procession to the grave; and if the procession was long in going, the 25th Psalm also, "Unto Thee, O God, will I lift up my soul." The Antiphon to the Psalm was, "May the angels carry thee to Paradise: may the martyrs receive thee into their assembly, and bring thee unto the City of the heavenly Jerusalem."

Then, while the earth shall be cast] This striking ceremony was anciently performed by the Priest himself, and so the rubric directed in 1549; but was ordered to be performed by "some standing by" in 1552. The practice of casting it thrice appears to be one not peculiar to Christians, since it is referred to by Horace [*Carm.* I. xxviii. 35],

"——————licebit
Injecto ter pulvere curras."

Bishop Cosin says, that it was the custom in most places for this to be done by the Priest in his day. In some parts of England four or five of the mourners usually assist the sexton in filling up the grave. Both customs arise out of that instinct of human nature that the Burial of the Dead is one of the works of mercy.

The original intention of the Office appears to have been, that the Priest should cast in the three symbolical handfuls of earth, saying the words of commendation, and that then the Anthem should be sung while the grave was being filled up by "some standing by."[1] This reconciles the rubric, the custom above referred to, and Cosin's words, "still the priest uses to cast the earth upon the corpse, before the clerk or sexton meddles with it." In the Greek Church the Priest casts earth on the body, saying, "The earth is the Lord's and the fulness thereof, the compass of the round world, and they that dwell therein." A touching memorial that the earth is sown with the bodies of the saints as Paradise is filled with their souls.

Forasmuch as it hath pleased] These words are

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[1] "This is left arbitrary for any bystander to perform, by which it is implied that it shall be the state and condition of every one, one day. He that casts earth upon the dead body to-day, may have earth cast upon his to-morrow, 'Hodie mihi, cras tibi.'" [Elborow *on Occasional Offices*, p. 115.]

henceforth blessed are the dead which die in the LORD: even so saith the SPIRIT; for they rest from their labours.

¶ Then the Priest shall say,

LORD, have mercy upon us.
CHRIST, have mercy upon us.
LORD, have mercy upon us.

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest.

ALMIGHTY GOD, with Whom do live the spirits of them that depart hence in the LORD, and with Whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give Thee hearty thanks, for that it hath pleased Thee to deliver this our *brother* out of the miseries of this sinful world; beseeching

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founded on several texts of Scripture. "Then shall the dust return to the earth as it was; and the spirit shall return unto God Who gave it" [Eccles. xii. 7]. "Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes" [Gen. xviii. 27]. "Dust thou art, and unto dust shalt thou return" [Gen. iii. 19]. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself" [Phil. iii. 21].

The various forms in which these commendatory words have been cast may be seen at a glance by the following parallel arrangement:—

1549.	1552.	1661.	Burial at Sea.
I commend thy soul to God the Father Almighty, and thy body to the ground; earth to earth, ashes to ashes, dust to dust,	Forasmuch as it hath pleased Almighty God	Forasmuch as it hath pleased Almighty God	Forasmuch as it hath pleased Almighty God . . . .
in sure and certain hope of resurrection to eternal life, through our Lord Jesus Christ	in sure and certain hope of resurrection to eternal life, through our Lord Jesus Christ	in sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ	We therefore commit his body to the Deep, to be turned into corruption, looking for the resurrection of the body, (when the sea shall give up her dead), and the life of the world to come, through our Lord Jesus Christ . . . .

The latter form has been substantially adopted by the American Church.

These words sometimes appear out of place when used over persons who have lived evil lives, and have not given evidence of dying penitent deaths. But it must be remembered that the Burial Office is framed on the supposition that it should be used only over those who are Christians; those, that is, who have been made members of Christ, children of God, and inheritors of the Kingdom of Heaven. If they have ceased to be Christians, they have no right to the use of the Office. But who have ceased to be Christians? And who would dare, of their own unauthorized judgment, to go against the spirit of the injunction laid on us by the Apostle, "Judge nothing before the time?" It may be regretted that the original form of 1549 was ever altered; but it is instructive to learn that the form adopted to please the Puritans of 1552 was thoroughly distasteful to the Puritans of 1661.

What the words do, in fact, express, is this:—That [1] The body of a Christian, our "dear brother" in Christ (even if an erring brother), is being committed to the ground. That [2] God has taken him to Himself in the sense that his spirit has "returned to God Who gave it." That [3] while we thus commit the body of one to the ground (who, whatever he was, was yet a sinner), we do it with faith in a future Resurrection of all. That [4] without any expression of judgment as to our departed brother, we will yet call that hope a "sure and certain hope," since it is founded on the Word of God.

There may be cases in which persons have died in the actual committal of some grievous sin, and in which these words might be manifestly unsuitable; but in such cases the whole Office is out of place, and the clergyman should decline to use it. And in almost all others, if not in all, there is room for an expression of hope, in the spirit of charity in which the Church appoints the words to be used; and as the Bishops replied to the Puritans in 1661, "It is better to be charitable and hope the best, than rashly to condemn."

Then the Priest shall say] In the Book of 1549 the Psalms and Lesson were directed to be said in the Church either before or after the burial of the corpse, "with other suffrages following." Those suffrages consisted of the lesser Litany and the Lord's Prayer, with these from the ancient Office.

Priest. Enter not (O Lord) into judgement with Thy servant.

Answer. For in Thy sight no living creature shall be justified.

Priest. From the gates of hell,

Thee, that it may please Thee, of Thy gracious goodness, shortly to accomplish the number of Thine elect, and to hasten Thy kingdom; that we, with all those that are departed in the true faith of Thy holy Name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory; through JESUS CHRIST our LORD. *Amen.*

The Collect.

O MERCIFUL GOD, the FATHER of our LORD JESUS CHRIST, Who is the Resurrection and the Life; in Whom whosoever believeth shall live, though he die; and whosoever liveth, and believeth in Him, shall not die eternally; Who also hath taught us (by His holy Apostle Saint Paul) not to be sorry, as men without hope, for them that sleep in Him; We meekly beseech Thee, O FATHER, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in Him, as our hope is this our *brother* doth; and that, at the general Resurrection in the last day, we may be found acceptable in Thy sight; and receive that blessing, which Thy well-beloved SON shall then pronounce to all that love and fear Thee, saying, Come, ye blessed children of My FATHER, receive the kingdom prepared for you from the beginning of the world: Grant this, we beseech Thee, O merciful FATHER, through JESUS CHRIST, our Mediator and Redeemer. *Amen.*

THE grace of our LORD JESUS CHRIST, and the love of GOD, and the fellowship of the HOLY GHOST, be with us all evermore. *Amen.*

Answer. Deliver their souls, O Lord.

Priest. I believe to see the goodness of the Lord,

Answer. In the land of the living.

Priest. O Lord, graciously hear my prayer.

Answer. And let my cry come unto thee.

After which followed this prayer, of which that now in use is a modified form, "O Lord, with Whom do live the spirits of them that be dead, and in Whom the souls of them that be elected, after they be delivered from the burden of the flesh, be in joy and felicity; Grant unto this Thy servant that the sins which he committed in this world be not imputed unto him; but that he escaping the gates of hell, and pains of eternal darkness, may ever dwell in the region of light, with Abraham, Isaac, and Jacob, in the place where is no weeping, sorrow, nor heaviness; and when that dreadful day of the general resurrection shall come, make him to rise also with the just and righteous, and receive this body again to glory, then made pure and incorruptible. Set him on the right hand of Thy Son Jesus Christ, among the holy and elect, that then he may hear with them these most sweet and comfortable words . . . ."

With this prayer the Office (excepting the celebration) ended from 1549 until the last revision in 1661, when the benediction was added.

The Collect] This most beautiful Collect properly belongs (as was previously shewn) to the Office for the celebration of the Holy Communion at funerals, and hence its title. The first part of it is founded on the Gospel used at funerals when they took place on Sunday, and on the Epistle, which was used without variation, following in this many of the Collects for Sundays and other Holydays.

When the revision of 1552 took place, the Introits were uniformly removed from the Prayer Book, including that used in the Burial Office. The special Epistle and Gospel were also removed from the English Book, although retained in the Latin one. Hence the Collect only was left, and this was (according to the usual manner in which the Missal was printed) placed with the other parts of the Service for use when required. In 1661 the Apostolic Benediction was placed after it; and thus led to its being regarded as part of the ordinary Burial Service, even when there is no celebration of the Holy Eucharist. The Communion Collect being used at Morning and Evening Prayer, analogy *permits* the use of the Funeral Communion Collect in the Funeral Service without Communion; but probably its omission in such cases is strictly the proper rule.

When there is a celebration, this Collect takes the place of the Collect for the day, and should not be repeated at the grave after having been said at the Altar.

The grace of our Lord] This was inserted here by Bishop Cosin, who at first wrote out for insertion, "The blessing of God Almighty the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always;" thus illustrating the form in which that Benediction should be used when not given at the Holy Communion. Used in the Burial Service this Apostolic form of blessing has a particular meaning, for it especially includes the deceased person.

AN INTRODUCTION TO THE CHURCHING SERVICE.

This Service underwent scarcely any change in the transition of our Offices from the old English system to the new. In 1549 the ancient title was retained, the "quire door" was substituted for the door of the Church, and the address at the commencement of the Service was substituted for that at the end of the old one. In 1552 the present Title was adopted, and "the place where the table standeth" put instead of "the quire door." In 1661 the two Psalms now in use were substituted for the 121st: the second of them being added to the 121st by Bishop Cosin, but the 116th afterwards inserted instead of it.

Although the Churching Service does not appear in the ancient Sacramentaries, very ancient Offices for the purpose are to be found in the rituals of the Western and Eastern Churches, which are given in the pages of Martene and Goar. The practice itself is referred to in St. Gregory's answer to the questions of St. Augustine [A.D. 601]. The latter had asked, "How long must it be before a woman comes to Church after childbirth?" and St. Gregory's reply contains the exact expression now adopted as the title of the Service:[1] "In how many days after her delivery a woman may enter into the church you have learned from the Old Testament. . . . . Yet if she enter into the church to make her thanksgiving [actura gratias] the very hour in which she gives birth, she is not to be considered as doing that which is sinful." There is a still more ancient reference to the practice in the seventeenth constitution of the Emperor Leo, published about A.D. 460. In both cases the custom is mentioned in such a way as to give the impression that it was a familiar and established one; but there appears to have been a frequent difficulty as to the interval which should be allowed after childbirth before the thanksgiving was made. It is not unreasonable, therefore, to conclude that the Churching of Women is a primitive practice derived from the Jews; and that its adoption by the Christian Church was accompanied by some doubts as to the extent to which the law of God respecting it, as given to the Jews, was to be literally obeyed.

This Christian custom is not founded, however, on the Jewish law alone, but on those first principles of religion to which human nature was subjected from the time of the Fall. The word of God to Eve was, "In sorrow thou shalt bring forth children;" and the first words of Eve afterwards are on the birth of Cain; when, as the Psalm says, "Lo, children and the fruit of the womb are an heritage and gift that cometh of the Lord," so the mother of all living said, "I have gotten a man from the Lord." This sense of the Providence of God in the matter of child-bearing, and also of the sorrow and pain which He has connected with it on account of Eve's transgression, must ever lead instinctively to thanksgiving, and to a religious recognition of His goodness in giving safe deliverance. The same principles extend themselves also further than this; and, acknowledging that original sin is inherited by children from their parents, enjoin upon the mother the duty of recognizing this also by a ceremonial return to the Church with humble prayers.

This Service was not formerly used for unmarried women until they had done penance. So Archbishop Grindal enjoined in 1571, "That they should not church any unmarried woman, which had been gotten with child out of lawful matrimony; except it were upon some Sunday or holyday; and except either she, before childbed, had done penance, or at her churching did acknowledge her fault before the congregation." [Cardw. *Doc. Ann.* i. 335.] So also the Bishops replied to those who excepted against this service for the mothers of bastard children in 1661: "If the woman be such as is here mentioned, she is to do penance before she is churched."

[1] In the rubric at the beginning of this Office, in the Greek ritual, the phrase *epi toi ecclesiasthenai* is used. [Goar, p. 267.]

THE

THANKSGIVING OF WOMEN AFTER CHILD-BIRTH,

COMMONLY CALLED,

THE CHURCHING OF WOMEN.

¶ The Woman, at the usual time after her Delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: And then the Priest shall say unto her,

FORASMUCH as it hath pleased Almighty GOD of His goodness to give you safe deliverance, and hath preserved you in the great danger of Child-birth; you shall therefore give hearty thanks unto GOD, and say,

(¶ Then shall the Priest say the cxvith Psalm.)

Dilexi quoniam.

I AM well pleased: that the LORD hath heard the voice of my prayer;

That He hath inclined His ear unto me: therefore will I call upon Him as long as I live.

The snares of death compassed me round about: and the pains of hell gat hold upon me.

I found trouble and heaviness, and I called upon the Name of the LORD: O LORD, I beseech Thee, deliver my soul.

Gracious is the LORD, and righteous: yea, our GOD is merciful.

The LORD preserveth the simple: I was in misery, and He helped me.

Turn again then unto thy rest, O my soul: for the LORD hath rewarded thee.

And why? Thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

I will walk before the LORD: in the land of the living.

I believed, and therefore will I speak; but I was sore troubled: I said in my haste, All men are liars.

at the usual time] The first Rubric as altered by Bishop Cosin in the Durham book stands thus,—"The woman, a month after delivery, being recovered, shall, upon some Sunday or other Holyday, come decently vayled into the Parish Church, and at the beginning of the Communion Service shall kneel down in some convenient place appointed unto her by the Minister before the Holy Table; at which he standing shall thus direct his speech to her."

decently apparelled] In Archdeacon Hale's Precedents there are several presentations of clergymen for refusing to church women who did not wear veils or kerchiefs when they came to their thanksgivings, and of women for coming without them: "The said Tabitha did not come to be churched in a vaile" [p. 259]. "Presentatur, for that she being admonished that when she came to church to give God thanks for her safe deliverance in childbirth, that she should come with such ornaments as other honest women usually have done, she did not, but coming in her hat and a quarter about her neck, sat down in her seat where she could not be descried, nor seen unto what the thanksgiving was read" [p. 237]. It is evident from such records as these that some distinctive dress was considered desirable in former times; and that a veil was thought to be a token of modesty better befitting such an occasion than a mere ordinary head-dress. In an inventory of Church goods belonging to St. Benet's Gracechurch in 1560, there is "a churching-cloth fringed, white damask;" from which it would seem that the veil was in some cases provided by the Church. Elborow speaks

What reward shall I give unto the LORD : for all the benefits that He hath done unto me?

I will receive the cup of salvation : and call upon the Name of the LORD.

I will pay my vows now in the presence of all His people : in the courts of the LORD'S house, even in the midst of thee, O Jerusalem. Praise the LORD.

Glory be to the FATHER, and to the SON : and to the HOLY GHOST;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or, Psalm cxxvii. Nisi Dominus.

EXCEPT the LORD build the house : their labour is but lost that build it.

Except the LORD keep the city : the watchman waketh but in vain.

It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness : for so He giveth His beloved sleep.

Lo, children and the fruit of the womb : are an heritage and gift that cometh of the LORD.

Like as the arrows in the hand of the giant : even so are the young children.

Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

Glory be to the FATHER, and to the SON : and to the HOLY GHOST;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Then the Priest shall say,

Let us pray.

LORD, have mercy upon us.

CHRIST, have mercy upon us.

LORD, have mercy upon us.

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, The power, and the glory, For ever and ever. Amen.

Minister. O LORD, save this woman Thy servant;

Answer. Who putteth her trust in Thee.

Minister. Be thou to her a strong tower;

Answer. From the face of her enemy.

Minister. LORD, hear our prayer.

Answer. And let our cry come unto Thee.

Minister. Let us pray.

OALMIGHTY GOD, we give Thee humble thanks

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of the veil being commonly used in the latter half of the 17th century, but adds that it was "scrupled" against by some as if the wearing it were a gross sin.

convenient place] The place assigned by the Rubric before the Reformation was the Church door. In 1549 this was altered to the Quire door; and "nigh unto the table" in 1552. Now that the place is left to the clergyman's appointment, he will have to consider that the spirit of the Rubric has always been to symbolize by the woman's position during her Churching that she is being re-admitted to Church privileges and Divine worship. The Church door is not suited to modern climates and constitutions, but the Choir door seems a very fitting place, and was used by Bishop Andrewes. In the book referred to in the last note, a Churching "stool" or form is referred to, which probably indicates a seat near to the Church door. The tenth of Bishop Wren's orders and injunctions for the diocese of Norwich, in 1636, enjoins, "That women to be churched come and kneel at a side near the Communion Table without the rail, being veiled according to the custom, and not covered with a hat; or otherwise not to be churched, but presented at the next generals by the minister, or churchwardens or any of them." In Bishop Brian Duppa's Articles of Visitation of 1638, there is a similar one:—"Doth he go into the Chancel, the woman also repairing thither, kneeling as near the Communion Table as may be; and if there be a Communion, doth she communicate in acknowledgment of the great blessing received by her safe delivery? Doth the woman who is to be Churched use the accustomed habit in such cases with a white veil or kerchief upon her head?"

for that Thou hast vouchsafed to deliver this woman Thy servant from the great pain and peril of Child-birth; Grant, we beseech Thee, most merciful FATHER, that she, through Thy help, may both faithfully live, and walk according to Thy will, in this life present; and also may be partaker of everlasting glory in the life to come; through JESUS CHRIST our LORD. *Amen.*

¶ The Woman that cometh to give her Thanks must offer accustomed Offerings; and, if there be a Communion, it is convenient that she receive the holy Communion.

Then shall the Priest say] It may be doubted whether it was ever intended that the Priest should say this alone. As the old Rubric directed the choral use of the Psalm, and as that in the Marriage Service is to be used in the same way (the very Psalm that formerly stood here), so no doubt it was meant that this should be used as other Psalms are. It has sometimes been used processionally in the same manner as an Introit, to which it bears a close analogy. The Priest should stand during the whole of the Service.

The 116th Psalm is most appropriate where the woman is going to communicate after her Churching; or where her sorrows have been added to by the death of her infant, in which latter case the 127th Psalm is very inopportune.

offerings] A due to the priest offered on the Altar. Compare the words "Easter Offering" and "Easter Dues." So Bishop Andrewes interprets it, and so Hooker, V. lxxiv. 4. The Chrisom was formerly included.

it is convenient that she receive] As the Church ing Service is a restoration of the woman to the privileges of the Lord's house, it is clear that it should be said at the beginning of, that is, before, any service at which she is to be present for the first time after her recovery. If she is to communicate, a convenient time would be immediately before the Lord's Prayer and Collect for purity, supposing she has not been present at Litany and Mattins; and such a use of this service would doubtless be nearest to the intention of the Church in every way. Bishop Sparrow says that this time was mentioned in Visitation Articles, and Bishop Wren's directions expressly enjoin it; adding that if there is a marriage, the Churching is to come immediately next to the Communion Service after the conclusion of that for the Marriage. In Bishop Cosin's revised Book he began this rubric, "the Priest here goeth to the Communion Service." This rule about Holy Communion clearly excludes impenitent unmarried women from "Churching." *Convenient* is a word that meant "fitting" more distinctly in former days than now.

A COMMINATION,

OR DENOUNCING OF GOD'S ANGER AND JUDGEMENTS AGAINST SINNERS,

WITH CERTAIN PRAYERS, TO BE USED ON THE FIRST DAY OF LENT, AND AT OTHER TIMES, AS THE ORDINARY SHALL APPOINT.

¶ After Morning Prayer, the Litany ended according to the accustomed manner, the Priest shall, in the Reading-Pew or Pulpit, say,

BRETHREN, in the Primitive Church there was a godly discipline, that, at the beginning of Lent, such persons as stood convicted of notorious sin were put to open penance, and punished in this world, that their souls might be saved in the day of the LORD; and that others, admonished by their example, might be the more afraid to offend.

Instead whereof, (until the said discipline may be restored again, which is much to be wished,) it is thought good, that at this time (in the presence of you all) should be read the general sentences of GOD'S cursing against impenitent sinners, gathered out of the seven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every Sentence, *Amen:* To the intent that, being admonished of the great indignation of GOD against sinners, ye may the rather be moved to earnest and true repentance; and may walk more warily in these dangerous days; fleeing from such vices, for which ye affirm with your own mouths the curse of GOD to be due.

CURSED is the man that maketh any carved or molten image, to worship it.

And the people shall answer and say,

Amen.

Minister. Cursed is he that curseth his father or mother.

Answer. *Amen.*

Minister. Cursed is he that removeth his neighbour's landmark.

Answer. *Amen.*

Minister. Cursed is he that maketh the blind to go out of his way.

Answer. *Amen.*

THE COMMINATION.

This is an adaptation of an ancient service which was said between Prime and Mass on Ash-Wednesday. The first part of this service may be understood from the portion incorporated into our own as shewn by the Latin; six other collects and an absolution, which followed the collect *Exaudi, quæsumus*, not being included. After the absolution began the service for the Benediction of the Ashes, consisting of a Collect (which forms the substance of the one beginning, "O most mighty God"), the Benediction and Distribution of the ashes, and an anthem sung while the latter was going on. The Anthem and the Epistle of the succeeding Mass are the foundation of the solemn confession with which the Commination originally ended. "Through the merits," etc., "The Lord bless us and keep us," were added by Bishop Cosin at the Revision of 1661. He also proposed to alter "punished" in the opening homily to "did humbly submit themselves to undergo punishment,"

Minister. Cursed is he that perverteth the judgement of the stranger, the fatherless, and widow.

Answer. *Amen.*

Minister. Cursed is he that smiteth his neighbour secretly.

Answer. *Amen.*

Minister. Cursed is he that lieth with his neighbour's wife.

Answer. *Amen.*

Minister. Cursed is he that taketh reward to slay the innocent.

Answer. *Amen.*

Minister. Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the LORD.

Answer. *Amen.*

Minister. Cursed are the unmerciful, fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners.

Answer. *Amen.*

Minister.

NOW seeing that all they are accursed (as the prophet David beareth witness) who do err and go astray from the commandments of GOD; let us (remembering the dreadful judgement hanging over our heads, and always ready to fall upon us) return unto our LORD GOD, with all contrition and meekness of heart; bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the axe put unto the root of the trees, so that every tree that bringeth not forth good fruit is hewn down, and cast into the fire. It is a fearful thing to fall into the hands of the living GOD: He shall pour down rain upon the sinners, snares, fire and brimstone, storm and tempest; this shall be their portion to drink. For lo, the LORD is come out of His place to visit the wickedness of such as dwell upon the earth. But who may abide the day of His coming? Who shall be able to endure when He appeareth? His fan is in His hand, and He will purge His floor, and gather His wheat into the barn; but He will burn the chaff with unquenchable fire. The day of the LORD cometh as a thief in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as

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and succeeded in substituting "*stood convicted* of notorious sin" for the original words "were notorious sinners."

Reading-Pew or Pulpit] The reading-*pew* does not mean a reading-*desk*, but the chancel-pew, or stalls, occupied by the Clergy and singers. The "pulpit" is probably the "Jube," a lectern on the top of the chancel-screen,[1] from which the Epistle and Gospel were read in ancient days, and from which they were ordered to be read by Bishop Grindal and others in their diocesan injunctions. Pulpits as now understood were extremely rare in Parish churches for a long time after the Reformation, and "reading-desks" are of comparatively modern introduction. The modern preaching-pulpit is certainly not the place for the Priest when taking his part in a responsive service; and now that the ancient Jube is disused for the Epistle and Gospel, it is most proper to follow the analogy of usage in respect to them, and read the Commination Service from the front of the Altar. The analogy between the maledictions and the Decalogue leads to the same conclusion. As the services out of which this was formed immediately preceded the Mass of the day, so no doubt it was intended that the Commination should precede, with some slight interval, the Ash-Wednesday celebration of the Holy Communion.

at other times] The Commination Service has not been used in recent times on any other day than Ash-Wednesday. The title has undergone three changes as follows:—

1549.	1552.	1661.
The First Day of Lent, commonly called Ash-Wednesday.	A Commination against sinners, with certain Prayers, to be used divers times in the year.	A Commination, or denouncing of God's anger and judgements against sinners, with certain prayers, to be used on the first day of Lent, and at other times, as the ordinary shall appoint.

[1] See Davies's *Rites of Durham*; and also Cosin's *Works*, v. 383.

sorrow cometh upon a woman travailing with child, and they shall not escape. Then shall appear the wrath of GOD in the day of vengeance, which obstinate sinners, through the stubbornness of their heart, have heaped unto themselves; which despised the goodness, patience, and long-sufferance of GOD, when He calleth them continually to repentance. Then shall they call upon Me, (saith the LORD,) but I will not hear; they shall seek Me early, but they shall not find Me; and that, because they hated knowledge, and received not the fear of the LORD, but abhorred My counsel, and despised My correction. Then shall it be too late to knock when the door shall be shut; and too late to cry for mercy when it is the time of justice. O terrible voice of most just judgement, which shall be pronounced upon them, when it shall be said unto them, Go, ye cursed, into the fire everlasting, which is prepared for the devil and his angels. Therefore, brethren, take we heed betime, while the day of salvation lasteth; for the night cometh, when none can work. But let us, while we have the light, believe in the light, and walk as children of the light; that we be not cast into utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of GOD, Who calleth us mercifully to amendment, and of His endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto Him. For though our sins be as red as scarlet, they shall be made white as snow; and though they be like purple, yet they shall be made white as wool. Turn ye (saith the LORD) from all your wickedness, and your sin shall not be your destruction: Cast away from you all your ungodliness that ye have done: Make you new hearts, and a new spirit: Wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the LORD GOD? Turn ye then, and ye shall live. Although we have

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The original title, it will be observed, agrees with the ancient one; and the alteration was made at the suggestion of Martin Bucer, whose Judaizing tendencies led him to wish for a more frequent use of the Commination, and a general revival of open penance, the infliction of which seems to have possessed great charms for Puritan minds. From some Visitation Articles of Bishop Grindal's [Cardwell's *Docum. Annals*, i. 398] it seems probable that it was used in some places "on one of the three Sundays next before Easter, one of the two Sundays next before the Feast of Pentecost, and one of the two Sundays next before the feast of the birth of our Lord." But such a signal perversion of the Sunday festival was not likely ever to have become general.

The introduction of the awful Judaic maledictions into the ancient service, and the archaic character of the homily, will probably always restrict its use to the first day of Lent. The form in which these are used is singularly out of character with the general tone of the Prayer Book; denunciation of sin ordinarily taking the form of a Litany, not of an exhortation, under the Christian dispensation. "These dangerous days" and other expressions also give the exhortations a tone which belongs to the past rather than the present.

It should be remembered that the restoration of discipline which is spoken of in the second paragraph of the opening exhortation does not refer to the ordinary discipline of the Church, but to the "godly discipline" of the "*Primitive Church*." Archdeacon Hale, in his volume of Precedents [page v. of the Introductory Essay], illustrates this by a Canon enacted under King Edgar: "Hæ consuetudines trans mare observantur; id est, quod quilibet episcopus sit in sede episcopali sua die Mercurii, quem caput jejunii vocamus; tunc unusquisque eorum hominum qui capitalibus criminibus polluti sunt, in provincia ista, eo die ad illum accedere debet, et peccata sua illi profiteri, et ille tum præscribit eis pœnitentiam, cuique pro ratione delicti sui; eos qui eo digni sunt, ab Ecclesiastica communitate segregat, et tamen ad propriam eorum necessitatem animat et hortatur; et ita postea, cum illius venia, domum redeunt." [*Ancient Laws and Institutes of England*, vol. ii. p. 267.] In the times to which this Canon belongs, the Episcopal exercise of this discipline resulted from the intimate admixture of the ecclesiastical and secular laws. In the Primitive Church a severity of discipline was gradually established (long after the Apostolic age), which was probably adopted with reference to a state of society in which self-control was rare, and gross vice unrebuked except by the Clergy. Persons "convicted of notorious sin" are now otherwise punished; and an aspiration after the revival of an "open penance" which is utterly impossible, is apt to lead the thoughts away from the restoration of a discipline and penance which is both possible and desirable.

sinned, yet have we an Advocate with the FATHER, JESUS CHRIST the righteous; and He is the propitiation for our sins. For He was wounded for our offences, and smitten for our wickedness. Let us therefore return unto Him, Who is the merciful Receiver of all true penitent sinners; assuring ourselves that He is ready to receive us, and most willing to pardon us, if we come unto Him with faithful repentance; if we submit ourselves unto Him, and from henceforth walk in His ways; if we will take His easy yoke, and light burden upon us, to follow Him in lowliness, patience, and charity, and be ordered by the governance of His HOLY SPIRIT; seeking always His glory, and serving Him duly in our vocation with thanksgiving: This if we do, CHRIST will deliver us from the curse of the law, and from the extreme malediction which shall light upon them that shall be set on the left hand; and He will set us on His right hand, and give us the gracious benediction of His FATHER, commanding us to take possession of His glorious kingdom: Unto which He vouchsafe to bring us all, for His infinite mercy. Amen.

¶ Then shall they all kneel upon their knees, and the Priest and Clerks kneeling (in the place where they are accustomed to say the Litany) shall say this Psalm.

Miserere mei, Deus. Psalm li.

HAVE mercy upon me, O GOD, after Thy great goodness: according to the multitude of Thy mercies do away mine offences.

Wash me throughly from my wickedness: and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Against Thee only have I sinned, and done this evil in Thy sight: that Thou mightest be justified in Thy saying, and clear when Thou art judged.

Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

But lo, Thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean: Thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness: that the bones which Thou hast broken may rejoice.

Turn Thy face away from my sins: and put out all my misdeeds.

Make me a clean heart, O GOD: and renew a right spirit within me.

Cast me not away from Thy presence: and take not Thy HOLY SPIRIT from me.

O give me the comfort of Thy help again: and stablish me with Thy free SPIRIT.

Then shall I teach Thy ways unto the wicked: and sinners shall be converted unto Thee.

Deliver me from blood-guiltiness, O GOD, Thou that art the GOD of my health: and my tongue shall sing of Thy righteousness.

Thou shalt open my lips, O LORD: and my mouth shall shew Thy praise.

For Thou desirest no sacrifice, else would I give it Thee: but Thou delightest not in burnt-offerings.

The sacrifice of GOD is a troubled spirit: a broken and contrite heart, O GOD, shalt Thou not despise.

O be favourable and gracious

unto Sion : build Thou the walls of Jerusalem.

Then shalt Thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon Thine altar.

Glory be to the FATHER, and to the SON : and to the HOLY GHOST ;

Ans. As it was in the beginning, is now, and ever shall be : world without end. Amen.

LORD, have mercy upon us.

CHRIST, have mercy upon us.

LORD, have mercy upon us.

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

Minister. O LORD, save Thy servants ;

Answer. That put their trust in Thee.

Minister. Send unto them help from above.

Answer. And evermore mightily defend them.

Minister. Help us, O GOD our SAVIOUR.

Answer. And for the glory of Thy Name deliver us ; be merciful to us sinners, for Thy Name's sake.

Minister. O LORD, hear our prayer.

Answer. And let our cry come unto Thee.

Minister. Let us pray.

O LORD, we beseech Thee, mercifully hear our prayers, and spare all those who confess their sins unto Thee ; that they, whose consciences by sin are accused, by Thy merciful pardon may be absolved ; through CHRIST our LORD. *Amen.*

O MOST mighty GOD, and merciful FATHER, Who hast compassion upon all men, and hatest nothing that Thou hast made ; Who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved ; Mercifully forgive us our trespasses ; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy ; to Thee only it appertaineth to forgive sins. Spare us therefore, good LORD, spare Thy people, Whom Thou hast redeemed ; enter not into judgement with Thy servants, who are vile earth, and miserable sinners ; but so turn Thine anger from us, Who meekly acknowledge our vileness, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with Thee in the world to come ; through JESUS CHRIST our LORD. *Amen.*

¶ Then shall the People say this that followeth, after the Minister.

TURN Thou us, O good LORD, and so shall we be turned. Be favourable, O LORD, Be favourable to Thy people, Who turn to Thee in weeping, fasting, and praying. For Thou art a merciful GOD, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in Thy wrath thinkest upon mercy. Spare Thy people, good LORD, spare them, And let not Thine heritage be brought to confusion.

Hear us, O LORD, for Thy mercy is great, And after the multitude of Thy mercies look upon us; Through the merits and mediation of Thy blessed SON, JESUS CHRIST our LORD. Amen.

¶ Then the Minister alone shall say,

THE LORD bless us, and keep us; the LORD lift up the light of His countenance upon us, and give us peace, now and for evermore. *Amen.*

"Thou that makest the outgoings of the morning and evening to praise Thee."—PSALM lxv. 8.

"That all things must be fulfilled which were written in . . . . the Psalms, concerning Me."—LUKE xxiv. 44.

"These things saith He . . . . that hath the Key of David."—REV. iii. 7.

"My soul shall be satisfied, even as it were with marrow and fatness : when my mouth praiseth Thee with joyful lips."—PSALM lxiii. 6.

AN INTRODUCTION TO THE PSALTER.

§ 1. *The Manner of using the Psalms in Divine Service.*

WHETHER or not the Psalms were all primarily composed for use in Divine Service, it is certain that many of them were so; that all were collected together for that purpose by those who had charge of the services offered up to God in the Temple; and that they were taken into public devotional use by the early Christian Church after the example of the Jewish.

Psalms were composed and sung by Moses, Miriam, Deborah, and Hannah; but it may be reasonably supposed that the constant use of them in Divine Service originated with David, the "sweet singer of Israel," whose pre-eminence as an inspired Psalmist has caused the whole collection to be called after his name, "the Psalms of David." To him was assigned the work and honour of preparing the materials out of which the Temple was to be built; and to him also the honour of preparing the materials of that Divine Psalmody which was henceforth ever to mingle with the worship of Sacrifice, and form the substance of the praises offered to God throughout the world. It seems even as if the very earliest liturgical use of Psalms was recorded in the statement, "Then on that day David delivered first *this psalm* to thank the Lord into the hand of Asaph and his brethren," on occasion of the ark of God being brought to its home of ages on Mount Zion [1 Chron. xvi. 7]. It is true that the words "this psalm" are not in the original, and that the psalm afterwards given is a cento of the 105th, the 96th, and other Psalms which are considered by modern critics to belong to a much later date than that indicated; but there can be no doubt that David had been inspired to compose some of his psalms long before, and that when "he appointed certain of the Levites to . . . . thank and praise the Lord God of Israel . . . . to give thanks to the Lord, because His mercy endureth for ever" [vv. 4, 41], he was initiating on Mount Zion that system of liturgical psalmody, which (even if it had existed in any form previously) was now to continue there until it was taken up by the Christian Church. The establishment of this system in the Temple is recorded with similar exactness in 2 Chron. vii. 6, "And the priests waited on their office: the Levites also with instruments of musick of the Lord, which David the king had made to praise the Lord, because His mercy endureth for ever, when David praised by their ministry." And in a previous chapter the advent of the Divine Presence is connected in a remarkable manner with the first offering of such praises in the Temple: "It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of musick, and praised the Lord, saying, For He is good: for His mercy endureth for ever: that then the house was filled with a cloud, even the house of the Lord. So that the priests could not stand to minister by reason of the cloud; for the glory of the Lord had filled the house of God" [2 Chron. v. 13, 14]. Thus in the dedication of the Temple, we see the final settlement of the system of praise originated (as it seems) by David at the triumphal entry of the ark of God to Mount Zion; and in "the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, arrayed in white linen," we see the Jewish original of those surpliced choirs by which the same Psalms of David have been sung in every age of the Christian Church.

The hundred and fifty Psalms of the Christian Psalter were, however, the growth of perhaps six centuries, extending from David to Ezra and Nehemiah; and hence only a portion of those we now sing were used in the Temple of Solomon, although all were so used in the four centuries which preceded the Advent of our Lord, and the supersession of the Jewish by the Christian Church. This gradual growth of the Psalter led to that division into five parts which is so evident in its structure, and which is also noticed by some of the Fathers who lived near to the time of its use in the Temple. Doxologies are found at the end of the 41st, 72nd, 89th, and 106th Psalms, and these are considered to point out the division of the Psalter into five books, partly according to the date of their composition, and partly with reference to some system of Liturgical use. But notwithstanding these divisions, there is an equally evident union of all the books into one by means of the first Psalm, which forms a general introduction or Antiphon, and the last, which forms a general Doxology, to the whole number.

The mode in which the Psalter was used in the Services of the Primitive Church is not known, but it seems clear that the division into books was disregarded, and the whole Psalter treated as a collection of one hundred and fifty separate Psalms, distinguished by titles and numbers; and it is hardly probable that any definite separation of these into diurnal or weekly portions was adopted in the earliest age of the Church. There has, in fact, always been a great

variety in the mode of appropriating the Psalms to hours and days in all those times of which any such method is recorded, and this would not have been the case if any definite system had been originated in early times. We must, therefore, suppose that the Church was left quite at liberty in this respect, and that each Diocese or Province adopted or originated such a division of the Psalter for use in Divine Offices as was considered most expedient for the time in which it was to be used, and for the persons who were to use it.

The most ancient systems of the Psalter known to us are the Oriental, the Ambrosian, and the Mozarabic; all three of which are of so extremely complicated a character that it is hardly possible to give any clear notion of them without occupying many pages. Some account of them will be found in Neale's Introduction to the History of the Holy Eastern Church, and in his Commentary on the Psalms; and Archdeacon Freeman has traced out some analogies between the Eastern and Western systems in his Principles of Divine Service; to which works the reader is referred for further information. In the Latin Church generally the Psalter was used according to the plan laid down by St. Gregory in the sixth century, and this was almost identical with the ordinary use of the English Church up to the time of the Reformation. The characteristics of this system will be seen in the annexed Table, which shows the manner in which the whole of the hundred and fifty Psalms were appointed to be sung in the course of every seven days. A general principle underlies the whole arrangement, viz., that of appropriating the first half of the Psalms to the earlier, and the second half to the later part of the day; but this general principle (for which there is no ground in the character of the Psalms themselves) is associated with a principle of selection, by which certain Psalms are set aside for particular hours, as the 51st for Ferial Lauds, the Compline Psalms, and the three last, which were appointed for constant use at Lauds, whether Ferial or Festival.

§ *Table of the Ordinary Course in which the Psalms were appointed to be sung in the ancient Church of England.*

Hours.	The Lord's Day.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	The Sabbath.
Mattins: 1st Nocturn	1—3, 6—15,	27—38.	39—42, 44—50, 52.	53, 55—62, 64—66.	69—80.	81-89, 94, 96, 97.	98—109.
Mattins: 2d Nocturn	16—18,						
Mattins: 3rd Nocturn	19—21.						
Lauds	93, 100,[1] 63, 67. Song of the Three Children. 148, 149, 150.[2]	51, 5, 63. Song of Isaiah. (Isa. xii.). 148, 149, 150.	51, 43, 63. Song of Hezekiah. (Is. xxxviii.). 148, 149, 150.	51, 65, 63. Song of Hannah (1 Sam. ii.). 148, 149, 150.	51, 90, 63. Song of Moses (Exod. xv.). 148, 149, 150.	51, 143, 63. Song of Habakkuk (Hab. iii.). 148, 149, 150.	51, 92, 63. Song of Moses. (Deu. xxxii.) 148, 149, 150.
Prime	22—26, 54, 118, 119, *v.* 1—32.	22—26, 54, 119, *v.* 1—32.	As on Monday.	As on Monday.	As on Monday.	As on Monday.	As on Monday.
Tierce, Sexts, Nones	119 *v.* 33—80. *v.* 81—128, *v.* 129—176.	As on Sunday.					
Vespers	110—115.	116, 117, 120, 121.	122—126.	127—131.	132, 133, 135—137.	138—142.	144—147.
Compline	4, 31, *v.* 1—7. 91, 134.	As on Sunday.	As on Sunday.	As on Sunday.	As on Sunday.	As on Sunday.	As on Sunday.

This system was little more, however, than a paper system, as it was broken in upon by the frequent occurrence of Festivals; when the ordinary or Ferial Psalms were set aside: and Festivals were so numerous that, in practice, less than one-half of the Psalms, instead of the whole number, were sung through weekly; as is the case in the Latin Church at the present day.[3] This deviation from the appointed order is referred to in the

[1] In Lent Psalms 51 and 118 were used instead of 93 and 100.

[2] These eight Psalms were also those of Lauds on all Feasts of Saints.

[3] The abuse has even increased in modern times, and Mr. Neale says that "according to the practice of the modern Roman Church, a Priest is in the habit of reciting about fifty Psalms, and no more; these fifty being, on the whole, the shortest of the Psalter." [*Comm. on Psalms*, p. 20.]

Preface to the Prayer Book of 1549: ". . . notwithstanding that the ancient Fathers have divided the *Psalms* into seven portions, whereof every one was called a *Nocturn:* now of late time, a few of them have been daily said, and the rest utterly omitted." The weekly recitation of the Psalter, however beautiful in theory, was not, therefore, the real practice of the Church; although it was doubtless adopted by many devout persons in their private devotions.

There is reason to think that the ancient system was being set aside also in another way, before any attempt had been made to construct an English Prayer Book out of the ancient Offices. Psalters exist which bear on their title-page "ad usum insignis ecclesiæ Sarum et Eboracensis," in which a much more simple arrangement is adopted, and one out of which our modern use evidently took its rise. Fifteen such Psalters have been examined by the writer in the Bodleian Library, and in the British Museum, in all of which the Psalms are arranged in a numerical order, according to the following plan, instead of on the elaborate system shewn in the preceding Table.

§ *Table of the Ordinary Course appointed for the Psalms in Psalters of* 1480—1516.

	Mattins.	Prime.	Tierce.	Sexts.	Nones.	Vespers.
Sunday	1—26					110—115
Monday.....	27—38	On Ferial days the 119th Psalm is divided among these four hours, and at Nones, 120th and 121st are added to the portion appointed for that hour.				116—118
Tuesday.....	39—52					122—126
Wednesday..	53—68					127—131
Thursday....	69—80					132—137
Friday.....	81—97					138—143
Saturday.....	98—109					144—150

How far this new plan of reciting the Psalter was introduced into the Church of England it is impossible to say; but it is plainly a link of transition between the ancient system, adapted for the Clergy and religious bodies, and the modern one, adapted for parochial use. It is far from improbable that it was introduced with a view to parochial use; and that for the private recitation of the Clergy and the use of monastic bodies the old system was still retained. The arrangement of the Psalter made by Cardinal Quignonez in his Reformed Breviary had no influence whatever on that adopted in the Prayer Book. The latter was settled in 1549, and has never since been altered. If we could read the experience of previous ages, as well as we can those of the times that have elapsed since this monthly system of recitation was introduced, we should probably come to the conclusion that it is the best one that could be adopted for general use, according to the ordinary measure of devotional attention of which ordinary persons are capable.

Three principal ways of singing or saying the Psalms have been generally recognized in the Christian Church. [1] The Cantus Directus, in which the whole Psalm is sung straight through by the whole choir. [2] The Cantus Antiphonalis, in which the Choir is divided into two sides, the Cantoris and Decani, each singing alternate verses. [3] The Cantus Responsarius, in which the Precentor sings the verses with uneven numbers, and the Choir or Congregation those with even numbers. All three methods have always been in use in the Church of England, but the second and third most commonly so; and all three have the sanction of ancient custom. The second is the method which the Christian Church inherited directly from the Jewish, the one which is most in accordance with the heavenly pattern of praise revealed to us through Isaiah and St. John; and the third may be looked upon rather as a modification of it than as a separate system.

§ 2. *Versions of the Psalter used in Divine Service.*

It is not probable that the Psalms were ever sung in Hebrew in the Christian Church, although they were doubtless so used in the Temple to the last. Our Lord and His Apostles sanctioned their use in the vernacular by frequently quoting them from the Septuagint Version; and it is from that version they are principally quoted even in the Epistle to the Hebrews. The instinct of the Church which has always made it cling to the Septuagint Psalms for use in Divine Service may, therefore, be regarded as growing out of its most primitive usages: and, in some degree, out of our Blessed Lord's own example.

But although a Greek Psalter was thus ready to hand for the Church to use in its services at their first institution, a Latin version was almost equally necessary for that large portion of the Western world, in which the Septuagint Psalms would have

been almost as unintelligible as the Hebrew. How soon, or by whom, this Latin translation of the Psalter was made, is not on record. Probably it was made at the same time that other portions of Holy Scripture were translated; although it seems almost impossible but that it should have preceded the writing down of the Gospels in Greek, since otherwise the Psalmody of Divine Worship would have been unintelligible to large numbers of Latin Christians.

Portions of such a primitive Latin version of the Holy Scriptures, and more especially the Psalms, are still extant in the works of the Latin Fathers who preceded St. Jerome, and in ancient Psalters. The Psalms were so generally used in private as well as for Divine Worship, that St. Augustine says everyone who knew a little of Greek as well as Latin was accustomed to dabble in the work of translation. But there appears to have been one principal and recognized Latin Version of the whole Bible, of very early date, which was called the Italic version by St. Augustine [*De Doc. Christ.* ii. 15]; and to which St. Jerome gave the name of the Vulgate, a name afterwards applied to his own translation. Of this ancient Vulgate, or "old Italic," the Psalter is still extant (although, perhaps, with some corrections of a later date), and it was used in Divine Service long after the rest of the translation had been superseded by the labours of St. Jerome.

St. Jerome left three versions of the Psalter, which have acquired the names of the Roman, the Gallican, and the Hebrew. The latter was so called, because it was translated directly from the original; but it has never been used in Divine Service, and has rarely appeared in volumes of the Holy Scriptures, and need not, therefore, be further mentioned here. The Roman Psalter of St. Jerome is simply the old Italic sparingly corrected by him, at the request of St. Damasus, during his residence at Rome about A.D. 383. This version was used in the churches of the city of Rome down to the sixteenth century, and is even still used in the church of the Vatican and in St. Mark's at Venice; but it was never extensively used in Divine Service; and where it is found in Psalters meant for use in Divine Service, the older version is mostly written in a parallel column or interlineated, shewing the hold which it retained upon the affections of the Church.[1] The Gallican version of St. Jerome has, on the other hand, been the Psalter of the whole Western Church for many centuries, although it was a long time before it entirely superseded the ancient Italic, or Vetus Vulgata. It was translated from Origen's edition of the Septuagint by St. Jerome while he was living at Bethlehem, A.D. 389, and was introduced into Germany and Gaul either by St. Gregory of Tours in the end of the sixth century, or by the English Apostle of Germany, St. Boniface, in the early part of the eighth century. From France it was brought over to England, and eventually superseded the older Italic version in Divine Service throughout the Church of England on the revision of its offices by St. Osmund in the twelfth century. The same version (slightly altered at the last revision of the Vulgate) is in use throughout the Latin Church, both in Divine Service and in complete volumes of the Holy Bible.

Our English Psalter grew out of this long used "Psalterium Davidicum ad usum Ecclesiæ Sarisburiensis," that is, out of the Gallican version of St. Jerome. It was frequently translated into Anglo-Saxon and mediæval English; and the fifty-two Psalms of the Prymer were of course so translated and revised at the various periods at which the Prymer was re-edited. The translations made from the Vulgate by William de Schorham and Richard Rolle, the hermit of Hampole, early in the fourteenth century, as also that of the Wickliffe Bible of A.D. 1388, are well known: and these versions (in common with other books of Scripture) formed the basis of subsequent translations. Thus, when it was found necessary to restrain the growth of private English versions of the Bible, and to issue one standard and authorized edition, which was in 1540, the edition so issued was a gradual growth, springing originally from the Latin Vulgate of St. Jerome, and corrected (after his example) by comparison with the Septuagint Version and the Hebrew original.

From this first authorized edition of the English Bible our Prayer Book Psalms are taken, as is stated in a note which follows the Preface to the Prayer Book, respecting the Order in which the Psalter is appointed to be read.[2] The paragraph referred to is as follows:—"Note, That the Psalter followeth the Division of the Hebrews, and the Translation of the Great English Bible, set forth and used in the time of King *Henry* the Eighth and *Edward* the Sixth." The only change made since 1540 has been the numbering of the verses, which was first done in the Latin Prayer Book of 1572, and then in the English of 1620.

Thus the English Psalter, which we now use in Divine Service, may be said to speak

[1] The same thing is found in some Bibles of Queen Elizabeth's reign, in which the old version is placed side by side with that of 1568. In some, the old version supersedes the authorized one altogether.

[2] The "Bible version" of the Psalms has gone through two subsequent revisions, the first that of Archbishop Parker in 1568, and the last that of the translators (principally the Cambridge Committee) of 1611. But the Commissioners of 1611 were specially enjoined to deviate from Archbishop Parker's version of 1568 only when the sense of the original positively required them to do so, and "revision" would more truly describe their work than "translation."

the continuous and enduring language of the Church, after the example of our Lord and His Apostles when they spoke truths out of Holy Scripture not in the original Hebrew language, but in the venerable Greek version of the Septuagint. And the peculiar manner in which the English Psalter has grown out of the Psalters of ancient days, may entitle us to say, without extravagance or irreverence, that it represents, by a sort of Catholic condensation into one modern tongue, the three ecclesiastical languages in which the Psalter has chiefly been used, the "Hebrew, Greek, and Latin" of the Cross; and that it thus represents also the original and the continuous Inspiration by which God the Holy Spirit guides the Church into all truth.

§ 3. *The Meaning of the Psalms as used in Divine Service.*

No part of Holy Scripture possesses greater capacity than the Psalter for that many-sided application which is a chief characteristic of inspired writings. We may regard it as a book of history, for it contains a large store of materials for filling up the details of the personal life of David and of the national life of Israel. It is a book of spiritual experiences; for in it the man after God's own heart, and other godly souls, have recorded the love, the joy, the penitence, the sorrow with which they opened out their innermost selves to their God. If we look for moral teaching there, we may hear God Himself speaking to us precepts of Divine wisdom through His servants, shewing what are His ways towards men, and what the relation in which they stand to Him. If we ask for words of prayer, in the Psalter we find the very Prayer Book which was used by Christ and His saints; and may use the privilege of sending up to the Throne of Grace the very aspirations that have been consecrated a second time by passing thither from the lips of the Son of Man. From one end to the other it is full of the praises of the Lord, such as the soul need never tire of uttering, and the Lord will never tire of receiving. It is a book of prophecy, speaking of things that were to be in distant ages with words that shew how deeply they were inspired by Him to Whom all things are a continual present. And it is, above all, a book in which Christ and His Church are prefigured, so that David speaks in the Person of his Lord, and Israel personifies that new Jerusalem which is the Mother of us all.

Of these manifold tones in which the Psalter speaks, some are adapted for the pulpit, some for private meditation, some for the confession of the penitent when he is upon his knees in self-abasement. But when it is used in Divine Service there is one tone with which the Psalter ever rings; and that is the one which speaks to the praise and glory of God concerning the relations which exist between the Divine Nature, the Son of Man, and the Mystical Body of Christ. All other aspects in which the Psalter can be viewed ought to come within the range of Christian study and practice; and we cannot afford to undervalue any one of them. But as a Psalter for use in Divine Service all other views and meanings ought to be subordinated to this, which sees chiefly God, and Christ, and the Church, in the Psalms. Thus the Christian finds the Psalter a living word for every generation; and if he sings concerning the City of God, the voice of his understanding and love dwells little on the historical Jerusalem of the past, but soars upward either to the allegory under which lies hidden the Church Militant of the present, to the figurative representation of the soul in which Christ dwells, or to the exalted Image which reveals to his faith that Celestial City, wherein will be the eternal home of the saints.

This spiritual mode of viewing the Psalms was the principal if not the only one adopted by the early Church. "All the Psalms," says St. Jerome, "appertain to the Person of Christ." "David more than all the rest of the prophets," says St. Ambrose, "spake of the marriage between the Divine and Human nature." Tertullian had declared that nearly all the Psalms represent the Son speaking to the Father; and St. Hilary leaves his opinion on record, that all which is in the Psalms refers to the knowledge of the coming of our Lord Jesus Christ, His Incarnation, Passion, and Resurrection, and to the glory also and power of our own life in Him. Such habits of thought were partly inherited from the Jews, who could see the Messiah in their ancient prophecies, though the generation in which He came failed to recognize His actual Person. But without going back to the Jews, we may trace this clear vision of Christ in the Psalms to the Apostles themselves, and from them to the teaching of His own lips and example. In the earliest dawn of the Church after the Ascension, the Apostles began to find in the Psalms an explanation of the events which were occurring around them. They recognised in the fall of an Apostle a fulfilment of that "which the Holy Ghost by the mouth of David spake before concerning Judas which was guide to them that took Jesus. . . . . For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and his bishoprick let another take" [Acts ii. 16, 20]. And in the Resurrection of their Lord they found the one full interpretation of what the "patriarch David . . . being a prophet" . . . . and "seeing before" of that which was to be, "spake of the Resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption" [Acts ii. 31]. Such a use of the Psalms was not by way of adaptation

or mere illustration, but as clear, unimpeachable evidence; infallible truth, coming from the Fountain of Truth.

Nor is it to be wondered at that the Apostles should thus immediately, and as a matter of course, go to the Psalms for light about Christ and the Church; for their Divine Master had often shewn them the way during the time of His ministrations among them; while the last hours which He and they had spent together seem to have been wonderfully connected by Him with "the things that were spoken in the Psalms concerning Him." It seems, indeed, as if our Blessed Lord took every opportunity at that time of shewing how the meaning of the Psalter was to be seen clearly only when viewed in the light of the Gospel. When the Pharisees remonstrated with Him for permitting the children to sing Hosanna to Him as the Son of David coming in the Name of the Lord, it is out of David that He answers them, reminding them of the eighth Psalm, and saying, "Yea, have ye never read, Out of the mouth of babes and sucklings, Thou hast perfected praise?" [Matt. xxi. 16]. In the same manner, shortly after, He foretold them of His own glory (notwithstanding their rejection of Him) by quoting words that seemed from a human point of view to have had no such application, "The stone which the builders rejected is become the head of the corner" [Matt. xxi. 42]. And from their own confession that Christ was the Son of David spoken of in the Psalms, He convicted them of folly in not acknowledging Him, the Son of David, for their Lord [Matt. xxii. 45].

After these final hours of Christ's public ministrations came those which ended the time of His humiliation. When, during that sad and solemn period, He would reveal to the Apostles that the traitor was to come from among themselves, He shews them how this had been already predicted in the Psalms, and that what is to happen will be in fulfilment of the Scripture, "He that eateth bread with Me hath lifted up his heel against Me" [John xiii. 18]. When He speaks of the feelings which the Jews entertained towards Him, again He goes to the Psalms, "But this cometh to pass that the word might be fulfilled that is written in their law, They hated Me without a cause" [John xv. 25]. His last act of common worship with them was when He and they sung the latter half of the great Hallelujah hymn of the Passover [Psalms 116-118] as they went forth to Gethsemane. And when He was on the Cross the words of the Psalmist form such an atmosphere of fulfilled prophecy around the Throne of His suffering, as to make a thoughtful Christian receive with respect the old tradition, that He recited the twenty-second and following Psalms as far as the sixth verse of the thirty-first, before commending His soul into the hands of His Father, not in new words, but in those with which His Spirit had inspired David many ages before [Luke xxiii. 46].

When the Apostles, then, began immediately to look for the Gospel in the Psalter, they followed with loving faith in the path which their Master had opened out to them by His words and example. And that this pathway was not opened out for a temporary object, only as one by which the Jews might be led through their own Scriptures to conviction, may be seen by the frequency with which St. Paul (who received his Gospel by direct revelation from his ascended Lord, and chiefly for ministrations among those who were not Jews) deals with the Psalms in the same manner. He writes to the Romans concerning the privileges which Christ brought home to Gentiles as well as Jews, and finds God's olden declaration of this truth in the words of the 18th Psalm, "For this cause I will confess to Thee among the Gentiles, and sing unto Thy Name;" and again in the 117th Psalm, "Praise the Lord, all ye Gentiles; and laud Him, all ye people" [Rom. xv. 9, 11]. Where we should otherwise least expect it he finds an allegorical allusion to the first spread of the Gospel; and fixes the nineteenth as one of our Easter Psalms by shewing that "their sound went into all the earth, and their words unto the ends of the world," refers to the Apostles of the Sun of Righteousness, Who Himself, and Himself in them, was running His course to extend the Light of salvation through all nations. How remarkably the Apostle draws out the depth of meaning contained in the Psalms to throw light on the argument of his Epistle to the Hebrews, is familiar to every thoughtful reader of the New Testament; and some notes will be found under several Psalms in the following pages, connected with the meaning which he has given to them in that Epistle.

This principle of interpretation has been adopted by the Church in the selection of Proper Psalms for days which commemorate special epochs of our Lord's life and work; and a careful consideration of these Proper Psalms will shew that the principle is recognized as one whose application is by no means intended to be limited to the most self-evident allegories and spiritual interpretations. In the choice of such Psalms as the 19th, 89th, and 132nd for Christmas Day, of the 40th and 88th for Good Friday, of those appointed for Ascension Day, and of the 68th, 104th, and 145th for Whitsun Day, we see the Church penetrating far below the surface into the mystical depths of the Psalter; and finding there reasons why these rather than other Psalms should be taken on the lips of Christians to celebrate the Incarnation, Death, and Ascension of our Lord, and the marvellous operations of the Holy Spirit in carrying on the work of God's glory in man's redemption.

There can be no doubt, therefore, that in thus using the Psalter as a treasury of truths respecting Christ and His Church, which God the Holy Ghost Himself has filled from the treasury of Divine wisdom, we are strictly following the course which our Lord and His Apostles first pointed out. And when, offering up to God of that which He has given us, we take these truths out of this treasury, and cause them to ascend to the Throne of His grace as the chief meaning of our words of praise, we make such a use of them as is most accordant with the habits of the saints, and with the teaching of our infallible Guide. Thus we praise Christ as God Whose Throne is from everlasting; Christ Who comes in the Incarnation, saying, "A body hast Thou prepared Me:" Christ, the Stone set at nought by the builders, but becoming the Head of the corner; Christ bearing the sins of the world, and saying, as the Representative of sinners, "Lord, rebuke Me not in Thine indignation:" Christ, under the eclipse of sin borne for others, crying, "My God, My God, why hast Thou forsaken Me?" Christ, reigning from His Cross, lifted up that He may draw all men unto Him; Christ, awaking right early on the morning of the Resurrection; Christ, the King of Glory, carrying our nature within the everlasting gates; Christ, sitting on the right hand of God until all His enemies be made His footstool; Christ, the true Vine of Unity and Sacramental life, brought out of Egypt that it might take root, and fill the land with a people wondrously made one with Christ Himself.

Nor need we fear, even beyond those many applications of the Psalms in this manner which are given us in the New Testament, to seek for others also in uninspired wisdom and Christian common sense: especially if we take for our guides the many holy and learned writers who have striven humbly, reverently, and with deep faith to follow the line so clearly marked out for them, and to search the Psalms for Him that hath the Key of David that they might make an acceptable offering of praise in their worship before the Ark. Such a use of the Psalter will give to those who sing it day by day, some experience of the devout and happy feelings which David himself had, when he sang, "My soul shall be satisfied, even as it were with marrow and fatness: when my mouth praiseth Thee with joyful lips."

Special Psalms.

The seven Penitential Psalms, 6, 32, 38, 51, 102, 130, 143.

The six Passion Psalms, 2, 22, 38, 59, 69, 88.

The fifteen Psalms of Degrees, 120-134.

The Great Hallelujah, 113-118.

THE PSALMS OF DAVID.

THE FIRST DAY.

Morning Prayer.

PSALM I. *Beatus vir, qui non abiit &c.*

BLESSED is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners : and hath not sat in the seat of the scornful.

2 But his delight is in the law of the LORD : and in His law will he exercise himself day and night.

3 And he shall be like a tree planted by the water-side : that will bring forth his fruit in due season.

4 His leaf also shall not wither : and look, whatsoever he doeth, it shall prosper.

5 As for the ungodly, it is not so with them : but they are like the chaff, which the wind scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the judgement : neither the sinners in the congregation of the righteous.

7 But the LORD knoweth the way of the righteous : and the way of the ungodly shall perish.

PSALM II. *Quare fremuerunt gentes ?*

WHY do the heathen so furiously rage together : and why do the people imagine a vain thing?

2 The kings of the earth stand up, and the rulers take counsel together : against the LORD, and against His Anointed.

PSALM I.

Beyond the obvious moral meaning of this Psalm, it contains a prophetic laudation of the holiness of Christ. He is "the Man" to Whom we sing "Blessing, and glory, and wisdom, and thanksgiving, and honour and power, and might" as the Lamb of God, Who is God, throughout the Psalms. In this particular Psalm He is praised as the one only wearer of our nature in Whom pure and perfect holiness has been found during the time of earthly sojourn and probation. In His temptation, He walked not in the counsel of the Wicked One, stood not in the way of sinners by yielding thereto, and refused the temporal *cathedra* which was offered Him (though it seemed to bring Him in a moment that sovereignty which could otherwise only be won through suffering), because it was the throne of the Evil One, the Prince of this world, and not the throne of the Cross. His delight was to do the will of Him that sent Him, in the day while there was glad sunshine and time to work, and in the night too, when all was eclipse, and darkness, and sorrow. Being made perfect through suffering, He became the origin of perfection in others; the Corn of Wheat cast into the ground to die and to spring up again with a power of life-giving in its own resurrection; the Corn and Wine of the Tree of Life, planted by that River the streams whereof make glad the city of God; a fruit of sacramental life, for the regeneration, edification, and resurrection of souls. Nor can any of His work fail through any deficiency of its own; for whatsoever He doeth, whether of grace towards men, or of Intercession towards God, it shall prosper, because it is His.

As for the Ungodly who sets up his kingdom against that of Christ, opposing Him first by the Jews, then by the Heathen, and at all times by sin, the end will prove how great the contrast! The Wind of Pentecost will at last scatter altogether all the opponents of the Kingdom of God, as it has been doing in part ever since its first sound was heard. For them there will be no defence in the dreadful Day of Judgment, nor any place in the Communion of glorified saints. Only the path which He has marked out, Who said, "I am the way," can lead to the Presence of God; and they who go in the path of the Adversary must take their lot with him.

Blessed is the follower of the Man Christ Jesus, who walks in His way, and endureth temptation with stedfastness; for after his trial and victory he also shall receive a crown of life, which the Lord Jesus, the righteous Judge, hath prepared for them that love Him, that they may reign with Him in His glory.

PSALM II. *Passion Psalm. Easter Morning.*

This is a Hymn, at once, of our Lord's suffering and of His victory, and therefore a Psalm for Easter Day. Its true meaning is shewn by the quotations

3 Let us break their bonds asunder : and cast away their cords from us.

4 He that dwelleth in heaven shall laugh them to scorn : the LORD shall have them in derision.

5 Then shall He speak unto them in His wrath : and vex them in His sore displeasure.

6 Yet have I set My King : upon My holy hill of Sion.

7 I will preach the law, whereof the LORD hath said unto Me : Thou art My SON, this day have I begotten Thee.

8 Desire of Me, and I shall give Thee the heathen for Thine inheritance : and the utmost parts of the earth for Thy possession.

9 Thou shalt bruise them with a rod of iron : and break them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings : be learned, ye that are judges of the earth.

11 Serve the LORD in fear : and rejoice unto Him with reverence.

12 Kiss the SON, lest He be angry, and so ye perish from the right way : if His wrath be kindled, (yea, but a little,) blessed are all they that put their trust in Him.

PSALM III. *Domine, quid multiplicati ?*

LORD, how are they increased that trouble me : many are they that rise against me.

2 Many one there be that say of my soul : There is no help for him in his GOD.

3 But Thou, O LORD, art my defender : Thou art my worship, and the lifter up of my head.

4 I did call upon the LORD with my voice : and He heard me out of His holy hill.

5 I laid me down and slept, and rose up again : for the LORD sustained me.

6 I will not be afraid for ten thousands of the people : that have set themselves against me round about.

7 Up, LORD, and help me, O my GOD : for Thou smitest all mine enemies upon the cheek-bone; Thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the LORD : and Thy blessing is upon Thy people.

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from it in Acts iv. 25, 26, by SS. Peter and John, and by those in Acts xiii. 33, Heb. i. 5, and v. 5, by St. Paul. The manner in which it is quoted by the former may lead to the conclusion, however, that the Psalm is spoken of the mystical body of Christ, as well as of the Messiah Himself; and of the Church also it may, indeed, be sung that she gained her victory over the world by suffering.

To this day the question may be asked, Why did the "heathen," and "the people" of the Jews, persecute Christ and His Church as they did? "We will not have this Man to reign over us," was their cry for ages, as it is of the Jews still; and yet God's irresistible law had gone forth that His eternally begotten Son should establish a supreme spiritual Empire upon earth, which should gather within its embrace all nations, to make them "the Kingdoms of the Lord and of His Christ." And now the Good Shepherd has broken asunder all other universal empire, that He might guide and gather men with His staff into the unity of His fold. While the world cries to break away the bands and to cast away the yokes, He is ever crying, "Take My yoke upon you . . . . for My yoke is easy and My burden is light:" and the vengeance of the Lord has been displayed in that loving compulsion by which He has led His enemies to true wisdom and learning, by leading them to do reverent service and homage to the Son of Man.

Thus the Cross of the Passion has become the triumphant Banner of the Resurrection; and the sign of the Son of Man, which was once the badge of shame, surmounts the proudest tokens of earthly glory, to signify that He against Whom the world exalted itself in vain, has become "King of kings and Lord of lords."

PSALM III.

In David, persecuted by his son Absalom, the light of Gospel analogy shews us a type of Christ coming to His own and His own receiving Him not. On Palm Sunday the multitude led Him in triumph to Jerusalem, but on Good Friday they led Him before Herod and Pilate; so that they were "increased" that troubled Him by rejecting Him, and became "many" that rose against Him, "saying, Crucify Him, Crucify Him." Literally, the mockers said, "He trusted in God; let Him deliver Him now, if He will have Him:" figuratively, the whole world looked on His Passion and said, "We did esteem Him stricken, smitten of God, and afflicted."

But, as in the preceding Psalm, the voice of sorrow is turned into a song of joy; and in the depths of His Passion, the suffering Man of Sorrows could say, "Father, into Thy hands I commend My spirit," knowing that He would be the Lifter up of His head in the Resurrection and in the coming Kingdom.

So may the Church take up the words of Christ, and set aside all fear when the world opposes the

PSALM IV. *Cum invocarem.*

HEAR me when I call, O GOD of my righteousness : Thou hast set me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye blaspheme Mine honour : and have such pleasure in vanity, and seek after leasing?

3 Know this also, that the LORD hath chosen to Himself the man that is godly : when I call upon the LORD, He will hear me.

4 Stand in awe, and sin not : commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness : and put your trust in the LORD.

6 There be many that say : Who will shew us any good?

7 LORD, lift Thou up : the light of Thy countenance upon us.

8 Thou hast put gladness in my heart : since the time that their corn, and wine, and oil, increased.

9 I will lay me down in peace, and take my rest : for it is Thou, LORD, only, that makest me dwell in safety.

PSALM V. *Verba mea auribus.*

PONDER my words, O LORD : consider my meditation.

2 O hearken Thou unto the voice of my calling, my King, and my GOD : for unto Thee will I make my prayer.

3 My voice shalt Thou hear betimes, O LORD : early in the morning will I direct my prayer unto Thee, and will look up.

4 For Thou art the GOD that hast no pleasure in wickedness : neither shall any evil dwell with Thee.

5 Such as be foolish shall not stand in Thy sight : for Thou hatest all them that work vanity.

6 Thou shalt destroy them that speak leasing : the LORD will abhor both the blood-thirsty and deceitful man.

7 But as for me, I will come into Thine house, even upon the multitude of Thy mercy : and in Thy fear will I worship toward Thy holy temple.

8 Lead me, O LORD, in Thy righteousness, because of mine enemies : make Thy way plain before my face.

9 For there is no faithfulness

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work of God, knowing that One has said, "The gates of hell shall not prevail against it."

So may each member of Christ lay them down to rest night by night, knowing that there is One Who will "lighten our darkness;" and at the last lay them down to the sleep of the grave, saying, "I know that My Redeemer liveth,"—"If we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with Him."

PSALM IV.

It is the last verse, probably, of this Psalm which has marked it out as the first of the Compline or late Evensong Psalms throughout the Eastern and the Western Church; but a general tone of thankfulness for rest after trouble, toil, and sorrow, pervades the whole Psalm, and fits it for the place which it has so universally occupied in the devotions of the Church.

Uttered in the person of Christ, it is an expansion of His commendation prayer, and applies to that moment when, while the world was still standing in awe at the supernatural darkness, He cried of "the Sacrifice of Righteousness," "It is finished." Doubtless a ray of Divine light comforted the broken heart of the dying Jesus as He commended His soul to His Father. He knew that the Lord had heard Him, and would glorify again the Name which He had already glorified. And so while the people said, "He saved others, Himself He cannot save," Jesus looked forth on the travail of His soul, and was satisfied. The Life-giving Corn and Wine had been perfected, the Unction from the Holy One had been bought by the atoning blood, and now for ever was the Sufferer set at liberty, in peace to take His rest.

Even thus is the true peace and rest of the Church to be found in the Sacramental Life by which it is made the mystical Body of Christ; and whether in life or in death the members of that Body may dwell safely and in hope, through Him Who is the Corn, the Wine, and the Oil, of their souls.

It has been said of these four Psalms which open the Psalter that they contain an epitome of the Gospel. In the first we have the Life of Christ, in the second His Passion, in the fourth His Death and Burial, in the third His Resurrection.

PSALM V.

The third verse of this Psalm appears to indicate that it was composed for morning use; and both in the Eastern and the Western systems it is thus appropriated to the second Morning Service, or Lauds, on Monday.

It is, throughout, the voice of the Church speaking to Christ. As in the dawn of its existence the Church prayed that the Lord would grant unto His servants that with all boldness they might speak His Word, and that He would stretch forth His hand to work signs and wonders; so now does she

in his mouth : their inward parts are very wickedness.

10 Their throat is an open sepulchre : they flatter with their tongue.

11 Destroy Thou them, O GOD; let them perish through their own imaginations : cast them out in the multitude of their ungodliness; for they have rebelled against Thee.

12 And let all them that put their trust in Thee rejoice : they shall ever be giving of thanks, because Thou defendest them; they that love Thy Name shall be joyful in Thee;

13 For Thou, LORD, wilt give Thy blessing unto the righteous : and with Thy favourable kindness wilt Thou defend him as with a shield.

DAY 1. Evening Prayer.

PSALM VI. *Domine, ne in furore.*

O LORD, rebuke me not in Thine indignation : neither chasten me in Thy displeasure.

2 Have mercy upon me, O LORD, for I am weak : O LORD, heal me, for my bones are vexed.

3 My soul also is sore troubled : but, LORD, how long wilt Thou punish me?

4 Turn Thee, O LORD, and deliver my soul : O save me for Thy mercy's sake.

5 For in death no man remembereth Thee : and who will give Thee thanks in the pit?

6 I am weary of my groaning; every night wash I my bed : and water my couch with my tears.

7 My beauty is gone for very trouble : and worn away because of all mine enemies.

8 Away from me, all ye that work vanity : for the LORD hath heard the voice of my weeping.

9 The LORD hath heard my petition : the LORD will receive my prayer.

10 All mine enemies shall be confounded, and sore vexed : they shall be turned back, and put to shame suddenly.

PSALM VII. *Domine, Deus meus.*

O LORD my GOD, in Thee have I put my trust : save me from all them that persecute me, and deliver me;

2 Lest he devour my soul, like

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direct her constant prayer that His Presence may bless the opening day, and that He will direct her way.

It is well, in using this and other Psalms in which the destruction of enemies is spoken of, to remember that they are God's enemies, and the enemies of His Church and law, against whom the words are uttered; and that the destruction of evil for the salvation of the repentant evil-doer is the highest exercise of Divine mercy. Nor must it be forgotten that as wickedness is essentially hateful to the All-Good, so there is a "wrath" even "of the Lamb" Whose meekness and love are infinite. [Rev. vi. 16.]

PSALM VI. *Penitential Ps. Ash-Wed. Morn.*

In this first of the seven penitential Psalms we begin to hear the voice of our Redeemer speaking as One upon Whom the Lord hath laid the iniquity of us all, and Whose visage was marred more than any man's in the awful hours of darkness which He suffered upon the cross. No one was ever so humbled by sin as the Son of God, Who condescended to a shameful death for sinners: no one ever so felt the wrath of God poured out upon him as He Whose loving heart was broken by the rebuke of the Lord, so that He cried, "My God, My God, why hast Thou forsaken Me?" Yet, as God has said, "As many as I love I rebuke and chasten," so His love for sinners was shewn in the chastisement which was laid upon the Redeemer of sinners, and in the rebuke which shed forth that Redeemer's Blood for their salvation.

Since our Lord and Saviour thus condescended to be so entirely one of ourselves that He was "made sin for us," and could utter the words of one bowed down by the burden, so has He thus set us an example of words wherein each sinner may turn to God with words of penitence in deprecation of His indignation and displeasure. And as the darkness passed away with the returning Light of the Father's Presence, so can all sinners hope that a penitential confession of sin will end in words of joy through the application of the healing absolution, "Thy sins are forgiven thee."

PSALM VII.

The second verse of this Psalm points out the adversary spoken of as that one of whom St. Peter speaks as a roaring lion walking about seeking whom he may devour; and of whom David had already found an evil type when he was guarding the flock intrusted to him by his father. [1 Sam. xvii. 34.] And since the adversary is Satan, so the Person speaking must be Christ, the seed of the woman persecuted by the Evil One, the seed of the serpent whose head He was to bruise. Many a lamb had the lion seized out of the flock, and at last he strove to tear in pieces the Lamb of God Himself. All through the Psalm it is this personal Adversary who is spoken of; and even when the

a lion, and tear it in pieces : while there is none to help.

3 O LORD my GOD, if I have done any such thing : or if there be any wickedness in my hands;

4 If I have rewarded evil unto him that dealt friendly with me : yea, I have delivered him that without any cause is mine enemy;

5 Then let mine enemy persecute my soul, and take me : yea, let him tread my life down upon the earth, and lay mine honour in the dust.

6 Stand up, O LORD, in Thy wrath, and lift up Thyself, because of the indignation of mine enemies : arise up for me in the judgement that Thou hast commanded.

7 And so shall the congregation of the people come about Thee : for their sakes therefore lift up Thyself again.

8 The LORD shall judge the people; give sentence with me, O LORD : according to my righteousness, and according to the innocency that is in me.

9 O let the wickedness of the ungodly come to an end : but guide Thou the just.

10 For the righteous GOD : trieth the very hearts and reins.

11 My help cometh of GOD : Who preserveth them that are true of heart.

12 GOD is a righteous Judge, strong, and patient : and GOD is provoked every day.

13 If a man will not turn, He will whet His sword : He hath bent His bow, and made it ready,

14 He hath prepared for him the instruments of death : He ordaineth His arrows against the persecutors.

15 Behold, he travaileth with mischief : he hath conceived sorrow, and brought forth ungodliness.

16 He hath graven and digged up a pit : and is fallen himself into the destruction that he made for other.

17 For his travail shall come upon his own head : and his wickedness shall fall on his own pate.

18 I will give thanks unto the LORD, according to His righteousness : and I will praise the Name of the LORD most High.

PSALM VIII. *Domine, Dominus noster.*

O LORD our Governor, how excellent is Thy Name in all the world : Thou that hast set Thy glory above the heavens !

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enemies of Christ are represented as many, the one power and influence by which they are moved is recalled to our minds by the interchange of the plural and the singular number.

The plea of innocence which is made in the third, fourth, and fifth verses, is mingled with a prophetic foreshadowing of that which is now history, that "He Who did no sin, neither was guile found in His mouth," was yet "made sin" for us, had His holy body torn in pieces, His soul persecuted, His life trodden down upon the earth, and His honour laid in the dust. Thus David in his affliction prophetically personified Him Whose bitter Passion wrought out the Atonement, and Who, "while we were enemies, yet died for us."

Then, as in previous Psalms, a sudden transition takes place from the "dust" of death to the "lifting up" of the Resurrection. In one sense it is the voice of Christ calling upon His Father to glorify His Name now that the purpose of His humiliation and suffering is accomplished: in another it is the voice of the Church calling upon Christ to lift up Himself again in the Resurrection for the sake of those whom He has redeemed, that they who are partakers of His death may also be partakers of His Life and His Glory. Then, although all forsook Him and fled, and none were left around Him but a congregation of wicked doers and cruel men, when He had ascended up on high, to take up His Divine Glory again, He should gather about Him in the Kingdom of the Resurrection, a congregation of the people, whose multitude no man can number, out of all nations, and peoples, and tongues. "I, if I be lifted up, will draw all men unto Me."

In the latter verses, the final subjugation of the Evil One is predicted, the second death of the lake of fire, and the bottomless pit into which the great enemy himself shall be cast. [Rev. xx. 10, 14.] Thus also the ninth verse is another form of the prayer, "Thy kingdom come . . . . deliver us from evil:" a prayer that God may be all and in all.

PSALM VIII. *Ascension-Day Morning.*

The Church sings this Psalm to the glory of the Son of Man, our Lord as Creator, and our Lord as Redeemer, Who has been crowned with the glory of an everlasting kingdom, and a never-ending Divine Worship in heaven and earth.

The prophecy of the second verse is declared by Christ Himself to have been fulfilled by the children

2 Out of the mouth of very babes and sucklings hast Thou ordained strength, because of Thine enemies : that Thou mightest still the enemy, and the avenger.

3 For I will consider Thy heavens, even the works of Thy fingers : the moon and the stars, which Thou hast ordained.

4 What is man, that Thou art mindful of him : and the son of man, that Thou visitest him?

5 Thou madest him lower than the angels : to crown him with glory and worship.

6 Thou makest him to have dominion of the works of Thy hands : and Thou hast put all things in subjection under his feet;

7 All sheep and oxen : yea, and the beasts of the field;

8 The fowls of the air, and the fishes of the sea : and whatsoever walketh through the paths of the seas.

9 O LORD our Governor : how excellent is Thy Name in all the world!

DAY 2. **Morning Prayer.**

PSALM IX. *Confitebor tibi.*

I WILL give thanks unto Thee, O LORD, with my whole heart : I will speak of all Thy marvellous works.

2 I will be glad and rejoice in Thee : yea, my songs will I make of Thy Name, O Thou most Highest.

3 While mine enemies are driven back : they shall fall and perish at Thy presence.

4 For Thou hast maintained my right and my cause : Thou art set in the throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the ungodly : Thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end : even as the cities which thou hast destroyed; their memorial is perished with them.

7 But the LORD shall endure for ever : He hath also prepared His seat for judgement.

8 For He shall judge the world in righteousness : and minister true judgement unto the people.

9 The LORD also will be a Defence for the oppressed : even a Refuge in due time of trouble.

10 And they that know Thy Name will put their trust in Thee : for Thou, LORD, hast never failed them that seek Thee.

11 O praise the LORD Which

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crying "Hosanna to the Son of David" as He rode into Jerusalem on Palm Sunday. We need not, however, suppose this to be its only fulfilment, for the Holy Innocents glorified the Holy Babe by their deaths, and an army of Holy Innocents "follow the Lamb withersoever He goeth" in His glorified Kingdom. Above all other babes out of whose mouth strength has been ordained is He of Whom it is written, "Unto us a Child is born, unto us a Son is given, and His Name shall be called Wonderful, the Mighty God."

Hence St. Paul guides us to that use of this Psalm which is specially marked out by its selection for Ascension Day: and "we see Jesus" in Him "Who was made a little lower than the angels for the suffering of death, crowned with glory and honour." But when we thus sing the glory of Him Who is the Alpha and Omega,—the Lord our Lord in the beginning, and the Lord our Lord in the end,—we may also remember that "both He that sanctifieth and they who are sanctified are all of one," and that we sing also of the exaltation of human nature by its union with Him through His Incarnation and Ascension.

PSALM IX.

A song of Christ and of His Church, setting forth the triumph of His Person and His work, and giving thanks because He Who became poor for our sakes hath made many rich to the glory of God.

The marvellous works of God in the miracles of grace are even more worthy to be sung than those which surround us in the miracles of Creation and Providence. Especially in that miracle of grace from which all others spring, that of our Lord's Incarnation: "Great is the mystery of godliness; God was manifest in the flesh," the angels and those who recognized their Saviour rejoiced, while the enemy was confounded and death vanished in presence of Him Who is the Life. As the multitude with swords and staves who came to take Jesus went backward and fell to the ground at the proclamation of the Incommunicable Name, and as the keepers became as dead men in sight of the

dwelleth in Sion : shew the people of His doings.

12 For, when He maketh inquisition for blood, He remembereth them : and forgetteth not the complaint of the poor.

13 Have mercy upon me, O LORD; consider the trouble which I suffer of them that hate me : Thou that liftest me up from the gates of death.

14 That I may shew all Thy praises within the ports of the daughter of Sion : I will rejoice in Thy salvation.

15 The heathen are sunk down in the pit that they made : in the same net which they hid privily, is their foot taken.

16 The LORD is known to execute judgement : the ungodly is trapped in the work of his own hands.

17 The wicked shall be turned into hell : and all the people that forget GOD.

18 For the poor shall not alway be forgotten : the patient abiding of the meek shall not perish for ever.

19 Up, LORD, and let not man have the upper hand : let the heathen be judged in Thy sight.

20 Put them in fear, O LORD : that the heathen may know themselves to be but men.

PSALM X. *Ut quid, Domine?*

WHY standest Thou so far off, O LORD : and hidest Thy face in the needful time of trouble?

2 The ungodly for his own lust doth persecute the poor : let them be taken in the crafty wiliness that they have imagined.

3 For the ungodly hath made boast of his own heart's desire : and speaketh good of the covetous, whom GOD abhorreth.

4 The ungodly is so proud, that he careth not for GOD : neither is GOD in all his thoughts.

5 His ways are alway grievous : Thy judgements are far above out of his sight, and therefore defieth he all his enemies.

6 For he hath said in his heart, Tush, I shall never be cast down : there shall no harm happen unto me.

7 His mouth is full of cursing, deceit, and fraud : under his tongue is ungodliness and vanity.

8 He sitteth lurking in the thievish corners of the streets : and privily in his lurking dens doth he murder the innocent; his eyes are set against the poor.

9 For he lieth waiting secretly, even as a lion lurketh he in his den : that he may ravish the poor.

Resurrection glory, so the darkness of heathenism fled before the Light of the world, the universally destructive empire of the Enemy of God and man was broken up, and the Throne of the Cross was established for ever.

The "inquisition for blood" speaks of that blood of which the Jews said, "Let it be on us and on our children," and which speaketh better things than that of Abel; the complaint of the Poor, crying up to God, "Father, forgive them, for they know not what they do." It speaks also of the blood of the martyrs, Stephen praying, "Lord, lay not this sin to their charge," and the souls under the altar crying, "Lord, how long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?"

In the continued prayer for mercy and deliverance, an illustration is given of the oneness which Christ establishes between Himself and the Church. When Saul hunted down the members of Christ to slaughter, the Lord met him and said, "Saul, Saul, why persecutest thou ME?" In the same manner the Voice of the Head is heard speaking of the "trouble" which He suffers in His members from them that hate Him; and with His mystical body He prays to the Divine Nature, Arise, O Lord, in the power of the Resurrection, and establish THE POOR in His kingdom as a Lawgiver and a Saviour.

PSALM X.

"Man's necessity is God's opportunity," yet the cry with which this Psalm opens expresses literally the utter forsakenness of Christ even "in opportunitatibus, in tribulatione," when the Lord is to all others a defence and a refuge: to such an utter depth of persecution and suffering did "the Poor" descend for the sake of those He came to save.

This Psalm is in reality a continuation of the ninth, as it is written in the Septuagint and the Vulgate, and as is shewn by the initial letters of the verses, which in the Hebrew form the alphabet, beginning with the first verses of the ninth and ending with the last verses of the tenth.

But as the enemies of the Poor in the former

10 He doth ravish the poor : when he getteth him into his net.

11 He falleth down, and humbleth himself : that the congregation of the poor may fall into the hands of his captains.

12 He hath said in his heart, Tush, GOD hath forgotten : He hideth away His face, and He will never see it.

13 Arise, O LORD GOD, and lift up Thine hand : forget not the poor.

14 Wherefore should the wicked blaspheme GOD : while he doth say in his heart, Tush, Thou GOD carest not for it.

15 Surely Thou hast seen it : for Thou beholdest ungodliness and wrong.

16 That Thou mayest take the matter into Thine hand : the poor committeth himself unto Thee ; for Thou art the helper of the friendless.

17 Break Thou the power of the ungodly and malicious : take away his ungodliness, and Thou shalt find none.

18 The LORD is King for ever and ever : and the heathen are perished out of the land.

19 LORD, Thou hast heard the desire of the poor : Thou preparest their heart, and Thine ear hearkeneth thereto ;

20 To help the fatherless and poor unto their right : that the man of the earth be no more exalted against them.

PSALM XI. *In Domino confido.*

IN the LORD put I my trust : how say ye then to my soul, that she should flee as a bird unto the hill?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver : that they may privily shoot at them which are true of heart.

3 For the foundations will be cast down : and what hath the righteous done?

4 The LORD is in His holy temple : the LORD's seat is in heaven.

5 His eyes consider the poor : and His eye-lids try the children of men.

6 The LORD alloweth the righteous : but the ungodly, and him that delighteth in wickedness doth His soul abhor.

7 Upon the ungodly He shall rain snares, fire and brimstone, storm and tempest : this shall be their portion to drink.

8 For the righteous LORD loveth righteousness : His countenance will behold the thing that is just.

Psalm are the heathen, persecuting Christ and His Church from without, so in this they are from within, those of His own household. Consequently this latter Psalm has ever been interpreted of the troubles which the Church will have to undergo in the days of Antichrist, when the greatest enemy that has ever persecuted the mystical Body of Christ will arise from among its members.

Antichristian pride is here predicted as if it would be a revivification in practical life of the first temptation that men "should be as Gods." And, as the enemies of Christ allied themselves with the covetous traitor, so it is a characteristic of the spirit of Antichrist that covetousness, which God declares to be the root of all evil, is by him spoken good of, and reckoned as a virtue. The unjust steward is commended, in such a spirit, because he was wise in his generation, that generation being narrowed within the bounds of this present life.

It is, perhaps, more of this future conflict between the kingdom of the Poor and the kingdom of Antichrist, than of the personal sufferings of Christ in His Passion, that this Psalm speaks. And the conclusion is a prophecy that although the eyes of those who follow the enemy of Christ may be so wilfully blinded that they can see no God, no Christ, no world to come, yet God will hear the prayer of His Church, "Thy kingdom come," "the kingdoms of this world shall become the kingdoms of our Lord, and of His Christ, and He shall reign for ever and ever." As Christ said, "I will not leave you orphans," so His promise will be fulfilled: the Poor shall enter on His reign of glory, the fatherless shall sit down with Him in the kingdom of His Father and theirs, and the power of Antichrist will be cast down, broken, and destroyed.

PSALM XI.

This is, doubtless, spoken primarily of "Jesus Christ the righteous," "the Holy One and the Just," "that Just One," against Whom the ungodly Jews bent their bows of hatred, and made ready their arrows of slander and false witness. For a short time He went away from them "unto a country

Day 2. Evening Prayer.

PSALM XII. *Salvum me fac.*

HELP me, LORD, for there is not one godly man left : for the faithful are minished from among the children of men.

2 They talk of vanity every one with his neighbour : they do but flatter with their lips, and dissemble in their double heart.

3 The LORD shall root out all deceitful lips : and the tongue that speaketh proud things;

4 Which have said, With our tongue will we prevail : we are they that ought to speak, who is lord over us?

5 Now for the comfortless troubles' sake of the needy : and because of the deep sighing of the poor,

6 I will up, saith the LORD : and will help every one from him that swelleth against him, and will set him at rest.

7 The words of the LORD are pure words : even as the silver, which from the earth is tried, and purified seven times in the fire.

8 Thou shalt keep them, O LORD : Thou shalt preserve him from this generation for ever.

9 The ungodly walk on every side : when they are exalted, the children of men are put to rebuke.

PSALM XIII. *Usque quo, Domine?*

HOW long wilt Thou forget me, O LORD, for ever : how long wilt Thou hide Thy face from me?

2 How long shall I seek counsel in my soul, and be so vexed in my heart : how long shall mine enemies triumph over me?

3 Consider, and hear me, O LORD my God : lighten mine eyes, that I sleep not in death.

4 Lest mine enemy say, I have prevailed against him : for if I be cast down, they that trouble me will rejoice at it.

5 But my trust is in Thy mercy :

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near to the wilderness into a city called Ephraim," (probably Ophrah, to the north of Jericho,) but when His time was approaching, six days before the Passover, He returned to Jerusalem, going willingly to His sufferings. It may be that there was some advice given to Him identical with that implied in the opening verse of this Psalm, such as the words of St. Peter, "That be far from Thee, Lord:" or of the other disciples, "The Jews of late sought to stone Thee, and goest Thou thither again?" In the same manner the Church has at times retired from the fierceness of persecution into the deserts of Egypt and Palestine, or the Catacombs of Rome; but, with her Head, ever looking upward faithfully and beholding the Throne of the righteous Judge in Heaven. For a time He tries the Church as He tried the Righteous and the Poor Himself, but chastening as a Father: and the light of His countenance shining above all trial gives sure confidence that the just cause, the cause which is His own, will in the end most surely prevail.

PSALM XII.

This Psalm represents the mournful spirit in which Christ looked upon the unbelieving heart of the generation that beheld Him, and at the contradiction of sinners against Himself. It is also the voice of His mystical Body, crying, "Lord, how long," and praying for the Second Advent and perfect Dominion of the Son of Man.

There were times in the life of our Lord when not even "His brethren" believed in Him, and when all forsook Him and fled. With rare exceptions those who accepted Him and His mission were but a "little flock," and while the whole nation of the Jews desired a temporal Sovereign who should re-establish their national independence, there were but few who faithfully "waited for the Redemption of Israel" by a spiritual Saviour.

The details of the Psalm have a special application to the life of the Son of David. The three principal sects of the Jews, the Pharisees, Sadducees, and Herodians, tempted Him with flattering words, and endeavoured by dissembling to entice Him into some declaration which they could use against Him in their courts of law. But the words of the Lord were ever pure words; the very officer sent to take Him said, "Never man spake like this Man;" and so completely did He convict the tempters out of their own mouth, that at last "no man durst ask Him any more questions." They endeavoured to prevail with their tongue, but the Lord rooted out all deceitful lips by the Omniscient searching of that Word which is as a two-edged sword.

It may be observed that the "deep sighing of the Poor" is here brought into close association with the evil use of the tongue; while in the Gospel it is recorded of our Lord that He looked up to heaven, and sighed when He was about to give the faculty of speech to one who had been always deaf and dumb. Doubtless He sighed, knowing that He gave that faculty subject to the man's free will, and therefore subject to its use for evil as well as good.

PSALM XIII.

The voice of the mystical Body of Christ is here heard, with greater distinctness than in the preceding Psalm, expressing the longing of the Bride for the return of the Bridegroom. "The Spirit and the Bride say, Come." In the first two verses the cry of "the souls under the altar" is four times repeated; but in such a manner as to remind the

and my heart is joyful in Thy salvation.

6 I will sing of the LORD, because He hath dealt so lovingly with me : yea, I will praise the Name of the LORD most Highest.

PSALM XIV. *Dixit insipiens.*

THE fool hath said in his heart : There is no GOD.

2 They are corrupt, and become abominable in their doings : there is none that doeth good, no not one.

3 The LORD looked down from heaven upon the children of men : to see if there were any that would understand, and seek after GOD.

4 But they are all gone out of the way, they are altogether become abominable : there is none that doeth good, no not one.

5 Their throat is an open sepulchre, with their tongues have they deceived : the poison of asps is under their lips.

6 Their mouth is full of cursing and bitterness : their feet are swift to shed blood.

7 Destruction and unhappiness is in their ways, and the way of peace have they not known : there is no fear of God before their eyes.

8 Have they no knowledge, that they are all such workers of mischief : eating up my people as it were bread, and call not upon the LORD?

9 There were they brought in great fear, even where no fear was : for GOD is in the generation of the righteous.

10 As for you, ye have made a mock at the counsel of the poor : because he putteth his trust in the LORD.

11 Who shall give salvation unto Israel out of Sion? When the LORD turneth the captivity of His people : then shall Jacob rejoice, and Israel shall be glad.

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individual Christian that it is sin which causes the hiding of God's face from His children; and that, even when the Holy One Himself took such words as these upon His lips, it was because He was made sin for us, and in His own smitten and afflicted person represented a whole world of sinners.

Like most Psalms of this mournful character, the thirteenth divides into three portions which illustrate the transition of our Lord from a state of suffering and persecution, through the humiliation of death, to the triumph of resurrection. The experience of the Lord in the flesh was the experience of His mystical Body, and is also the experience of each of His members: the Lord and His Church in their contest with the world, the particular Christian in his conflict with sin. It seems frequently as if the enemy were about to be able to say, "I have prevailed;" as if He that should have redeemed Israel had proved unable to do so, as if the Church could never overcome and counteract the work of Satan, as if the Christian soul was ever being cast down by the force of temptation. But as the darkness passed away from the Cross at the ninth hour, and the Father's countenance was again unveiled to the eyes of the Crucified, as the age of persecution and depression passed away from the Church, so Christ turns and looks upon the sinner whose trust is in His mercy, and the daily prayer, "Lighten our darkness," is a continual memorial before God of the need, and before man of the power, of the Divine Presence.

PSALM XIV.

There is little absolute Atheism in the world, God having so fully revealed Himself that the inner light of conscience and the outer light of nature's evidences bear universal and overpowering testimony to His existence [Rom. i. 20]. But there is much of the more subtle Atheism of which the Jews were guilty, that denial of the Godhead of our Lord Jesus which underlies every system of religion that diverges from that of the Catholic Church.

This Psalm is a prophecy of that awful time when this denial of Christ will have become all but universal, through the acceptance by the world of the kingdom of Antichrist. Such denial may not be entirely open and avowed, for the Psalm says the fool hath "said in his heart," not with his lips, there is no God. As the system of Mahomet gives a subordinate position of honour to Christ, not denying Him altogether, so that of the final Antichrist will probably profess some specious respect for Him, acknowledging Him as worthy of great reverence while utterly refusing to acknowledge Him as worthy of the worship due to the Supreme; saying with Pilate, Ecce Homo, but not with the prophet, Behold your God.

The terrible words of this Psalm open out to us God's view of such Antichristianism, "The Lord looked down from Heaven." They shew us that no compromise of moral goodness and unbelief is known to Him, but that he who says in his heart there is no God,—none in Heaven, none in Christ,—is to the eye of the All-Righteous and Omniscient "corrupt and abominable." All gradations of Atheism are thus associated with more or less of immorality.

PSALM XV. *Ascension Day Morning.*

In this, as in the first, Psalm there is an obvious application to Christ as the perfect Ideal of the human nature personified: and this application is certified to us by the Church in the selection of it for an Ascension-day Psalm. The sense of it is

Day 3. Morning Prayer.

PSALM XV. *Domine, quis habitabit?*

LORD, who shall dwell in Thy tabernacle : or who shall rest upon Thy holy hill?

2 Even he that leadeth an uncorrupt life : and doeth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, nor done evil to his neighbour : and hath not slandered his neighbour.

4 He that setteth not by himself, but is lowly in his own eyes : and maketh much of them that fear the LORD.

5 He that sweareth unto his neighbour, and disappointeth him not : though it were to his own hindrance.

6 He that hath not given his money upon usury : nor taken reward against the innocent.

7 Whoso doeth these things : shall never fall.

PSALM XVI. *Conserva me, Domine.*

PRESERVE me, O GOD : for in Thee have I put my trust.

2 O my soul, thou hast said unto the LORD : Thou art my GOD, my goods are nothing unto Thee.

3 All my delight is upon the saints that are in the earth : and upon such as excel in virtue.

4 But they that run after another god : shall have great trouble.

5 Their drink-offerings of blood will I not offer : neither make mention of their names within my lips.

6 The Lord Himself is the portion of mine inheritance, and of my cup : Thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground : yea, I have a goodly heritage.

8 I will thank the LORD for giving me warning : my reins also chasten me in the night-season.

9 I have set GOD always before me : for He is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoiced : my flesh also shall rest in hope.

11 For why? Thou shalt not leave my soul in hell : neither shalt Thou suffer Thy HOLY ONE to see corruption.

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fixed by the third verse, which is all but verbally identical with Isaiah liii. 9, and 1 Peter ii. 22, the one a directly prophetical, the other a directly historical, reference to the Messiah. [See also Rev. xii. 10.] Of Him alone, dwelling among men for a generation in the tabernacle of the flesh [*eskenosen en hemin*, John i. 14], can it be said without any reservation that This was One Who led an uncorrupt life; of Him alone that no "guile was found in His mouth;" of Him alone that He was wholly "meek and lowly of heart." In the fifth verse there is also a prophecy of the fulfilment by the Son of God of His purpose and promise to redeem mankind, even though that fulfilment entailed the taking upon Him the form of a servant, and suffering death upon the cross. He was the Good Samaritan taking care of His neighbour, and bestowing on him the sacraments of life, to be bought without money and without price.

But the "tabernacle" of Christ's human Body calls also to mind the temple of His mystical Body, and hence the plain moral application of the Psalm becomes intensified into a rule of life for Christians as members of Him "Who did no sin." [Comp. Ascension-day Collect.]

PSALM XVI.

The first words spoken by St. Peter after Christ had given him to understand what was written in the Psalms concerning Him, and when inspired by the Holy Ghost at Pentecost, gave the proper interpretation of this Psalm, shewing that it was spoken, prophetically, in the person of Christ, and not of David, to whom the latter portion could have no real application. The same interpretation of the Psalm was also given by St. Paul in his first public ministration after the Holy Ghost had said, "Separate me Barnabas and Saul for the work whereunto I have called them." Although, therefore, the former half of the Psalm may be accommodated to the Church and to individual members of it, the primary interpretation of the whole must be understood to be of Christ Himself. Its use on Easter Eve by the ancient Church of England shews also that this interpretation was adopted by it in the commemoration of our Lord's Rest and Resurrection.

The first part of the Psalm appears to refer to the offering which Christ made for an atonement between God and man. God needed not even the "goods" of this sacrifice, for He is perfect in Himself even without the salvation of mankind. But Christ's delight was in those whom He was saving by His sacrifice; and as He had come to do His Father's will, so would He magnify His will in them, that God's will might be done on earth as it is in

12 Thou shalt shew me the path of life; in Thy presence is the fulness of joy: and at Thy right hand there is pleasure for evermore.

PSALM XVII. *Exaudi, Domine.*

HEAR the right, O LORD, consider my complaint: and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my sentence come forth from Thy presence: and let Thine eyes look upon the thing that is equal.

3 Thou hast proved and visited mine heart in the night-season; Thou hast tried me, and shalt find no wickedness in me: for I am utterly purposed that my mouth shall not offend.

4 Because of men's works, that are done against the words of Thy lips: I have kept me from the ways of the destroyer.

5 O hold Thou up my goings in Thy paths: that my footsteps slip not.

6 I have called upon Thee, O GOD, for Thou shalt hear me: incline Thine ear to me, and hearken unto my words.

7 Shew Thy marvellous loving-kindness, Thou that art the Saviour of them which put their trust in Thee: from such as resist Thy right hand.

8 Keep me as the apple of an eye: hide me under the shadow of Thy wings,

9 From the ungodly that trouble me: mine enemies compass me round about to take away my soul.

10 They are inclosed in their own fat: and their mouth speaketh proud things.

11 They lie waiting in our way on every side: turning their eyes down to the ground;

12 Like as a lion that is greedy of his prey: and as it were a lion's whelp, lurking in secret places.

13 Up, LORD, disappoint him, and cast him down: deliver my soul from the ungodly, which is a sword of Thine;

14 From the men of Thy hand, O LORD, from the men, I say, and from the evil world: which have their portion in this life, whose bellies Thou fillest with Thy hid treasure.

15 They have children at their desire: and leave the rest of their substance for their babes.

Heaven. For them Christ will be a continual Intercessor, but the offerings of those who run after another god will not be united to His perpetual Intercession, will be no re-presentation of His Sacrifice.

In association with the sixth verse we cannot fail to remember, first, the Cup of our Lord's suffering; and, secondly, the Cup of the New Testament in His Blood.

PSALM XVII.

There are words in this Psalm which can only be used in their complete sense of the Son of Man. Of Him Pilate said, "I have found no fault in Him;" his wife, "This just Person;" the thief on the cross, "This man hath done nothing amiss;" the centurion, "Certainly this was a righteous man;" and His disciple and companion, St. Peter, that He "did no sin, neither was guile found in His mouth." Of no other man, however holy, could it be truly said, "Thou shalt find no wickedness in me;" and as the whole Psalm is compactly connected together, we must conclude that it is all written of Him respecting Whom alone these words can be written.

The frequent references to our Lord's Passion which occur in the Psalms are in exact keeping with His conversation while on earth, and with the character of that perpetual Memorial of His Death which He instituted as the Key-stone of the New Temple, and the guide to the Church's religious habits. With His disciples He continually discoursed about His coming Passion; to the multitude He also spoke of His "lifting up;" and when Moses and Elias came to Him from the unseen world, they talked with Him concerning His decease that He should accomplish at Jerusalem. Nor is this to be wondered at, when it is considered that the Death of Christ was the central point of all the world's spiritual history, that to which the ages preceding looked forward, that to which all following ages look back.

Of the Lord's atoning work, therefore, the Church is inspired to sing more than of any other theme, and Psalm after Psalm is occupied with references to it; references once prophetic, now historical, but one continuous present to the Holy Ghost Who inspired them.

The Psalm may be taken in detail as a prayer of the holy Jesus when He was going from Gethsemane to the High Priest's house, to the hall of Pilate, and to Calvary. The Righteous One condemned by unjust human judges appeals to the Divine and unerring Judge for declaration of His innocence; and it may be that the words of Pilate and others were an answer to this prayer. The world says, "Let Him be crucified," but God has already said, "This is

16 But as for me, I will behold Thy presence in righteousness : and when I awake up after Thy likeness, I shall be satisfied with it.

Day 3. Evening Prayer.

PSALM XVIII. *Diligam te, Domine.*

I WILL love Thee, O LORD, my Strength ; the LORD is my stony Rock, and my Defence ; my SAVIOUR, my GOD, and my Might, in Whom I will trust, my Buckler, the Horn also of my salvation, and my Refuge.

2 I will call upon the LORD, Which is worthy to be praised : so shall I be safe from mine enemies.

3 The sorrows of death compassed me : and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me : the snares of death overtook me.

5 In my trouble I will call upon the LORD : and complain unto my GOD.

6 So shall He hear my voice out of His holy temple : and my complaint shall come before Him, it shall enter even into His ears.

7 The earth trembled and quaked : the very foundations also of the hills shook, and were removed, because He was wroth.

8 There went a smoke out in His presence : and a consuming fire out of His mouth, so that coals were kindled at it.

9 He bowed the heavens also, and came down : and it was dark under His feet.

10 He rode upon the cherubims, and did fly : He came flying upon the wings of the wind.

11 He made darkness His secret place : His pavilion round about Him with dark water, and thick clouds to cover Him.

12 At the brightness of His presence His clouds removed : hail-stones, and coals of fire.

13 The LORD also thundered out of heaven, and the Highest gave His thunder : hail-stones, and coals of fire.

14 He sent out His arrows, and scattered them : He cast forth lightnings, and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discovered, at Thy chiding, O LORD : at the blasting of the breath of Thy displeasure.

16 He shall send down from on high to fetch me : and shall take me out of many waters.

17 He shall deliver me from my strongest enemy, and from

My Beloved Son in Whom I am well pleased," and even unrighteous judges cannot gainsay the Divine sentence. Even the accusation, "This is the King of the Jews," was turned into truth against the will of Pilate and the chief priests, so that the former was obliged to say, "What I have written, I have written."

In the concluding verses there is a contrast between the inheritance of this world, and that of Christ's spiritual Kingdom. The natural cry was, "Who shall declare His generation, for He is cut off from the land of the living?" for He seemed to die and to leave neither children nor substance. But "He beheld of the travail of His soul and was satisfied," for He beheld to utmost ages the reign of His glorious Kingdom, and that of Himself the whole family in Heaven and in earth should be named.

PSALM XVIII.

This triumphal hymn is found also in the twenty-second chapter of the Second Book of Samuel, where it is described as the song which David spake "in the day when the Lord delivered him out of the hand of all his enemies, and out of the hand of Saul." But, as in all the songs of "the man who was raised up on high, the anointed of the God of Jacob, and the sweet Psalmist of Israel, the Spirit of the Lord spake by him, and His word was in his tongue," and a far higher and deeper meaning is evident than can belong to David himself, or to any circumstances of sorrow or victory in which he was ever placed. The sorrows are too deep for any but the Man of Sorrows, the triumph too exultant for any but "the Root of Jesse, and He that shall rise to reign over the Gentiles" [Rom. xv. 12].

Passing by, then, the historical application of this Psalm of victory to the person of David, we may trace out its prophetic and mystical application to the Person of Christ. The opening words of it are an indication that the Son of Man is speaking in His human nature, and speaking of the Divine Nature Which is its Strength, its Rock of Ages, its Defence, its Saviour, its God, its Buckler, the Horn also of its Salvation, and its Refuge. And as Christ thus looks upward from the depths of His humiliation to

them which hate me : for they are too mighty for me.

18 They prevented me in the day of my trouble : but the LORD was my upholder.

19 He brought me forth also into a place of liberty : He brought me forth, even because He had a favour unto me.

20 The LORD shall reward me after my righteous dealing : according to the cleanness of my hands shall He recompense me.

21 Because I have kept the ways of the LORD : and have not forsaken my GOD, as the wicked doth.

22 For I have an eye unto all His laws : and will not cast out His commandments from me.

23 I was also uncorrupt before Him : and eschewed mine own wickedness.

24 Therefore shall the LORD reward me after my righteous dealing : and according unto the cleanness of my hands in His eye-sight.

25 With the holy Thou shalt be holy : and with a perfect man Thou shalt be perfect.

26 With the clean Thou shalt be clean : and with the froward Thou shalt learn frowardness.

27 For Thou shalt save the people that are in adversity : and shalt bring down the high looks of the proud.

28 Thou also shalt light my candle : the LORD my GOD shall make my darkness to be light.

29 For in Thee I shall discomfit an host of men : and with the help of my GOD I shall leap over the wall.

30 The way of GOD is an undefiled way : the Word of the LORD also is tried in the fire ; He is the Defender of all them that put their trust in Him.

31 For who is GOD, but the LORD : or who hath any strength, except our GOD?

32 It is GOD that girdeth me with strength of war : and maketh my way perfect.

33 He maketh my feet like harts' feet : and setteth me up on high.

34 He teacheth mine hands to fight : and mine arms shall break even a bow of steel.

35 Thou hast given me the defence of Thy salvation : Thy right hand also shall hold me up, and Thy loving correction shall make me great.

36 Thou shalt make room enough under me for to go : that my footsteps shall not slide.

37 I will follow upon mine enemies, and overtake them :

His Divine Nature in its glory, so the Church may look to Christ and say all these words of Him, the Rock upon which she is so founded, that the gates of Hell cannot prevail against her.

After this opening ascription of praise the Psalm descends into the deeps of the Passion ; in which the sorrows of death encompassed the body of the Crucified, and the overflowings of that ungodliness which He bore in His soul when He was made sin for us, caused Him to cry out in His trouble as if in fear, "My God, My God, why hast Thou forsaken Me?" In what manner the bitter pain of this trouble was assuaged we know not, but that some immediate evidence was given of His voice having reached from the cross to God's holy temple is shewn by the peaceful contrast of the words in which Christ commended His soul to His Father. Nor may it be forgotten that the prevailing power of the great Sacrifice was heard for all mankind when the answer of God went forth from the Holy of Holies by the miraculous rending of the veil from the top to the bottom.

From the seventh verse forward there is a reference to the foundation of the old dispensation on Sinai as a type of that breaking up of all old foundations which ensued when all things were made new in the Church of Christ. For the literal earthquake at the Crucifixion was the precursor of that "Yet once more I shake not the earth only, but also heaven" [Heb. xii. 26], by which the "kingdom that cannot be moved" was to be established : even as the latter is a precursor of that second Advent in which all things will be dissolved to the end that they may be remoulded into a new Heaven and a new Earth. In this imagery all the means by which God has brought salvation and peace out of turmoil and destruction are referred to ; and hence the foundations of the world being discovered through the springs of waters prefigure the regeneration of the world by water as the former verses had spoken of its regeneration by fire ; both typical of the great work of its new birth by the miracle of the Incarnation. Thus the Psalm throughout may be interpreted of Christ.

And thus we are also guided to the sense in which this Psalm is the voice of the Church, because it is

neither will I turn again till I have destroyed them.

38 I will smite them, that they shall not be able to stand : but fall under my feet.

39 Thou hast girded me with strength unto the battle : Thou shalt throw down mine enemies under me.

40 Thou hast made mine enemies also to turn their backs upon me : and I shall destroy them that hate me.

41 They shall cry, but there shall be none to help them : yea, even unto the LORD shall they cry, but He shall not hear them.

42 I will beat them as small as the dust before the wind : I will cast them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the people : and Thou shalt make me the head of the heathen.

44 A people whom I have not known : shall serve me.

45 As soon as they hear of me, they shall obey me : but the strange children shall dissemble with me.

46 The strange children shall fail : and be afraid out of their prisons.

47 The LORD liveth, and blessed be my strong Helper : and praised be the GOD of my salvation.

48 Even the GOD that seeth that I be avenged : and subdueth the people unto me.

49 It is He that delivereth me from my cruel enemies, and setteth me up above mine adversaries : Thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto Thee, O LORD, among the Gentiles : and sing praises unto Thy Name.

51 Great prosperity giveth He unto His King : and sheweth loving-kindness unto David His Anointed, and unto his seed for evermore.

DAY 4. Morning Prayer.

PSALM XIX. *Cœli enarrant.*

THE heavens declare the glory of GOD : and the firmament sheweth His handy-work.

2 One day telleth another : and one night certifieth another.

3 There is neither speech nor

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the voice of her Head. St. Paul speaks often of the fellowship which the members of Christ have in His sufferings; and even of filling "up that which is behind of the afflictions of Christ" in his own flesh [Col. i. 24]. So there is scarcely any verse of this Psalm which may not be sung as the words of the mystical Body of our Lord, whether they are words of sorrow or of victory. The key to such an use of it is to be found in the words of the prophet, "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord: and great shall be the peace of thy children. In righteousness shalt thou be established" [Isa. liv. 11—14]. For the prosperity which God giveth unto the King Whom He hath set in His holy hill of Zion He extends also to "His seed for evermore," even to that Church of the redeemed of whom the Redeemer says continually, "Behold I and the children whom Thou hast given Me."

PSALM XIX. *Christmas Day Morning.*

The ancient Church of England appears to have regarded this Psalm as one which especially set forth the glory of Christ in the Communion of Saints: and by its appropriation to Festivals of the Incarnation, of the Apostles, the holy Angels, and All Saints, to have illustrated the words of St. Paul: "Ye are come unto Mount Sion, and unto the City of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the First-born which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant" [Heb. xii. 22—24].

The key to this application of the Psalm is given by St. Paul in Rom. x. 18, where he takes the fourth verse as a prophecy of the foundation of the Church by the Apostles and Evangelists. But it may also be drawn from a comparison of the Psalm with other words of the Holy Ghost and of Christ Himself.

The central idea of the Psalm is contained in the fifth and sixth verses, the previous portion leading up to these, and that which follows taking its cue from them. In these two verses the mind of the Church has always observed a prophecy of "the Sun of Righteousness" which it was declared should "arise with healing in His beams" [Mal. iv. 2]: a prophecy, that is, of Him Who said, "I am the Light of the world" [John viii. 12]; of Whom St. John wrote that He was the true Light coming into the world to illuminate all men [*ibid.* i. 9]; and Who in after years said also of Himself, "I am the root and the offspring of David, and the bright and morning Star" [Rev. xxii. 16].

The heavens therefore declare the glory of God as a mystical parable of the spiritual world. Christ

language : but their voices are heard among them.

4 Their sound is gone out into all lands : and their words into the ends of the world.

5 In them hath He set a tabernacle for the sun : which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again : and there is nothing hid from the heat thereof.

7 The law of the LORD is an undefiled law, converting the soul : the testimony of the LORD is sure, and giveth wisdom unto the simple.

8 The statutes of the LORD are right, and rejoice the heart : the commandment of the LORD is pure, and giveth light unto the eyes.

9 The fear of the LORD is clean, and endureth for ever : the judgements of the LORD are true, and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold : sweeter also than honey, and the honey-comb.

11 Moreover, by them is Thy servant taught : and in keeping of them there is great reward.

12 Who can tell how oft he offendeth : O cleanse Thou me from my secret faults.

13 Keep Thy servant also from presumptuous sins, lest they get the dominion over me : so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart : be alway acceptable in Thy sight,

15 O LORD : my Strength, and my Redeemer.

PSALM XX. *Exaudiat te Dominus.*

THE LORD hear thee in the day of trouble : the Name of the GOD of Jacob defend thee;

2 Send thee help from the sanctuary : and strengthen thee out of Sion;

3 Remember all thy offerings : and accept thy burnt-sacrifice;

4 Grant thee thy heart's desire : and fulfil all thy mind.

5 We will rejoice in thy salvation, and triumph in the Name of the LORD our GOD : the LORD perform all thy petitions.

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is the central luminary from Whom flows all the Light, heat, and Life by which souls live and the glory of God is promoted. As in the glorified City of God, so in the Church Militant, "the Lamb is the Light thereof," and she beholds His glory, the glory of the only begotten of the Father, full of grace and truth, a glory transfiguring the flesh in which He dwelt [*eskenose* = tabernacled, John i. 14] among His people. From Him flowed the light of grace and truth to the Apostles. As He had said of Himself, so He said of them, "Ye are the light of the world:" and, "As the Father hath sent Me, so send I you." And thus "one day telleth another," and the sound of the glorious message of the Incarnation has gone out into all lands through the ministration of the Church, so that nothing is hid from the heat of the vivifying Sun of Righteousness. Thus also Christ is in His Church, vivifying all its work and its members,—"in them hath He set a tabernacle for the Sun: and again the heavens declare the glory of God when they enable the seer to say, "I heard a great voice from heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God" [Rev. xxi. 3].

The latter verses are to be taken as an expansion of the concluding words of the sixth, "there is nothing hid from the heat thereof." For this all-embracing Light is law, testimony, statute, commandment, fear, and judgment; converting, giving wisdom, joy, purity, everlasting life, and perfect righteousness: a savour of life unto life, or a savour of death unto death. "The nations of them which are saved shall walk in the light of it" [Rev. xxi. 24]. And to them it shall be a cleansing, purifying Light. Others there will be to whom it will be a Light of true and righteous judgment, "scorching them with great heat" [Rev. xvi. 9], and bringing to light all their hidden works of darkness.

With this Psalm therefore should ever go up a prayer that the work of Christ's Incarnation may go forward more and more in the world at large and in every heart, so that He may be the everlasting Light of us and of all whom He has redeemed.

PSALM XX

The original purpose of this Psalm was doubtless of a similar kind to that for which it has been chosen in modern times as a proper Psalm for the day of the Sovereign's accession to the throne. But in its full meaning it looks beyond all earthly sovereigns to Him Who is in the most true and complete sense the Anointed of the Lord.

And it is to be remarked that the words throughout are an illustration of the manner in which Christ is pleased to identify Himself with His mystical Body; so that the Church joins herself with Him in His very intercession for her members. Christ says, "Do this in remembrance of Me," and while the Church obeys His command and offers a constant Memorial before God of the Sacrifice of Christ, she

6 Now know I, that the LORD helpeth His Anointed, and will hear him from His holy heaven : even with the wholesome strength of His right hand.

7 Some put their trust in chariots, and some in horses : but we will remember the Name of the LORD our GOD.

8 They are brought down, and fallen : but we are risen, and stand upright.

9 Save, LORD, and hear us, O King of heaven : when we call upon Thee.

PSALM XXI. *Domine, in virtute tua.*

THE King shall rejoice in Thy strength, O LORD : exceeding glad shall he be of Thy salvation.

2 Thou hast given him his heart's desire : and hast not denied him the request of his lips.

3 For Thou shalt prevent him with the blessings of goodness : and shalt set a crown of pure gold upon his head.

4 He asked life of Thee, and Thou gavest him a long life : even for ever and ever.

5 His honour is great in Thy salvation : glory and great worship shalt Thou lay upon him.

6 For Thou shalt give him everlasting felicity : and make him glad with the joy of Thy countenance.

7 And why? because the King putteth his trust in the LORD : and in the mercy of the most Highest he shall not miscarry.

8 All Thine enemies shall feel Thy hand : Thy right hand shall find out them that hate Thee.

9 Thou shalt make them like a fiery oven in time of Thy wrath : the LORD shall destroy them in His displeasure, and the fire shall consume them.

10 Their fruit shalt Thou root out of the earth : and their seed from among the children of men.

11 For they intended mischief against Thee : and imagined such a device as they are not able to perform.

12 Therefore shalt Thou put them to flight : and the strings of Thy bow shalt Thou make ready against the face of them.

13 Be Thou exalted, LORD, in Thine own strength : so will we sing, and praise Thy power.

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yet places that Memorial in His hands, saying, May God remember all *Thy* offerings; grant Thee Thy heart's desire, which is that all may have the benefit of Thine offering and rejoice in Thy salvation. There was a type of this in Christ's words to His three Apostles, "What, could ye not watch with Me one hour?" and there is a parable of it in the Revelation, where "the Lamb as it had been slain" stands in continual intercession before the Throne, yet in the midst of the four and twenty elders.

The last verse is constantly used in the suffrages of Morning and Evening Prayer according to the form in which it appears in the LXX. and the Vulgate. The two readings shew the lower and the higher application of the Psalm, the English being equivalent to the "Hosanna to the Son of David" with which Christ was led in triumph to Jerusalem.

PSALM XXI. *Ascension Day Morning.*

Whatever was the original purpose of this song of triumph, the coming of Christ to His Kingdom has given it a meaning before which all lower ones must fade into distance. Its position as a proper Psalm for Ascension Day points out therefore the proper interpretation to be given to it at all times, as a Psalm which magnifies the Son of Man seated on the Throne of His Divine glory.

In such words the Church on earth echoes the strains of those who "cast their crowns before the Throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power;" remembering the "Author and Finisher of our faith, Who for the joy that was set before Him endured the Cross, despising the shame, and is set down at the right hand of the Throne of God."

The heart's desire of Christ was, that all might be one in Him as He was One with the Father: that all might be redeemed and reign with Him as kings and priests in His glorified kingdom. And when He prayed unto Him that was able to save Him from death, that if it were possible the cup might pass from Him, He was heard in that he feared, and offered the perfect obedience of "not My will but Thine." And so, although the King was to wear a crown of thorns, and to give up His life instead of keeping it, yet was He by those very means to attain His prayer, so that He might reign for ever and ever, and be able to say, "I am He that liveth, and was dead, and behold I am alive for evermore."

PSALM XXII. *Passion Ps., Good Friday Morn.*

The special consecration of this Psalm by our Lord's use of its opening words in the most awful

Day 4. Evening Prayer.

PSALM XXII. *Deus, Deus meus.*

MY GOD, my GOD, look upon me; why hast Thou forsaken me : and art so far from my health, and from the words of my complaint?

2 O my GOD, I cry in the day-time, but Thou hearest not : and in the night-season also I take no rest.

3 And Thou continuest holy : O Thou worship of Israel.

4 Our fathers hoped in Thee : they trusted in Thee, and Thou didst deliver them.

5 They called upon Thee, and were holpen : they put their trust in Thee, and were not confounded.

6 But as for me, I am a worm, and no man : a very scorn of men, and the out-cast of the people.

7 All they that see me laugh me to scorn : they shoot out their lips, and shake their heads, saying,

8 He trusted in GOD, that He would deliver him : let Him deliver him, if He will have him.

9 But Thou art He that took me out of my mother's womb : Thou wast my hope, when I hanged yet upon my mother's breasts.

10 I have been left unto Thee ever since I was born : Thou art my GOD even from my mother's womb.

11 O go not from me, for trouble is hard at hand : and there is none to help me.

12 Many oxen are come about me : fat bulls of Basan close me in on every side.

13 They gape upon me with their mouths : as it were a ramping and a roaring lion.

14 I am poured out like water, and all my bones are out of joint : my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a potsherd, and my tongue cleaveth to my gums : and Thou shalt bring me into the dust of death.

16 For many dogs are come about me : and the counsel of the wicked layeth siege against me.

17 They pierced my hands and my feet; I may tell all my bones : they stand staring and looking upon me.

18 They part my garments among them : and cast lots upon my vesture.

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moment of His Passion, has invested it for ever with a royal grandeur of Divine sorrow.[1]

The opening words recall to mind the force which was afterwards given to them by our Lord, when, even after His Resurrection, He declared His perfect Humanity and His capacity for perfect Union with Human Nature by saying, "I ascend unto My Father and your Father, and to My God and your God" [John xx. 17]. They reveal at once the One Man of Sorrows making Himself one with those whom He had come to redeem.

But the words that follow, and which give the key-note to the whole awful strain of sorrow, indicate the mystery of that darkness which was to fall upon the soul of Him Whose Body was already suffering the fulness of pain upon the Cross. In that hour, it may be from noon till three o'clock, the vast burden of all sin was concentrated upon the Redeemer's Soul; and with it the still more unbearable burden of that Divine displeasure which sin calls down from the All-Righteous God. In what way the Divine Presence was hid from the sight of Him Whose Human Nature was inseparably joined to His Godhead, can be explained by no uninspired pen, and has not been revealed by the Holy Ghost. The words themselves reveal the fact, and all that can be said beyond is, that they form a comprehensive commentary on the words of the prophet, "Surely He hath borne our griefs and carried our sorrows" [Isa. liii. 4], and on those of the Apostle, "For He hath made Him *to be* sin for us Who knew no sin" [2 Cor. v. 21; Gal. iii. 13].

The body of the Psalm has so exact a correspondence with the narrative of the Crucifixion as to furnish an irrefutable illustration of the truth, that "all Scripture is given by inspiration of God" [2 Tim. iii. 16]: for only the Omniscience of Him to Whom all time is one continual present could have foreseen the circumstances so exactly named. It should therefore be taken, in the same manner as the fifty-third chapter of Isaiah, as a Divine exposition and commemoration of the Passion. Viewed in this light, it shews how utter was the depth of humiliation to which Christ descended that He might reach to the lowest of sinners. The patriarchs and many holy men had called on God, and He had delivered them. Abraham at the sacrifice of Isaac, Joseph in the pit, Job when stricken to the ground with misery, Daniel in the lions' den, the three holy Children in the Babylonian furnace—these had been

[1] St. Augustine speaks of this Psalm as being used on the day of our Lord's Passion.

19 But be not Thou far from me, O LORD : Thou art my succour, haste Thee to help me.

20 Deliver my soul from the sword : my darling from the power of the dog.

21 Save me from the lion's mouth : Thou hast heard me also from among the horns of the unicorns.

22 I will declare Thy Name unto my brethren : in the midst of the congregation will I praise Thee.

23 O praise the LORD, ye that fear Him : magnify Him, all ye of the seed of Jacob, and fear Him, all ye seed of Israel;

24 For He hath not despised, nor abhorred, the low estate of the poor : He hath not hid His face from him, but when he called unto Him He heard him.

25 My praise is of Thee in the great congregation : my vows will I perform in the sight of them that fear Him.

26 The poor shall eat, and be satisfied : they that seek after the LORD shall praise Him; your heart shall live for ever.

27 All the ends of the world shall remember themselves, and be turned unto the LORD : and all the kindreds of the nations shall worship before Him.

28 For the kingdom is the LORD'S : and He is the Governor among the people.

29 All such as be fat upon earth : have eaten, and worshipped.

30 All they that go down into the dust shall kneel before Him : and no man hath quickened his own soul.

31 My seed shall serve Him : they shall be counted unto the LORD for a generation.

32 They shall come, and the heavens shall declare His righteousness : unto a people that shall be born, whom the LORD hath made.

PSALM XXIII. *Dominus regit me.*

THE LORD is my Shepherd : therefore can I lack nothing.

2 He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

3 He shall convert my soul : and bring me forth in the paths of righteousness, for His Name's sake.

4 Yea, though I walk through

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heard from Heaven; but Christ was to go through with His sacrifice, was to descend into the lowest pit, a place of darkness, and into the deep; was to have His visage more marred than Job or any sons of men; was to have His soul more among lions than was Daniel's body, and to go through a furnace of affliction far fiercer than that of Babylon. And instead of being able to say in the midst of all, "Our God Whom we serve is able to deliver us," He was to suffer a darkness more terrible than death, so that He could say, "I am a worm, and no man" . . . . "why hast Thou forsaken me!" . . . "I cry, but Thou hearest not."

Even this awful prophecy and exposition of the Passion, however, passes on to a declaration of the joy and victory which were to spring out of it: and the latter half of the Psalm foreshadows the resignation with which Christ was able to commend His spirit to the Father, the joy with which He could look forth on the travail of His soul and be satisfied. God heard the Poor when He called unto Him, and did not continue to hide His face from Him.

The 25th and 26th verses are a prophecy of the Holy Eucharist. Christ had said, "The bread which I will give is My Flesh, which I will give for the life of the world," and "He that eateth Me, even he shall live by Me;" and by His Death on the Cross He performed the vow which he had thus made, so that the members of His mystical Body might eat of the Life-giving Food, and be satisfied with that Flesh which is meat indeed.

PSALM XXIII.

This sweet Hymn is the voice of Christ speaking in His members according to that mystical relation shadowed forth by His being both the Lamb and the Shepherd, and according to His words, "Without Me ye can do nothing." As the Lamb of God He Himself walked through the valley of the shadow of death; as the Good Shepherd He supports those who go thither by the sceptre of His Incarnation, and by the staff of His Cross, the staff of Beauty and the staff of Bands.[1] [Zech. xi. 7—12.]

This Psalm seems to follow the 22nd in natural order, that being the agonized prayer of the Cross, this the peaceful praise of Paradise. And as there was a rest for the Shepherd, so is there a rest prepared for the sheep: when "they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb Which

[1] This was a Burial Psalm in the time of St. Chrysostom.

the valley of the shadow of death, I will fear no evil : for Thou art with me ; Thy rod and Thy staff comfort me.

5 Thou shalt prepare a table before me against them that trouble me : Thou hast anointed my head with oil, and my cup shall be full.

6 But Thy loving-kindness and mercy shall follow me all the days of my life : and I will dwell in the house of the LORD for ever.

DAY 5. Morning Prayer.

PSALM XXIV. *Domini est terra.*

THE earth is the LORD's, and all that therein is : the compass of the world, and they that dwell therein.

2 For He hath founded it upon the seas : and prepared it upon the floods.

3 Who shall ascend into the hill of the LORD : or who shall rise up in His holy place?

4 Even he that hath clean hands, and a pure heart : and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

5 He shall receive the blessing from the LORD : and righteousness from the GOD of his salvation.

6 This is the generation of them that seek Him : even of them that seek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

8 Who is the King of glory : It is the LORD strong and mighty, even the LORD mighty in battle.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

10 Who is the King of glory : Even the LORD of Hosts, He is the King of glory.

PSALM XXV. *Ad te, Domine, levavi.*

UNTO Thee, O LORD, will I lift up my soul ; my GOD, I have put my trust in Thee : O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in Thee shall not be ashamed : but such as transgress without a cause shall be put to confusion.

3 Shew me Thy ways, O LORD : and teach me Thy paths.

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is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters ; and God shall wipe away all tears from their eyes." All which, both in the Psalm and in the Revelation, seems to point to a sacramental Life in Christ both here and hereafter ; here in the Holy Eucharist, hereafter in the restored Tree of Life whose leaves are for the healing of the nations, and whereof the redeemed may "eat and live for ever" in a re-opened Paradise.

The fifth verse of this Psalm may be a constant reminder to us that the Blessed Sacrament is the true remedy of the Christian against the Evil One and his temptations. Angels came to prepare a table for Christ in the wilderness of temptation ; but He Himself prepares one for His people in the Church.

PSALM XXIV.[x] *Ascension Day Evensong.*

As the last Psalm sang of the transition of Christ from the death of the Cross to the rest of Paradise, so does this of His Ascension into Heaven.

By His Death the Lord has gained all those kingdoms of the earth, and the glory of them, which were offered to Him at the Temptation. As the Spirit of God brooded over the waters of chaos, and there sprung therefrom the solid earth of the natural creation, so has the Kingdom of Christ been founded upon the water-floods which overwhelmed the Saviour in His sufferings, and the sacramental stream which flowed from His side. So also is the Church supported safely on the waves of this troublesome world, as the Ark in the deluge, or the Apostles' boat in the storm, because of His Presence Who has prepared it upon the floods.

The middle verses may be compared with the 15th Psalm, and are a prelude to the four triumphant verses which form the main idea of this Hymn of victory. The King of Glory first entered on His Triumph when He smote those gates of brass and brake those bars of iron asunder, which He had declared should not prevail against His Church, and therefore could not against Him. A second time the cry went forth, Who is the King of Glory? when He Who had come with dyed garments from Bozrah, ascended up to Heaven to make a continual offering of His Body before the Throne. A third time

[x] The first verse of this Psalm has received a new historical interest from the striking application given to it by its conspicuous position on the front of the Royal Exchange, at the centre of the world's commerce.

4 Lead me forth in Thy truth, and learn me : for Thou art the GOD of my salvation ; in Thee hath been my hope all the day long.

5 Call to remembrance, O LORD, Thy tender mercies : and Thy loving-kindnesses, which have been ever of old.

6 O remember not the sins and offences of my youth : but according to Thy mercy think Thou upon me, O LORD, for Thy goodness.

7 Gracious and righteous is the LORD : therefore will He teach sinners in the way.

8 Them that are meek shall He guide in judgement : and such as are gentle, them shall He learn His way.

9 All the paths of the LORD are mercy and truth : unto such as keep His covenant, and His testimonies.

10 For Thy Name's sake, O LORD : be merciful unto my sin, for it is great.

11 What man is he that feareth the LORD : him shall He teach in the way that He shall choose.

12 His soul shall dwell at ease : and his seed shall inherit the land.

13 The secret of the LORD is among them that fear Him : and He will shew them His covenant.

14 Mine eyes are ever looking unto the LORD : for He shall pluck my feet out of the net.

15 Turn Thee unto me, and have mercy upon me : for I am desolate, and in misery.

16 The sorrows of my heart are enlarged : O bring Thou me out of my troubles.

17 Look upon my adversity and misery : and forgive me all my sin.

18 Consider mine enemies, how many they are : and they bear a tyrannous hate against me.

19 O keep my soul, and deliver me : let me not be confounded, for I have put my trust in Thee.

20 Let perfectness and righteous dealing wait upon me : for my hope hath been in Thee.

21 Deliver Israel, O GOD : out of all his troubles.

He will ride forth at the head of the armies of Heaven, clothed with a vesture dipped in blood, to tread "the winepress of the fierceness and wrath of Almighty God;" and once more will the cry go up, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors;" "Worthy is the Lamb that was slain," "The marriage of the Lamb is come."

PSALM XXV.

In the penitential tone of this Psalm we hear again the voice of Christ speaking for His mystical Body, uniting Himself with all its members, so that He becomes the representative Israel pleading with God for pardon in their name. He is our merciful High Priest, bearing "the names of the children of Israel in the breastplate of judgment upon His heart, when He goeth in unto the holy place" [Exod. xxviii. 9] "to appear in the presence of God for us." Accordingly we find, as in some other Psalms, several changes in the pronouns, sometimes a singular one being used, and at others a plural: "*I* have put my trust in Thee," "All *they* that hope in Thee." As "in all our afflictions He was afflicted" while on earth, so even now His perpetual Intercession embraces within its compass that experience of the burden of all sin which was acquired when He bore ours upon the Cross.

In the words of this Psalm, therefore, Christ is teaching us how to approach the Throne of mercy: "Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips" [Hosea xiv. 2]. And hence it has been called a pattern of all prayer. Offered up by the Church of God, it is a continual acknowledgment of the sins of which human nature has ever been guilty before Him, from the time of its youth in our first parents to that of its old age in these latter days. Offered up by each Christian soul, it is a lowly confession before the righteous Judge of our general unworthiness and our particular sin; of our sorrow for sin, and our desire to be strengthened against evil and the Evil One. It pleads the loving-kindness of God as evidenced in the days of old, and asks for a repetition of mercies from the inexhaustible fountain of His love: and, self-abased by remembrance of former falls, it beseeches Him to consider how great is the power arrayed against us, and how utterly unable the sinner is to walk upright in the way or righteousness without His gracious leading, and support, and protection.

Thus, when we know not what to pray for as we ought, God Himself teaches us, and "the Spirit itself maketh intercession for us with groanings which cannot be uttered" [Rom. viii. 26].

PSALM XXVI.

Sinners must appeal to the *mercy* of their Judge; but He in Whom was no guile could appeal to His strict *justice*. Only of Christ therefore can this Psalm be spoken in its literal meaning; while others who say, "Be Thou my Judge, O Lord," must add, "If Thou, Lord, shouldest be extreme to mark what

PSALM XXVI. *Judica me, Domine.*

BE Thou my Judge, O LORD, for I have walked innocently : my trust hath been also in the LORD, therefore shall I not fall.

2 Examine me, O LORD, and prove me : try out my reins and my heart.

3 For Thy loving-kindness is ever before mine eyes : and I will walk in Thy truth.

4 I have not dwelt with vain persons : neither will I have fellowship with the deceitful.

5 I have hated the congregation of the wicked : and will not sit among the ungodly.

6 I will wash my hands in innocency, O LORD : and so will I go to Thine altar ;

7 That I may shew the voice of thanksgiving : and tell of all Thy wondrous works.

8 LORD, I have loved the habitation of Thy house : and the place where Thine honour dwelleth.

9 O shut not up my soul with the sinners : nor my life with the blood-thirsty ;

10 In whose hands is wickedness : and their right hand is full of gifts.

11 But as for me, I will walk innocently : O deliver me, and be merciful unto me.

12 My foot standeth right : I will praise the LORD in the congregations.

Evening Prayer. Day 5.

PSALM XXVII. *Dominus illuminatio.*

THE LORD is my light, and my salvation ; whom then shall I fear : the LORD is the strength of my life ; of whom then shall I be afraid ?

2 When the wicked, even mine enemies, and my foes, came upon me to eat up my flesh : they stumbled and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid : and though there rose up war against me, yet will I put my trust in Him.

4 One thing have I desired of the LORD, which I will require :

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is done amiss, O Lord, who shall stand?" But although we can only imperfectly copy the Pattern of perfect righteousness, and walk with faltering steps in the pathway which He has trodden, yet Christ has left us an example in the words of this Psalm of the manner in which alone an acceptable approach can be made to the Altar of God. He entered into Heaven in the strength of His innocence, we must come before God's Altar in the strength of our penitence.

This Psalm has accordingly been used from time immemorial as part of the private prayers of the Celebrant when he is about to offer up the Eucharistic Sacrifice to God. In the same spirit and with the same intention it may be used by all Christians, since all have their part in the offering made by their ministerial leader. And at whatever time the Psalm is sung, it must remind all who use it, clergy or laity, of that High Priest Who was "holy, harmless, undefiled, separate from sinners," as an Example to all who engage in the service of God.

PSALM XXVII.

Christ spake words in this Psalm for Himself, His Church, and for each Christian soul; expressing that faith in the Presence of God which He had in its perfection, and which is given to His servants to possess according to the measure of the gift of Him.

Most of the Psalm applies literally to Christ in the time of His Passion, the "false witnesses" of the fourteenth verse being an evident prophecy of those who came and perverted our Lord's words respecting the resurrection of the temple of His body. In the very first words there appears an implied reference to the physical and spiritual darkness by which He was surrounded when on the Cross; the stumbling and falling of those who had come against Him in the Garden of the Agony is in the same way referred to in the second verse; the lifting up of His head in the sixth verse carries the thoughts to His lifting up on the Cross by which He gained the throne of an everlasting kingdom; and the oblation of the seventh to that sacrifice of praise and thanksgiving whose efficacy is derived from the "full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world" there made by Him. We may also observe that "My voice" in the eighth verse follows immediately after the prophecy of the Sacrifice offered on the Cross and re-presented in the Eucharist, and that it can scarcely be otherwise interpreted than of Christ's perpetual Intercession, and of the "blood that speaketh better things than that of Abel." And in the sixteenth verse we are reminded of His saying, "Mine hour is not yet come."

Not less may the Psalm be taken as an aspiration of Christ speaking in His members. In the hour of trial faith looks upward, remembering that "God is light." Even when the Virgin, the daughter of Sion, is sitting in the dust, she hears the voice from on high, "Arise, shine, for thy Light is come," or "The Lord shall be unto thee an everlasting Light, and thy God thy Glory :" and though troubles may be on every side, yet is there the glory of the

even that I may dwell in the house of the LORD all the days of my life, to behold the fair beauty of the LORD, and to visit His temple.

5 For in the time of trouble He shall hide me in His tabernacle : yea, in the secret place of His dwelling shall He hide me, and set me up upon a rock of stone.

6 And now shall He lift up mine head : above mine enemies round about me.

7 Therefore will I offer in His dwelling an oblation with great gladness : I will sing, and speak praises unto the LORD.

8 Hearken unto my voice, O LORD, when I cry unto Thee : have mercy upon me, and hear me.

9 My heart hath talked of Thee, Seek ye my face : Thy face, LORD, will I seek.

10 O hide not Thou Thy face from me : nor cast Thy servant away in displeasure.

11 Thou hast been my succour : leave me not, neither forsake me, O GOD of my salvation.

12 When my father and my mother forsake me : the LORD taketh me up.

13 Teach me Thy way, O LORD : and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries : for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted : but that I believe verily to see the goodness of the LORD in the land of the living.

16 O tarry thou the LORD's leisure : be strong, and He shall comfort thine heart; and put thou thy trust in the LORD.

PSALM XXVIII. *Ad te, Domine.*

UNTO Thee will I cry, O LORD my Strength : think no scorn of me; lest, if Thou make as though Thou hearest not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto Thee : when I hold up my hands towards the mercy-seat of Thy holy temple.

3 O pluck me not away, neither destroy me with the ungodly and wicked doers : which speak friendly to their neighbours,

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regenerated City of God in the future, when it shall have no need to be illuminated by any but spiritual joy, for "the Lamb is the Light of it."

For such a joy the individual Christian also may hope, desiring that he may dwell for ever in this house of the Lord, and behold the fairness of the "King in His beauty." Moses "talked of God, Seek ye My face," but God told him that he could not see His face and live, and he beheld only part of the Divine Glory while "standing upon the rock," and hid in the "clift of the rock." The Rock of Ages has been cleft that the children of God may find a safe hiding-place for ever, and the Divine Glory is now revealed in the Incarnate Person of the Lord Jesus. So the time will come when a yet higher vision of it will be vouchsafed, when there shall be no more fainting, and when they who wait upon the Lord shall go from strength to strength till His words are fulfilled, "They shall see His face; and His Name shall be in their foreheads. And there shall be no night there: and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."

PSALM XXVIII.

Christ's Human Nature here cries to the Divine Nature: His Mystical Body prays to Him and in Him as He stands by the throne of the Father. The following paraphrase from Gerholdus strikes the key-note of the Psalm with a clear tone, and shews the manner in which saintly writers have heard the voice of Christ speaking by the mouth of David :—

"I, the assumed Human Nature, will cry unto Thee, O Lord: Thou art My Deity, in which I, the Son of David, am the Son of God, equally as the Father and the Holy Ghost are God: Thou art My Deity, and since Thou art the Word of the Father, keep not silence from Me, from Me, the Human Nature which Thou, O Word, didst personally unite to Thyself. By the voice of Thy blood, crying from the ground, do Thou, O Word, so speak as to be heard, even in Hell, when My soul shall descend thither: make manifest that I am not like them that go down into the pit, from the weight of original, or the guilt of actual, sin. For I, untainted by any sin, shall so be 'free among the dead,' that I also shall be able to deliver others thence, and to say even to death itself, 'O death, where is thy sting? O grave, where is thy victory?'"

The last four verses of the Psalm exhibit again the transition from humiliation and death to triumph and life, in the person of God's Anointed; and the union of Christ with His people in the closing words of faithful and joyful prayer. The last of all is used

but imagine mischief in their hearts.

4 Reward them according to their deeds : and according to the wickedness of their own inventions.

5 Recompense them after the work of their hands : pay them that they have deserved.

6 For they regard not in their mind the works of the LORD, nor the operation of His hands : therefore shall He break them down, and not build them up.

7 Praised be the LORD : for He hath heard the voice of my humble petitions.

8 The LORD is my Strength, and my Shield ; my heart hath trusted in Him, and I am helped : therefore my heart danceth for joy, and in my song will I praise Him.

9 The LORD is my Strength : and He is the wholesome Defence of His Anointed.

10 O save Thy people, and give Thy blessing unto Thine inheritance : feed them, and set them up for ever.

PSALM XXIX. *Afferte Domino.*

BRING unto the LORD, O ye mighty, bring young rams unto the LORD : ascribe unto the LORD worship and strength.

2 Give the LORD the honour due unto His Name : worship the LORD with holy worship.

3 It is the LORD that commandeth the waters : it is the glorious GOD that maketh the thunder.

4 It is the LORD that ruleth the sea ; the voice of the LORD is mighty in operation : the voice of the LORD is a glorious voice.

5 The voice of the LORD breaketh the cedar-trees : yea, the LORD breaketh the cedars of Libanus.

6 He maketh them also to skip like a calf : Libanus also, and Sirion, like a young unicorn.

7 The voice of the LORD divideth the flames of fire ; the voice of the LORD shaketh the wilderness : yea, the LORD shaketh the wilderness of Cades.

8 The voice of the LORD maketh the hinds to bring forth young, and discovereth the thick bushes : in His temple doth every man speak of His honour.

9 The LORD sitteth above the water-flood : and the LORD remaineth a King for ever.

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daily by the Church in the suffrages of Mattins and Evensong,—"V. O Lord, save Thy people. R. And bless Thine inheritance ;" and also in the Te Deum, "Govern them, and lift them up for ever."

PSALM XXIX.

This is a song of praise and thanksgiving to God for the work wrought by the Holy Ghost in the kingdom of the New Creation. The perpetual presence of the Lord in His Church is signified by the mention of His Voice, of which it is said in the prophecy of the New Testament that "out of the throne proceeded lightnings and thunderings and voices." The same prophecy also speaks of "seven lamps of fire burning before the throne, which are the Seven Spirits of God" [Rev. iv. 5], and hence we may understand that the sevenfold operations of the Holy Ghost are mystically set forth by the seven times repeated "voice of the Lord."

As the Spirit of God moved upon the face of the waters of Creation, giving life to an inanimate world, so does He command the waters and rule the sea in the Sacrament of Baptism, the Laver or "Sea of glass" [Rev. iv. 6] "mingled with fire" [*ibid.* xv. 2], in which our fallen nature is regenerated to a life capable of righteousness and a title to the inheritance of the saints in light. When God the Father glorified the Son of Man, some said that "it thundered," and only ears opened by faith heard the Voice of God as it declared, "I have both glorified it, and will glorify it again" [John xii. 28]. Only the faithful, again, knew the significance of that mysterious sign which appeared when the house was shaken where the Apostles were assembled on the morn of Pentecost, and the Holy Ghost divided the flaming tongues of fire upon the heads of those present. But, whether or not by visible and audible signs, the operation of the Holy Ghost is ever being carried on in the Church of God, by an endowment to it of power from on high ; power given in Baptism, in Confirmation, in the Holy Eucharist ; power to break up the strongest obstacles that oppose themselves ; power to elevate the Church and the soul to the highest spiritual exaltation and "joy in the Holy Ghost ;" power to shatter the oaks of the forest [verse 8], putting down the proud in the imagination of their hearts, and raising up a Saviour to reveal the mysteries hid in the "thick bushes" of prophecy.

In the Temple of the Holy Ghost, therefore,—in the mystical Body of Christ,—all things proclaim His glory Who still moveth upon the face of the waters to vivify, strengthen, and give final peace to His people. "The temple of God was opened in Heaven, and there was seen in His temple the ark of His Testament : and there were lightnings, and

10 The LORD shall give strength unto His people : the LORD shall give His people the blessing of peace.

DAY 6. Morning Prayer.

PSALM XXX. *Exaltabo te, Domine.*

I WILL magnify Thee, O LORD, for Thou hast set me up : and not made my foes to triumph over me.

2 O LORD my GOD, I cried unto Thee : and Thou hast healed me.

3 Thou, LORD, hast brought my soul out of hell : Thou hast kept my life from them that go down to the pit.

4 Sing praises unto the LORD, O ye saints of His : and give thanks unto Him for a remembrance of His holiness.

5 For His wrath endureth but the twinkling of an eye, and in His pleasure is life : heaviness may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I shall never be removed : Thou, LORD, of Thy goodness hast made my hill so strong.

7 Thou didst turn Thy face from me : and I was troubled.

8 Then cried I unto Thee, O LORD : and gat me to my LORD right humbly.

9 What profit is there in my blood : when I go down to the pit?

10 Shall the dust give thanks unto Thee : or shall it declare Thy truth?

11 Hear, O LORD, and have mercy upon me : LORD, be Thou my helper.

12 Thou hast turned my heaviness into joy : Thou hast put off my sackcloth, and girded me with gladness.

13 Therefore shall every good man sing of Thy praise without ceasing : O my GOD, I will give thanks unto Thee for ever.

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voices, and thunderings, and an earthquake, and great hail." "And the temple was filled with smoke from the glory of God, and from His power" [Rev. xi. 19; xv. 8].

PSALM XXX.

This Psalm is entitled "for the opening of the house of David," meaning probably for the dedication of the temple built by his son Solomon.[1] Our Lord associated the Temple with a typical signification when He said of His own Body, "Destroy this temple, and in three days I will raise it up" [John ii. 19]. Not without reason, therefore, have wise interpreters associated this dedication Psalm with the dedication of Christ's Body in its Resurrection and Ascension, whereby was founded that mystical Body which will also in His time be raised from its militant and suffering condition to be dedicated as the holy city and the new Jerusalem, "prepared as a bride adorned for her husband" [Rev. xxi. 2].

The voice of Christ is heard, therefore, in this Psalm, rejoicing in His deliverance from death, the grave, and hell. The wrath of God came upon Him as the representative of all sinners, and for a time the Father turned His face even from His beloved Son, so that the soul of the holy and innocent One was troubled. Giving up His life, that holy One suffered His body to be carried to the grave, while His soul descended into hell. But the dust of death could not magnify the glory of God, nor offer an Eucharistic sacrifice, nor give profit from the blood of the Atonement, nor proclaim Divine Truth. Therefore the Lord in His good purposes, for His own glory, and for man's salvation, brought the soul of Christ out of hell, kept His body from the usual lot of those who descend into the grave, put off from Him the sackcloth of suffering humanity and a natural body, and girded Him with the joy of a humanity that is glorified and a body that has become spiritual. Because of this mercy of God towards man for the sake of his Redeemer, the Church, which is Christ's glory,—even the children which God has given to Him,—will praise Him continually, offering up to Him for ever the acceptable memorial of His love, according to His commandment, "This do, for a remembrance of Me."

The application of this Psalm to Christ the Head shews clearly without further illustration how it may be applied to His members, collectively and individually. When the time of her tribulation is past, the Church can follow the words of her Lord, and as He could say, "Thou hast set me up" as the High Priest interceding, the King of kings ruling, and the Lamb of God receiving Divine worship, so may His Church praise God for revealing His glory by and in her, lifting her up from the dust and sackcloth of suffering, and girding her with the joy of an universal triumph. And there are times when the Christian soul may take such words for its own also, and thank God with a better informed faith than Hezekiah did, when even he said, "The living, the living, he shall praise Thee, as I do this day."

[1] When the first-fruits were brought to be offered, those who brought them were accustomed to sing Psalm cxxii. as they came on their way to the Temple, and Psalm cl. on their closer approach to it. When they arrived within the court of the Temple, the Levites sang Psalm xxx., perhaps from some association of ideas between the dedication of the Temple and of the first-fruits.

PSALM XXXI. *In te, Domine, speravi.*

IN Thee, O LORD, have I put my trust : let me never be put to confusion, deliver me in Thy righteousness.

2 Bow down Thine ear to me : make haste to deliver me.

3 And be Thou my strong Rock, and House of defence : that Thou mayest save me.

4 For Thou art my strong Rock, and my Castle : be Thou also my Guide, and lead me for Thy Name's sake.

5 Draw me out of the net, that they have laid privily for me : for Thou art my Strength.

6 Into Thy hands I commend my spirit : for Thou hast redeemed me, O LORD, Thou GOD of truth.

7 I have hated them that hold of superstitious vanities : and my trust hath been in the LORD.

8 I will be glad, and rejoice in Thy mercy : for Thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of the enemy : but hast set my feet in a large room.

10 Have mercy upon me, O LORD, for I am in trouble : and mine eye is consumed for very heaviness; yea, my soul and my body.

11 For my life is waxen old with heaviness : and my years with mourning.

12 My strength faileth me, because of mine iniquity : and my bones are consumed.

13 I became a reproof among all mine enemies, but especially among my neighbours : and they of mine acquaintance were afraid of me; and they that did see me without conveyed themselves from me.

14 I am clean forgotten, as a dead man out of mind : I am become like a broken vessel.

15 For I have heard the blasphemy of the multitude : and fear is on every side, while they conspire together against me, and take their counsel to take away my life.

16 But my hope hath been in

PSALM XXXI.

This is another of the Psalms which our Lord has marked with the sign of the Cross, His last words at Calvary being taken from the sixth verse, "Father, into Thy hands I commend My spirit." It is an old tradition that He repeated all the Psalms from the twenty second as far as this verse of the thirty-first, during the three hours of His extreme sufferings; thus making these words the Compline hymn of His earthly life.

The Psalm is especially one of those in which Christ speaks as personating His people, or rather as concentrating within Himself all their experiences. Having taken our nature He speaks in our words, that we may the better learn to speak with His. Accordingly we hear Him speaking of God's mercy towards Him, although that mercy was needless for One Whose immaculate nature could face the unmitigated justice of the All-Righteous; and of His strength failing because of His iniquity, though all the sin which He bore was that of others. So He said to the persecutor of His Church, "Saul, Saul, why persecutest thou Me?" and so He will say at the last day, "Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me."

In psalms and prophecies we may find the Scriptural complement of the Gospels, revealed by Him who could foresee history. So in the eleventh verse of this Psalm we have a most affecting truth concerning the influence of Christ's sorrows on His human nature. His earthly life extended only to thirty-three years, yet He seemed so much older that the Jews said to Him, "Thou art not yet *fifty* years old." The truth is here told us, that His "life was waxen old through heaviness, and his years with mourning;" youth and joy having no place in the ministerial life of Him Who saw and felt the whole accumulated burden of all sin.

The direct application of this Psalm to our Lord is thus as clearly shewn as in any of those which are more especially named as Psalms of the Passion; nor can a complete application be made to any other person, or to Him in any other manner, than as representing those for whom His work of atonement was wrought. The whole Psalm is an amplification of our Lord's prayer, "Not My will, but Thine;" and sets before us very strongly the necessity and the advantage of prayer. For if He uttered such words of prayer for deliverance Who knew the whole course of events that was to follow, how much more are they bound to supplicate their God to whom the future is a sealed book. And if the Lord heard the voice of the Saviour's prayer [verse 25], and sent an angel to strengthen Him, though the cup of the Passion was not removed, much more may they look to be made strong, and to have their hearts established, who are in so much greater need of the Divine aid.

Few Psalms contain more verses which can be taken into use by the Christian as expressive of his own experience and aspirations. As our Lord left to His people the germ of all prayer, so He has consecrated the words of David by His own adop-

Thee, O LORD : I have said, Thou art my GOD.

17 My time is in Thy hand ; deliver me from the hand of mine enemies : and from them that persecute me.

18 Shew Thy servant the light of Thy countenance : and save me for Thy mercy's sake.

19 Let me not be confounded, O LORD, for I have called upon Thee : let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence : which cruelly, disdainfully, and despitefully, speak against the righteous.

21 O how plentiful is Thy goodness, which Thou hast laid up for them that fear Thee : and that Thou hast prepared for them that put their trust in Thee, even before the sons of men !

22 Thou shalt hide them privily by Thine own presence from the provoking of all men : Thou shalt keep them secretly in Thy tabernacle from the strife of tongues.

23 Thanks be to the LORD : for He hath shewed me marvellous great kindness in a strong city.

24 And when I made haste, I said : I am cast out of the sight of Thine eyes.

25 Nevertheless, Thou heardest the voice of my prayer : when I cried unto Thee.

26 O love the LORD, all ye His saints : for the LORD preserveth them that are faithful, and plenteously rewardeth the proud doer.

27 Be strong, and He shall establish your heart : all ye that put your trust in the LORD.

Evening Prayer. Day 6.

PSALM XXXII. *Beati, quorum.*

BLESSED is he whose unrighteousness is forgiven : and whose sin is covered.

2 Blessed is the man unto whom the LORD imputeth no sin : and in whose spirit there is no guile.

3 For while I held my tongue : my bones consumed away through my daily complaining.

4 For Thy hand is heavy upon me day and night : and my moisture is like the drought in summer.

5 I will acknowledge my sin unto Thee : and mine unrighteousness have I not hid.

6 I said, I will confess my sins unto the LORD : and so Thou forgavest the wickedness of my sin.

7 For this shall every one that is godly make his prayer unto Thee, in a time when Thou mayest be found : but in the great water-floods they shall not come nigh him.

8 Thou art a Place to hide me in, Thou shalt preserve me from

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tion of them, and that in such a manner that we may use them as part of His own prevailing intercession.

PSALM XXXII. *Penit. Ps. Ash Wed. Morn.*

Christ, as the representative of the whole human race, offers up in this Psalm the sacrifice of penitence, and rejoices in the blessedness of Absolution. So "blessed" indeed was He by the purity of His nature that no sin was imputed to Him as His own, nor was any guile found in His spirit. Yet so great is the mercy of God that the blessedness of the forgiven soul is made next, and even like to, that of the innocent soul. When His pardoning word has exercised its power, and "unrighteousness is forgiven," the spirit is freed, and pure of guile and sin ; so that they who are thus reunited to the spotless Lamb of God become partakers of His holiness.

Thus, although there is no peace to the sinner while he holds his tongue, and refuses to confess his sin, he who puts his trust in the Lord's mercy and humbly acknowledges his transgressions will find that mercy embracing him on every side. Especially he will find out that the Son of Man hath power on earth to forgive sins, and that this power He exercises by His Church [John xx. 23] ; that when "truth of heart," a sincere penitence, has removed every bar from the way of God's word of absolution, it will go forth with power to convey actual pardon, and, with pardon, comfort.

This penitential Psalm is, therefore, a word of Christ shewing us the pattern of repentance to be followed by His members, and proclaiming the blessedness of their state whose repentance has been of that sincere character, that God is able to bless to the penitent the words of absolution, and thus to make them effective to his pardon and justification.

trouble : Thou shalt compass me about with songs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou shalt go : and I will guide thee with Mine eye.

10 Be ye not like to horse and mule, which have no understanding : whose mouths must be held with bit and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly : but whoso putteth his trust in the LORD, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoice in the LORD : and be joyful, all ye that are true of heart.

PSALM XXXIII. *Exultate, justi.*

REJOICE in the LORD, O ye righteous : for it becometh well the just to be thankful.

2 Praise the LORD with harp : sing praises unto Him with the lute, and instrument of ten strings.

3 Sing unto the LORD a new song : sing praises lustily unto Him with a good courage.

4 For the Word of the LORD is true : and all His works are faithful.

5 He loveth righteousness and judgement : the earth is full of the goodness of the LORD.

6 By the Word of the LORD were the heavens made : and all the hosts of them by the Breath of His mouth.

7 He gathereth the waters of the sea together, as it were upon an heap : and layeth up the deep, as in a treasure-house.

8 Let all the earth fear the LORD : stand in awe of Him, all ye that dwell in the world.

9 For He spake, and it was done : He commanded, and it stood fast.

10 The LORD bringeth the counsel of the heathen to nought : and maketh the devices of the people to be of none effect, and casteth out the counsels of princes.

11 The counsel of the LORD shall endure for ever : and the thoughts of His heart from generation to generation.

12 Blessed are the people, whose GOD is the LORD JEHOVAH : and blessed are the folk, that He hath chosen to Him to be His inheritance.

13 The LORD looked down from heaven, and beheld all the children of men : from the habitation of His dwelling He considereth all them that dwell on the earth.

14 He fashioneth all the hearts of them : and understandeth all their works.

15 There is no king that can be saved by the multitude of an host : neither is any mighty man delivered by much strength.

16 A horse is counted but a vain thing to save a man : neither shall he deliver any man by his great strength.

17 Behold, the eye of the

PSALM XXXIII.[1]

This Psalm has been used time immemorial on festivals of martyrs. It was, doubtless, adopted for that purpose from its manifest position as a sequel to the foregoing Psalm of penitence; which makes it represent the "New Song" of the saints who have entered into perfect peace through the final pardon of their God: "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth" [Rev. v. 9, 10]. This association of ideas is further exhibited by the general subject of the Psalm, which is a hymn of praise to God for the wonders of Creation, it being one of the strains of heavenly lauds that "Thou art

[1] The structure of this Psalm is observable, consisting as it does of an introductory and concluding verse, and of nine intermediate stanzas or subjects. It can scarcely be doubted that this structure was recognized in the music to which the Psalm was originally sung. It is also probable that there is a reference to it in the end of the second verse.

LORD is upon them that fear Him : and upon them that put their trust in His mercy ;

18 To deliver their soul from death : and to feed them in the time of dearth.

19 Our soul hath patiently tarried for the LORD : for He is our Help, and our Shield.

20 For our heart shall rejoice in Him : because we have hoped in His holy Name.

21 Let Thy merciful kindness, O LORD, be upon us : like as we do put our trust in Thee.

PSALM XXXIV. *Benedicam Domino.*

I WILL alway give thanks unto the LORD : His praise shall ever be in my mouth.

2 My soul shall make her boast in the LORD : the humble shall hear thereof, and be glad.

3 O praise the LORD with me : and let us magnify His Name together.

4 I sought the LORD, and He heard me : yea, He delivered me out of all my fear.

5 They had an eye unto Him, and were lightened : and their faces were not ashamed.

6 Lo, the poor crieth, and the LORD heareth him : yea, and saveth him out of all his troubles.

7 The angel of the LORD tarrieth round about them that fear Him : and delivereth them.

8 O taste, and see, how gracious the LORD is : blessed is the man that trusteth in Him.

9 O fear the LORD, ye that are His saints : for they that fear Him lack nothing.

10 The lions do lack, and suffer hunger : but they who seek the LORD shall want no manner of thing that is good.

11 Come, ye children, and hearken unto me : I will teach you the fear of the LORD.

12 What man is he that lusteth to live : and would fain see good days?

13 Keep thy tongue from evil : and thy lips, that they speak no guile.

14 Eschew evil, and do good : seek peace, and ensue it.

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worthy, O Lord, to receive glory, and honour, and power: for Thou hast created all things, and for Thy pleasure they are and were created" [Rev. iv. 11].

But all such hymns of praise for God's good work in the natural creation carry a further meaning which looks to the new and spiritual Creation whereby all things are made new in Christ Jesus. By the WORD of the Lord were the heavens made: and the same WORD will be the Creator of the new heaven and the new earth, when the first heaven and the first earth shall have passed away, and there shall be no more sea. The Church, enlightened by the words of Christ and the Holy Ghost, sings this hymn to God with a far deeper meaning than attached to it when sung by the Jewish Church: beholding with open face the glory of the Lord Jesus revealed in it; and adoring Him in its measured strains as that eternal WORD, Who became man for us men and for our salvation, and Whose perpetual miracle of new creation is the subject of her continual thanksgiving.

PSALM XXXIV.

This Psalm contains a Divine prophecy of the Agony, Suffering, and Deliverance of the holy Jesus; and also of the fate of Judas the betrayer: "Great are the troubles of The Righteous. . . . But they that hate The Righteous shall be desolate." In the third verse there is a direct recognition of the principle that Christ's words in the Psalms are also often given to be the words of His members; and in the sixth and seventh verses this principle is illustrated by the change of the pronoun from singular to plural. The "poor in spirit" are one with Him who became "THE POOR" that He might make many rich. He cried to His Father when His soul was exceeding sorrowful, even unto death, and the angel of the Lord appeared from Heaven, strengthening Him. Our Lord is also called "THE RIGHTEOUS" (the term being used interchangeably in the same manner) in the fifteenth, seventeenth, and nineteenth verses. This term is found in Acts iii. 14, and vii. 52, and the twentieth verse being expressly applied to our Lord by St. John, shews clearly of whom the Psalm speaks. In contrast to this designation of the holy Jesus, "the Ungodly" must clearly be taken to mean the betrayer, whom "misfortune slew" when "he hanged himself, and falling headlong he burst asunder in the midst, and his bowels gushed out," and of whom the Apostle said, "Let his habitation be desolate." Hence we may see that the "evil" of the traitor's "tongue," and the "guile" of his "Hail, Master," are signified in the thirteenth and fourteenth verses, setting him forth as a terrible example, and warning us that it is possible even now to crucify the Son of God afresh.

In the eleventh verse we seem to hear the parting words of the great Teacher to His little flock, "I will not leave you orphans:" the echo of which loving words sounded in the oft-repeated salutation of His beloved Apostle, "My little children." Of that little flock, the children of the Lord, the words

15 The eyes of the LORD are over the righteous : and His ears are open unto their prayers.

16 The countenance of the LORD is against them that do evil : to root out the remembrance of them from the earth.

17 The righteous cry, and the LORD heareth them : and delivereth them out of all their troubles.

18 The LORD is nigh unto them that are of a contrite heart : and will save such as be of an humble spirit.

19 Great are the troubles of the righteous : but the LORD delivereth him out of all.

20 He keepeth all his bones : so that not one of them is broken.

21 But misfortune shall slay the ungodly : and they that hate the righteous shall be desolate.

22 The LORD delivereth the souls of His servants : and all they that put their trust in Him shall not be destitute.

DAY 7. Morning Prayer.

PSALM XXXV. *Judica, Domine.*

PLEAD Thou my cause, O LORD, with them that strive with me : and fight Thou against them that fight against me.

2 Lay hand upon the shield and buckler : and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me : say unto my soul, I am thy salvation.

4 Let them be confounded, and put to shame, that seek after my soul : let them be turned back, and brought to confusion, that imagine mischief for me.

5 Let them be as the dust before the wind : and the angel of the LORD scattering them.

6 Let their way be dark and slippery : and let the angel of the LORD persecute them.

7 For they have privily laid their net to destroy me without a cause : yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares, and his net, that he hath laid privily, catch himself : that he may fall into his own mischief.

9 And, my soul, be joyful in the LORD : it shall rejoice in His salvation.

10 All my bones shall say, LORD, who is like unto Thee, Who deliverest the poor from him that is too strong for him : yea, the poor, and him that is in

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of the Psalm are also spoken; of the Bride which is "bone of His bone, and flesh of His flesh," and which He will preserve through all the troubles of this world, that though her blood be even shed like water in the streets of Jerusalem, the strength of her internal frame shall survive to be restored to life in the glory of the Resurrection kingdom.

PSALM XXXV.

A Scriptural key to the Evangelical interpretation of this Psalm is given by our Lord Himself in one of His final discourses: "But this is come to pass that the word might be fulfilled that is written in their law, They hated Me without a cause" (John xv. 25). The eleventh verse also received a literal fulfilment in the false witness borne against our Lord when He was accused before the High Priest. And, like the preceding Psalm, it contains, in addition to these direct references to the sufferings of our Lord, a prophetic intimation of the fate which should befall the traitor Judas.

Although bearing much resemblance to the twenty-second Psalm in its general character, this differs from that in dwelling less upon the sorrows of the suffering Jesus as they affected His body and soul than on the aspect which those sorrows wear as being brought about by the acts of those whom He came to love and save. In the one Psalm the Man of Sorrows is heard crying out in the depth of the woe brought upon Him by His vicarious atonement: in the other, the guileless Just One appeals to the All-righteous Judge against the unrighteous judgment of men. "Judge Me, O Lord, according to Thy righteousness." In this aspect the thirty-fifth Psalm furnishes us with a fearful comment upon the injustice of the Jews in persecuting Christ. And since, when He cries "Plead Thou *My* cause," He asks the righteous Judge to plead that of His mystical Body also, the Psalm expresses not less the injustice of those who at any time persecute the Church. In the one case we see the manner in which the world treated the Good Samaritan who put on the sackcloth of our nature that He might lift up that nature, sick and wounded by the Fall: in the other the Antichrists of every age rising up in false witness, and spreading nets against His

misery, from him that spoileth him?

11 False witnesses did rise up: they laid to my charge things that I knew not.

12 They rewarded me evil for good: to the great discomfort of my soul.

13 Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting: and my prayer shall turn into mine own bosom.

14 I behaved myself as though it had been my friend, or my brother: I went heavily, as one that mourneth for his mother.

15 But in mine adversity they rejoiced, and gathered themselves together: yea, the very abjects came together against me unawares, making mouths at me, and ceased not.

16 With the flatterers were busy mockers: who gnashed upon me with their teeth.

17 LORD, how long wilt Thou look upon this: O deliver my soul from the calamities which they bring on me, and my darling from the lions.

18 So will I give Thee thanks in the great congregation: I will praise Thee among much people.

19 O let not them that are mine enemies triumph over me ungodly: neither let them wink with their eyes that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitful words against them that are quiet in the land.

21 They gaped upon me with their mouths, and said: Fie on thee, fie on thee, we saw it with our eyes.

22 This Thou hast seen, O LORD: hold not Thy tongue then, go not far from me, O LORD.

23 Awake, and stand up to judge my quarrel: avenge Thou my cause, my GOD, and my LORD.

24 Judge me, O LORD my GOD, according to Thy righteousness: and let them not triumph over me.

25 Let them not say in their hearts, There, there, so would we have it: neither let them say, We have devoured him.

26 Let them be put to confusion and shame together, that rejoice at my trouble: let them be clothed with rebuke and dishonour, that boast themselves against me.

27 Let them be glad and rejoice, that favour my righteous dealing: yea, let them say alway, Blessed be the LORD, Who hath pleasure in the prosperity of His servant.

28 And as for my tongue, it shall be talking of Thy righteousness: and of Thy praise all the day long.

PSALM XXXVI. *Dixit injustus.*

MY heart sheweth me the wickedness of the ungodly: that there is no fear of GOD before his eyes.

2 For he flattereth himself in

Church, the one mission of which is to gather souls to God. In both the appeal lies from the injustice of earth to the righteousness of Heaven: "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" And the Church of the Redeemer can look forward as her Lord did, with faith in the righteous verdict of her God and in His avenging hand: looking for the destruction not of foes, but of the enmity and sin of foes: looking for them to be so conquered and brought to shame that they may be clothed with the rebuke and dishonour of true penitence, and afterwards be among the number of those that sing, "Blessed be the Lord, Who hath pleasure in the prosperity of His servant."

Some remarks applying to the imprecatory tone of the first eight verses will be found in the notes to the sixty-ninth Psalm.

PSALM XXXV

The first four verses of this Psalm set forth the condition of fallen man; the latter verses proclaim the mercy of God in the dispensation of grace from the "Fountain" of our Lord's immaculate human nature which was "opened for all uncleanness."

[1] In the indictment of criminals, a form of words is used which is taken from the first verse of this Psalm, viz. "not having the fear of God before his eyes."

his own sight : until his abominable sin be found out.

3 The words of his mouth are unrighteous, and full of deceit : he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way : neither doth he abhor any thing that is evil.

5 Thy mercy, O LORD, reacheth unto the heavens : and Thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong mountains : Thy judgements are like the great deep.

7 Thou, LORD, shalt save both man and beast; How excellent is Thy mercy, O GOD : and the children of men shall put their trust under the shadow of Thy wings.

8 They shall be satisfied with the plenteousness of Thy house : and Thou shalt give them drink of Thy pleasures, as out of the river.

9 For with Thee is the well of life : and in Thy light shall we see light.

10 O continue forth Thy loving-kindness unto them that know Thee : and Thy righteousness unto them that are true of heart.

11 O let not the foot of pride come against me : and let not the hand of the ungodly cast me down.

12 There are they fallen, all that work wickedness : they are cast down, and shall not be able to stand.

Evening Prayer. Day 7.

PSALM XXXVII. *Noli æmulari.*

FRET not thyself because of the ungodly : neither be thou envious against the evil doers.

2 For they shall soon be cut down like the grass : and be withered even as the green herb.

3 Put thou thy trust in the LORD, and be doing good : dwell in the land, and verily thou shalt be fed.

4 Delight thou in the LORD : and He shall give thee thy heart's desire.

5 Commit thy way unto the LORD, and put thy trust in Him : and He shall bring it to pass.

6 He shall make thy righteousness as clear as the light : and thy just dealing as the noon-day.

7 Hold thee still in the LORD, and abide patiently upon Him : but grieve not thyself at him whose way doth prosper, against the man that doeth after evil counsels.

8 Leave off from wrath, and

"The fear of God," that fear which proceeds from love and not from terror, was lost by the Fall; the "flattery" of himself by the sinner was shewn by the attempt to veil the shame which came with the knowledge of evil: the excuses which the sinners made to God were unrighteous and full of deceit; they had left off to behave themselves wisely, and tried to hide themselves from their all-seeing Creator: good became alien to them instead of being natural; and they had lost the hatred of disobedience and sin with which they had originally been endowed. All this was typical of sin and sinners at all times; and at all times God's mercy to the sinner is immeasurable, immoveable, and inexhaustible. Such is the signification underlying the first half of the Psalm. Then we praise God that "when there was none to help, His arm brought salvation" [Isa. lxiii. 5], and that His love gathered sinners to Himself "like as a hen gathereth her chickens under her wings," by sending His Son into the world to save them. To that Son the ninth and tenth verses turn, anticipating His own proclamation of Himself as the Fountain of living water, the Living Bread of Which men may eat and be satisfied, the Light of the world Which enlightens all men with its beams.

A comparison of the first and last two verses with the texts referred to in the margin, will shew that this Psalm also proclaims the wickedness of Antichrist and the Lord's final victory over him.

PSALM XXXVII.

Christ speaks in and to the Church, exhorting it not to be overborne by persecution or any other trouble, but to look to the end. Evil may prevail for a time, but at last the tares will be cut down for destruction, and the wheat gathered into the garner of God. The prevailing theme of the Psalm is that of patience, and rest in the Lord. "In your patience possess ye your souls" was the Lord's own teaching to His Church respecting the troublous times that would come upon it: and twice in the

let go displeasure : fret not thyself, else shalt thou be moved to do evil.

9 Wicked doers shall be rooted out : and they that patiently abide the LORD, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone : thou shalt look after his place, and he shall be away.

11 But the meek-spirited shall possess the earth : and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsel against the just : and gnasheth upon him with his teeth.

13 The LORD shall laugh him to scorn : for He hath seen that His day is coming.

14 The ungodly have drawn out the sword, and have bent their bow : to cast down the poor and needy, and to slay such as are of a right conversation.

15 Their sword shall go through their own heart : and their bow shall be broken.

16 A small thing that the righteous hath : is better than great riches of the ungodly.

17 For the arms of the ungodly shall be broken : and the LORD upholdeth the righteous.

18 The LORD knoweth the days of the godly : and their inheritance shall endure for ever.

19 They shall not be confounded in the perilous time : and in the days of dearth they shall have enough.

20 As for the ungodly, they shall perish; and the enemies of the LORD shall consume as the fat of lambs : yea, even as the smoke, shall they consume away.

21 The ungodly borroweth, and payeth not again : but the righteous is merciful, and liberal.

22 Such as are blessed of GOD shall possess the land : and they that are cursed of Him shall be rooted out.

23 The LORD ordereth a good man's going : and maketh his way acceptable to Himself.

24 Though he fall, he shall not be cast away : for the LORD upholdeth him with His hand.

25 I have been young, and now am old : and yet saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever merciful, and lendeth : and his seed is blessed.

27 Flee from evil, and do the thing that is good : and dwell for evermore.

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book of the Revelation it is repeated, "Here is the patience and faith of the saints." In like manner the Apostles had often written to the early Church in the same strain, as if much faith was requisite to enable it to believe that in quietness and in confidence was their strength:—"Cast not away, therefore, your confidence, which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry" [Heb. x. 35—37]. The trials of the early Church were so stupendous that it did indeed require a strong faith to believe that the Lord was upholding it with His hand, and that the powers of sin would not prevail. They saw the ungodly in great power, and the followers of the Righteous One everywhere cast down by the most bitter persecution. But they were bidden not to fret themselves because of the power of Antichrist, for that he would soon be cut down as the grass by the sickle of God's Angel: "The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast into the earth, he persecuted the woman which brought forth the Man" [Rev. xii. 12, 13.] They were bidden thus to be ever taking the strain of this Psalm (which was doubtless often sung by them in Divine Service) as the guiding principle of their Christian life. Let not the seeming prosperity of God's enemies make you contrast your own condition with theirs: rest in the Lord; watch what the end will be; assure yourselves in your faith, and believe that Christ and the right must prevail, and that evil shall be cast down. Abide patiently in the Lord, and He shall bring it to pass.

And, as the Apostolic teaching of the suffering Church often reminded them that here they had no continuing city, but that they sought one to come, so in this Psalm there are repeated references to "the land" and "the inheritance" which is prepared for those who "tarry the Lord's leisure," and look for "a house not made with hands, eternal in the heavens," though this earthly tabernacle of the Lord should be utterly dissolved. It may be that both here and in our Lord's own words, "Blessed are the meek, for they shall inherit the earth," there is a prophecy of a world purified from sin and regenerated by fire for the future habitation of the redeemed, as it was once regenerated by water.

28 For the LORD loveth the thing that is right : He forsaketh not His that be godly, but they are preserved for ever.

29 The unrighteous shall be punished : as for the seed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land : and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom : and his tongue will be talking of judgement.

32 The law of his GOD is in his heart : and his goings shall not slide.

33 The ungodly seeth the righteous : and seeketh occasion to slay him.

34 The LORD will not leave him in his hand : nor condemn him when he is judged.

35 Hope thou in the LORD, and keep His way, and He shall promote thee, that thou shalt possess the land : when the ungodly shall perish, thou shalt see it.

36 I myself have seen the ungodly in great power : and flourishing like a green bay-tree.

37 I went by, and lo, he was gone : I sought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right : for that shall bring a man peace at the last.

39 As for the transgressors, they shall perish together : and the end of the ungodly is, they shall be rooted out at the last.

40 But the salvation of the righteous cometh of the LORD : Who is also their strength in the time of trouble.

41 And the LORD shall stand by them, and save them : He shall deliver them from the ungodly, and shall save them, because they put their trust in Him.

Morning Prayer. Day 8.

PSALM XXXVIII. *Domine, ne in furore.*

PUT me not to rebuke, O LORD, in Thine anger : neither chasten me in Thy heavy displeasure.

2 For Thine arrows stick fast in me : and Thy hand presseth me sore.

3 There is no health in my flesh, because of Thy displeasure : neither is there any rest in my bones, by reason of my sin.

4 For my wickednesses are gone over my head : and are like a sore burden, too heavy for me to bear.

Although the stores of precious comfort which this Psalm contains may thus be most strongly illustrated by reference to the trials of the Church in those days when the sufferings of Christ's natural body were continued in His body mystical, yet it is not for one age alone that its words are spoken. It is still true that we "must through much tribulation enter into" our rest; and there is still need for the faith of Christians to be stirred up, that they may look to the end both as regards the Church and their own particular lot. For how often still does it seem that the ungodly are in great prosperity; that truth, peace, and love have to take the lower place in the world, while heresy, war, and hatred have the upper hand: that the good are cast down, and the wicked built up. Then is the time to sing this Psalm with a new fervour, remembering that the Son of Man once had not where to lay His head, but now reigns King of kings and Lord of lords; that His little flock was once persecuted on all sides, yet now extends through all kingdoms of the world. "They that patiently abide the Lord, those shall inherit the land."

PSALM XXXVIII. *Pen.Ps.Pass.Ps.Ash.Wed.M.*

Lest we should fear to consider these words of deep penitence as those of our Lord, the eleventh, thirteenth, and fourteenth verses are specially pointed towards the circumstances which attended His last hours, when "all the disciples forsook Him and fled," and when the words of the prophecy were literally fulfilled concerning the "Lamb of God," "He was oppressed, and He was afflicted; yet He opened not His mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." "Then Herod questioned with Him in many words, but He answered nothing." "And when He was accused of the chief priests and elders, He answered nothing." The Psalm throughout may be profitably compared with Isaiah liii. and Job xvi. and xvii.; where in one case we see the most distinct prophecy of our Lord's vicarial work of penitential suffering, and in the other a personal type of Him in His affliction. "Ye have heard of the patience of Job, and have seen the end of the Lord" (James v. 11).

It is not unlikely that when David wrote this Psalm he was suffering some bodily affliction such as Job had suffered, and that all from the third to the seventh verse had a literal meaning when uttered by him. When these verses are taken of our Lord, they must be taken of the torture which His holy

5 My wounds stink, and are corrupt : through my foolishness.

6 I am brought into so great trouble and misery : that I go mourning all the day long.

7 For my loins are filled with a sore disease : and there is no whole part in my body.

8 I am feeble, and sore smitten : I have roared for the very disquietness of my heart.

9 LORD, Thou knowest all my desire : and my groaning is not hid from Thee.

10 My heart panteth, my strength hath failed me : and the sight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble : and my kinsmen stood afar off.

12 They also that sought after my life laid snares for me : and they that went about to do me evil talked of wickedness, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not : and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not : and in whose mouth are no reproofs.

15 For in Thee, O LORD, have I put my trust : Thou shalt answer for me, O LORD my GOD.

16 I have required that they, even mine enemies, should not triumph over me : for when my foot slipped, they rejoiced greatly against me.

17 And I, truly, am set in the plague : and my heaviness is ever in my sight.

18 For I will confess my wickedness : and be sorry for my sin.

19 But mine enemies live, and are mighty : and they that hate me wrongfully are many in number.

20 They also that reward evil for good are against me : because I follow the thing that good is.

21 Forsake me not, O LORD my GOD : be not Thou far from me.

22 Haste Thee to help me : O LORD GOD of my salvation.

PSALM XXXIX. *Dixi, custodiam.*

I SAID, I will take heed to my ways : that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle : while the ungodly is in my sight.

3 I held my tongue, and spake nothing : I kept silence, yea,

Body underwent from the agony of the wounds caused by the nails in His hands and feet, and the sharp thorns of His crown, and the racking pain of hanging from the Cross. Our Lord speaks them also, mystically, of His mystical Body, of which He was bearing the sins; sins, the effects of which upon human nature are described in the words of the prophet, "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it, but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment" [Isa. i. 5, 6]. The words of the fifth verse in the Vulgate seem especially to connect the latter words of the prophet with the Psalm, for they seem to speak of wounds partly healed, but again reopened, such wounds as the moral cicatrices of human nature had been subjected to from the time of its first deadly wound in the Fall.

In such a spiritual sense, also, is this penitential Psalm to be used by individual Christians. Remembering how hateful all sin is in the sight of God, how it has marred the beauty of His handiwork, and how totally incurable are the wounds it causes except by the remedy of Christ's Incarnation and sufferings, none need consider the expressions which are used too strong for ordinary penitents. She who so clearly saw her sin ever before her in the days of our Lord's earthly life, and who laid it all upon Him as she bathed His feet with her tears, was honoured by our Lord's words, "She loved much." So the greater the love of God, the greater will be the hatred of sin, the more clear will be the view of its sinfulness, the more freely will the lips confess it, and the more deeply the heart be sorry for it. While, therefore, this Psalm reveals to us some of the feelings by which our Redeemer was moved when He bore our sins in His own Body on the tree, it furnishes also a Divine strain of penitence which His members may take on their lips from age to age as following His example.

PSALM XXXIX.

When our Redeemer said, "If it be possible, let this cup pass from Me," He was praying in the spirit and almost in the words of David, "Take Thy plague away from me;" and when David sang, "When Thou with rebukes dost chasten man for sin, Thou makest his beauty to consume away," he was prophesying of Him "Whose visage was marred

even from good words; but it was pain and grief to me.

4 My heart was hot within me, and while I was thus musing the fire kindled: and at the last I spake with my tongue;

5 LORD, let me know mine end, and the number of my days: that I may be certified how long I have to live.

6 Behold, Thou hast made my days as it were a span long: and mine age is even as nothing in respect of Thee; and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

8 And now, LORD, what is my hope: truly my hope is even in Thee.

9 Deliver me from all mine offences: and make me not a rebuke unto the foolish.

10 I became dumb, and opened not my mouth: for it was Thy doing.

11 Take Thy plague away from me: I am even consumed by the means of Thy heavy hand.

12 When Thou with rebukes dost chasten man for sin, Thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

13 Hear my prayer, O LORD, and with Thine ears consider my calling: hold not Thy peace at my tears.

14 For I am a stranger with Thee: and a sojourner, as all my fathers were.

15 O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

PSALM XL. *Expectans expectavi.*

I WAITED patiently for the LORD: and He inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay: and set my feet upon the rock, and ordered my goings.

3 And He hath put a new song in my mouth: even a thanksgiving unto our GOD.

4 Many shall see it, and fear: and shall put their trust in the LORD.

5 Blessed is the man that hath set his hope in the LORD: and turned not unto the proud, and to such as go about with lies.

6 O LORD my GOD, great are the wondrous works which Thou hast done, like as be also Thy

more than any man," and Who when we should see Him should "have no beauty in Him that we should desire Him." This Psalm may, therefore, be reverently considered as the words of Christ speaking for His members, and declaring in His own person the sorrows which death had wrought and would continue to work in the world. "We see Jesus, Who was made a little lower than the angels for the suffering of death, crowned with glory and honour: that He by the grace of God should taste death for every man" (Heb. ii. 9). That He might become in all things like unto His brethren, He also became a stranger and a sojourner, and ended His pilgrimage by tasting death, that death might be vanquished.

In this Psalm, especially when used in the Burial Office, we may hear Christ saying to all those who desire a place in His kingdom, "Can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?" Through death He triumphed over death and entered into His glory, being made perfect through suffering: and by the grave and gate of death His people must pass that they may attain a joyful resurrection. Resignation, prayer, trust, and hope are, therefore, the four notes of the chord which sounds throughout this mournful hymn. "What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (James iv. 14). Yet, "I know that my Redeemer liveth, Who is the Resurrection and the Life, and though He slay me, yet will I trust in Him. We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens:" and we may therefore say, "O death, where is thy sting? O grave, where is thy victory?" for "if we believe that Jesus died, and rose again, even so them also that sleep in Jesus will God bring with Him." Thus the light of the glorious Gospel has transfigured the mournful words of the Old Testament saint, and developed out of them a new meaning to those who sorrow not as men without hope.

PSALM XL. *Good Friday Morning.*

The words of St. Paul in the Epistle to the Hebrews, and the custom of the Church in adopting this Psalm for Good Friday, identify it as a hymn of Christ: and with this key to the meaning of it there is no difficulty in tracing out that He speaks,

thoughts which are to us-ward : and yet there is no man that ordereth them unto Thee.

7 If I should declare them, and speak of them : they should be more than I am able to express.

8 Sacrifice and meat-offering Thou wouldest not : but mine ears hast Thou opened.

9 Burnt-offerings and sacrifice for sin hast Thou not required : then said I, Lo, I come,

10 In the volume of the book it is written of me, that I should fulfil Thy will, O my GOD : I am content to do it; yea, Thy law is within my heart.

11 I have declared Thy righteousness in the great congregation : lo, I will not refrain my lips, O LORD, and that Thou knowest.

12 I have not hid Thy righteousness within my heart : my talk hath been of Thy truth, and of Thy salvation.

13 I have not kept back Thy loving mercy and truth : from the great congregation.

14 Withdraw not Thou Thy mercy from me, O LORD : let Thy loving-kindness and Thy truth alway preserve me.

15 For innumerable troubles are come about me; my sins have taken such hold upon me that I am not able to look up : yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O LORD, let it be Thy pleasure to deliver me : make haste, O LORD, to help me.

17 Let them be ashamed, and confounded together, that seek after my soul to destroy it : let them be driven backward, and put to rebuke, that wish me evil.

18 Let them be desolate, and rewarded with shame : that say unto me, Fie upon thee, fie upon thee.

19 Let all those that seek Thee be joyful and glad in Thee : and let such as love Thy salvation say alway, The LORD be praised.

20 As for me, I am poor and needy : but the LORD careth for me.

21 Thou art my Helper and

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first, as One offering up Himself as a personal sacrifice of atonement for sin; and, secondly, as the Head of the Mystical Body which He is pleased to associate in intimate oneness with Himself. A Body hast Thou prepared Me that I may offer it as the One acceptable Sacrifice: a Body hast Thou prepared Me that the mystery of My Incarnation may be continued in the mystery of My Church.[1]

As a Psalm applicable to the day of Christ's Passion, it must be considered in the light of a solemn, and even awful, thanksgiving for His death as the source of the world's new life. The agony and the darkness are past: and, even from the Cross, He Who took upon Him the form of a Servant, and wore the badge of the bondage of sin, can behold His triumph in all future ages. He shall see of the travail of His soul, and shall be satisfied. By His knowledge shall My Righteous Servant justify many: for He shall bear their iniquities" (Isa. liii. 11). Thus it is a song of Good Friday sorrows sung in the knowledge that Easter is to follow: and the tone of it is like those pictures of the Crucifixion in which our Lord's incarnate Body is suspended free upon the Cross, surrounded by the glorious rays of that Divine Nature which made it impossible for His soul to be left in hell, or for His flesh to see corruption. [Acts ii. 31.]

The words "I waited patiently," are suggestive of several interpretations. [1] Of our Lord's waiting, until the fulness of the time should come when that blessed work of Redemption should be wrought which He had purposed from the time of the Fall itself. [2] Of that patient waiting for the time of the appointed Sacrifice which is indicated by the declaration on several occasions that His hour was not yet come. [3] Of that patience which the prophet foresaw when He declared that as a sheep before her shearers is dumb, so He openeth not His mouth, and that He gave His back to the smiters, and His cheeks to them that plucked off the hair. [4] Of Christ speaking in the name of His people who are waiting the Lord's good time in the Church on earth and in the Church of Paradise; some in afflictions,—like their Master and Head,—many full of ardent longing to be with Him, all in the hope of that blessedness which He holds forth in the Church Triumphant. "I waited patiently for the Lord. . . . Make no long tarrying, O my God." With a versicle and response breathing the same tone, the Holy Bible ends:

V. Surely I come quickly: Amen.

R. Even so, come, Lord Jesus.

In such a tone the suffering Saviour commended His soul on the first Good Friday, saying, "Father,

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[1] "A Body hast Thou prepared Me," is quoted by St. Paul from the Septuagint, not from the Hebrew. It may be observed that the ancient Vulgate, the "Vetus Itala," also has the same reading; while the more modern Vulgate of St. Jerome's later revision has a reading very similar to that of the English. The piercing of the ears was a sign of servitude. See Exod. xxi. 6.

Redeemer : make no long tarrying, O my GOD.

DAY 8. Evening Prayer.

PSALM XLI. *Beatus qui intelligit.*

BLESSED is he that considereth the poor and needy : the LORD shall deliver him in the time of trouble.

2 The LORD preserve him, and keep him alive, that he may be blessed upon earth : and deliver not Thou him into the will of his enemies.

3 The LORD comfort him, when he lieth sick upon his bed : make Thou all his bed in his sickness.

4 I said, LORD, be merciful unto me : heal my soul, for I have sinned against Thee.

5 Mine enemies speak evil of me : When shall he die, and his name perish?

6 And if he come to see me, he speaketh vanity : and his heart conceiveth falsehood within himself, and when he cometh forth he telleth it.

7 All mine enemies whisper together against me : even against me do they imagine this evil.

8 Let the sentence of guiltiness proceed against him : and now that he lieth, let him rise up no more.

9 Yea, even mine own familiar friend, whom I trusted : who did also eat of my bread, hath laid great wait for me.

10 But be Thou merciful unto me, O LORD : raise Thou me up again, and I shall reward them.

11 By this I know Thou favourest me : that mine enemy doth not triumph against me.

12 And when I am in my health, Thou upholdest me : and shalt set me before Thy face for ever.

13 Blessed be the LORD GOD of Israel : world without end. Amen.

PSALM XLII. *Quemadmodum.*

LIKE as the hart desireth the water-brooks : so longeth my soul after Thee, O GOD.

2 My soul is athirst for GOD,

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into Thy hands I commend My Spirit:" and in such a tone also may His mystical Body, corporate and in its several members, be ever patiently waiting for the Lord, and working in humble obedience during the time of waiting.

PSALM XLI.

There is enough analogy between this and the first Psalm to lead to the conclusion that it was intended for the position it now occupies as the last Psalm of the first book; the end of which book is marked by the Doxology. As the first is a meditative hymn on the blessedness of the guileless Man, so this is one upon the mystery of His poverty Who became poor that He might make many rich. Our LORD quoted it as applying to Himself in John xiii. 18, declaring that the ninth verse of the Psalm was fulfilled by His Betrayal. The fifth and four following verses relate therefore to the betrayer, his sentence and his punishment, and "now that he dieth," [or "lieth,"] "let him rise up no more," may be compared with the mysterious words of St. Peter, that Judas had gone "to his own place."

This Psalm is to be viewed in two aspects. [1] It sets forth the blessedness of "considering,"—or meditating upon with understanding,—the Person of the Redeemer; an aspect which may remind us of St. Paul's expression as to "discerning" or "considering" the Lord's Body in the Holy Eucharist. [1 Cor. xi. 29.] As "many are weak and sickly, and many sleep" [*ibid.*] through *not* considering the Poor and Needy, so will the Lord deliver from trouble, preserve alive, strengthen and comfort those who there do discern Him. [2] The second aspect under which the Psalm is to be viewed shews the Son of God Himself considering poor and needy human nature, and coming down from Heaven to become as one of us. In His time of trouble the Lord delivered Him, and was merciful to Him when He became as the One Sinner in the place of all sinners.

It will have been observed that all the forty-one Psalms which compose the first book point unswervingly to our Blessed Lord. They were a gift to the Church of Israel, that its faith might look forward in hope; they are a gift to the Christian Church, that her faith may be intelligently fixed upon her Redeemer, and behold throughout the written word—"in the volume of the book"—the story of the personal WORD'S Incarnation and redeeming work.

THE SECOND BOOK.

PSALM XLII.

The Second Book of the Psalms opens with one in which Christ is again heard speaking. He speaks in His own Person as longing for the time of ascending to His Father, in the person of His mystical Body as longing for the time when her earthly pilgrimage will be ended, and her militant humiliation transfigured into triumphant glory. It was formerly used in the Burial Office of the Church of England

yea, even for the living GOD : when shall I come to appear before the presence of GOD?

3 My tears have been my meat day and night : while they daily say unto me, Where is now thy GOD?

4 Now when I think thereupon, I pour out my heart by myself : for I went with the multitude, and brought them forth into the house of GOD ;

5 In the voice of praise and thanksgiving : among such as keep holy-day.

6 Why art thou so full of heaviness, O my soul : and why art thou so disquieted within me?

7 Put thy trust in GOD : for I will yet give Him thanks for the help of His countenance.

8 My GOD, my soul is vexed within me : therefore will I remember Thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise of the waterpipes : all Thy waves and storms are gone over me.

10 The LORD hath granted His loving-kindness in the daytime : and in the night-season did I sing of Him, and made my prayer unto the GOD of my life.

11 I will say unto the GOD of my strength, Why hast Thou forgotten me : why go I thus heavily, while the enemy oppresseth me?

12 My bones are smitten asunder as with a sword : while mine enemies that trouble me cast me in the teeth ;

13 Namely, while they say daily unto me : Where is now thy GOD?

14 Why art thou so vexed, O my soul : and why art thou so disquieted within me?

15 O put thy trust in GOD : for I will yet thank Him, Which is the help of my countenance, and my GOD.

PSALM XLIII. *Judica me, Deus.*

GIVE sentence with me, O GOD, and defend my cause against the ungodly people : O deliver me from the deceitful and wicked man.

2 For Thou art the GOD of my strength, why hast Thou put me from Thee : and why go I so heavily, while the enemy oppresseth me?

3 O send out Thy light and Thy truth, that they may lead me : and bring me unto Thy holy hill, and to Thy dwelling.

4 And that I may go unto the altar of GOD, even unto the GOD

[see p. 517]: and has a place in the Primitive Liturgy of St. Mark, both applications of it expressing the earnest longing of the Church and the devout soul for the Divine Presence: "My soul is athirst for God in His Eucharistic Mystery: My soul is athirst for Him in the rest of Paradise."

In their fulness the aspirations of this Psalm can only be assigned to Christ Himself. Job typically anticipated the sufferings of the Holy One to a certain extent, so that he could say, "And now my soul is poured out upon me, the days of affliction have taken hold upon me," but it was to the soul of the "Man of sorrows" alone that the whole force of such words as those of this Psalm could belong: of Him only that it could be said one abyss proclaimed to another that all the waves and storms of Divine anger with sin had overwhelmed Him. We may, therefore, see in the touching expressions of this beautiful hymn the highest and most perfect form of resignation to the will of God under the most extreme depression of sorrow and suffering: words which open out to us the mind of Christ, showing how the truly faithful soul will trust in God as a loving Father, and long for His presence, even when bowing down under the weight of trial: "longing to be with Christ, which is far better," yet desiring, above all, to fulfil His will. It is a Psalm which must have had especial force in the Divine Service of the early Church, when persecutions surrounded it on every side, and the echoes from one overwhelming cataract of heathen fury overtook the rush of another. Such intense longings for a better life and the peace of Paradise belong to such times rather than to those of untroubled ages: and when the Antichristian persecutions of the latter days have come upon the Church, the meaning of this hymn will again be felt in its fulness as it may have been felt by those who had to endure the Antichrists of the first age. Yet the spirit of the Psalm enters into all longings for the Presence of Christ: and those who fully realize the work of sin will be able to enter into it to a great extent in connexion with the blessedness of that Presence in the Eucharistic Mystery.

PSALM XLIII.

This is plainly a continuation of the preceding Psalm, (though not a portion of it,) the ideas of it being exactly analogous, and the burden, from which the whole derives so mournful and passion-

of my joy and gladness : and upon the harp will I give thanks unto Thee, O GOD, my GOD.

5 Why art thou so heavy, O my soul : and why art thou so disquieted within me?

6 O put thy trust in GOD : for I will yet give Him thanks, Which is the help of my countenance, and my GOD.

DAY 9. Morning Prayer.

PSALM XLIV. *Deus, auribus.*

WE have heard with our ears, O GOD, our fathers have told us : what Thou hast done in their time of old;

2 How Thou hast driven out the heathen with Thy hand, and planted them in : how Thou hast destroyed the nations, and cast them out.

3 For they gat not the land in possession through their own sword : neither was it their own arm that helped them;

4 But Thy right hand, and Thine arm, and the light of Thy countenance : because Thou hadst a favour unto them.

5 Thou art my King, O GOD : send help unto Jacob.

6 Through Thee will we overthrow our enemies : and in Thy Name will we tread them under, that rise up against us.

7 For I will not trust in my bow : it is not my sword that shall help me;

8 But it is Thou that savest us from our enemies : and puttest them to confusion that hate us.

9 We make our boast of GOD all day long : and will praise Thy Name for ever.

10 But now Thou art far off, and puttest us to confusion : and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies : so that they which hate us spoil our goods.

12 Thou lettest us be eaten up like sheep : and hast scattered us among the heathen.

13 Thou sellest Thy people for nought : and takest no money for them.

14 Thou makest us to be rebuked of our neighbours : to be laughed to scorn, and had in derision of them that are round about us.

15 Thou makest us to be a byword among the heathen : and that the people shake their heads at us.

16 My confusion is daily before me : and the shame of my face hath covered me;

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like a character, repeated; yet a distinctive character is also given to this concluding portion of the threefold hymn, which makes it a song anticipative of Resurrection joy. As the words of Christ are, "Thou wilt not leave My soul in hell . . . . Thou wilt shew Me the path of life;" so they are, "Send out Thy light . . . . bring Me unto Thy holy hill." And while we hear Christ longing for the light of the Resurrection, and the Altar where the Lamb, as it had been slain, was to take His kingdom to Himself, so we also hear the voice of His Church asking God to send forth to her the Light of the world, in the Person of Christ, to lead her through this life to glory everlasting, and by the earthly to the heavenly Altar. The third verse looks plainly to Him Who is the Way, the Truth, the Life, and the Light, of the City of God; and the fourth verse as plainly to the Eucharistic thanksgiving of the Christian dispensation.

PSALM XLIV.

For periods of great trouble, such as the time when the Philistines came up with their champion against the army of Saul, or when Sennacherib against Hezekiah, or when the nation was broken to pieces by the tyranny of Antiochus Epiphanes, this Psalm was penned as a national pleading with God for His own people in their affliction; and, so prophesying, the writer unconsciously gave words to the future Church, which might in all ages be lifted up to God as a prayer for deliverance.

It must be understood that the tone of this Psalm is by no means one of expostulation with God, as if it were to be said to Him, Why hast Thou done this? It is, on the contrary, a declaration of perfect trust in Him, like that uttered by Job when he said "Though He slay me, yet will I trust in Him." Thus, taken in its true sense, it may recall to mind our Lord's words respecting the time when the last troubles would come upon Jerusalem; and those still greater troubles, of which these were a type, upon the City of God in the end of the world: "In your patience possess ye your souls."

Thus the tone of the Psalm is, "The Lord has brought all this woe upon us; yet though He suffer much more than this to come upon us, our steps shall not go out of His way: we will trust still in His mercy, and call on Him to shew it in His good time." And the actual experience of such persecution in the early Church, drew out from St. Paul an

17 For the voice of the slanderer and blasphemer : for the enemy and avenger.

18 And though all this be come upon us, yet do we not forget Thee : nor behave ourselves frowardly in Thy covenant.

19 Our heart is not turned back : neither our steps gone out of Thy way ;

20 No, not when Thou hast smitten us into the place of dragons : and covered us with the shadow of death.

21 If we have forgotten the Name of our GOD, and holden up our hands to any strange god : shall not GOD search it out? for He knoweth the very secrets of the heart.

22 For Thy sake also are we killed all the day long : and are counted as sheep appointed to be slain.

23 Up, LORD, why sleepest Thou : awake, and be not absent from us for ever.

24 Wherefore hidest Thou Thy face : and forgettest our misery and trouble?

25 For our soul is brought low, even unto the dust : our belly cleaveth unto the ground.

26 Arise, and help us : and deliver us for Thy mercy's sake.

PSALM XLV. *Eructavit cor meum.*

MY heart is inditing of a good matter : I speak of the things which I have made unto the King.

2 My tongue is the pen : of a ready writer.

3 Thou art fairer than the children of men : full of grace are Thy lips, because GOD hath blessed Thee for ever.

4 Gird Thee with Thy sword upon Thy thigh, O Thou most Mighty : according to Thy worship and renown.

5 Good luck have Thou with Thine honour : ride on, because of the word of truth, of meekness, and righteousness ; and Thy right

application of this tone when he wrote, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" [Rom. viii. 35—39].

PSALM XLV. *Christmas Day Morning.*

For whatever occasion this grand triumphal hymn was composed, the typical application of it is cast into the shade by its fulfilment in Christ: concerning Whom, the good WORD of God, it is wholly indited; and to the glory of Whose Person and work the praise of the faithful heart flows freely, as from the pen of a scribe swiftly writing.

The use of the Psalm on Christmas Day gives the key to its interpretation as a song of joy and praise respecting the Incarnation: and teaches us to draw out that interpretation even in detail. Thus we sing to Him, "Thou art fairer than the children of men" in respect of the Beauty of the King in His human nature, which was certainly the perfection of moral purity, and probably of external grace.[1] For although He was "made sin for us," yet He "knew no sin," but was spotless altogether in nature, will, and deed; and although His visage was marred more than any man's, by the persecution and suffering He underwent, yet it could not but be that it was fairer than any other countenance in its original and unmarred state. Thus, too, we sing to Him, "Full of grace are Thy lips," remembering how it was said of Him, "Never man spake like this Man" [John vii. 46], and how "all bare Him witness, and wondered at the gracious words which proceeded out of His mouth" [Luke iv. 22].

The fourth verse refers to the ceremony by which coronation was completed, the girding on of the sword. So when the fulness of the time was come, the WORD of God rides forth conquering and to conquer, girding on His Human Nature,—His Vesture dipped in blood,—on which, and on His thigh, is written the glorious Name which is the Christian fulness of the prophetic "Most Mighty,"—"King of kings and Lord of lords" [Rev. xix. 16]. The effects of the Incarnation are signified by the "terrible" or "wonderful" things achieved by the right hand of the Incarnate Word. Such marvellous works have already been effected as the overthrow of Paganism, the establishment of a sound morality, the first spread and the enduring perpetuity of the Christian Church: such terrible things are yet in store as the second Advent of the Word, the over-

[1] No one can fail to observe the exceptional character of the traditional portrait of Christ with which religious art is pervaded. This is found as the Good Shepherd in the Catacombs, and in many other very ancient forms: and there is probably truth in the representations that there were several contemporary portraits of our Lord taken, with and without miraculous agency, during His earthly life. This traditional countenance of Christ is not Jewish, but a Catholic eclecticism of human beauty.

hand shall teach Thee terrible things.

6 Thy arrows are very sharp, and the people shall be subdued unto Thee : even in the midst among the King's enemies.

7 Thy seat, O GOD, endureth for ever : the sceptre of Thy kingdom is a right sceptre.

8 Thou hast loved righteousness, and hated iniquity : wherefore GOD, even thy GOD, hath anointed thee with the oil of gladness above thy fellows.

9 All thy garments smell of myrrh, aloes, and cassia : out of the ivory palaces, whereby they have made thee glad.

10 Kings' daughters were among thy honourable women : upon thy right hand did stand the queen in a vesture of gold, wrought about with divers colours.

11 Hearken, O daughter, and consider, incline thine ear : forget also thine own people, and thy father's house.

12 So shall the King have pleasure in thy beauty : for He is thy LORD GOD, and worship thou Him.

13 And the daughter of Tyre shall be there with a gift : like as the rich also among the people shall make their supplication before thee.

14 The King's daughter is all glorious within : her clothing is of wrought gold.

15 She shall be brought unto the King in raiment of needlework : the virgins that be her fellows shall bear her company, and shall be brought unto thee.

16 With joy and gladness shall they be brought : and shall enter into the King's palace.

17 Instead of thy fathers thou shalt have children : whom thou mayest make princes in all lands.

18 I will remember Thy Name from one generation to another : therefore shall the people give

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throw of Antichrist, the general Resurrection, the last Judgment, and the subjugation of all things to the universal Sovereignty of Christ.

This universal dominion of Christ is further referred to in the seventh verse, which is used in Heb. i. 8, 9, as evidence of the Divine Nature of our Lord: the use of the word "throne" instead of "seat" making the meaning more plain there than in the English version of the Psalm. Such a dominion is prepared for Christ in this dispensation, in the Day of Judgment, and in the perfected Church in glory; a dominion of a right, erect, straight, or righteous sceptre, ever guiding to the justice and truth of God, and ever opposed to the lawless iniquity of the Evil One.

In the eighth verse the reward of Christ's love in becoming Man is proclaimed, the anointing of His Human Nature with the Holy Ghost given to Him without measure that He might have unlimited power to work out the work of salvation. This mention of the anointing of Christ is especially connected with His Human Nature by the mention of "myrrh, aloes, and cassia," which carry the mind to the offerings of the wise men, and to the spices with which the holy body of Jesus was embalmed at His burial.[1] This seems the connecting link between the former and the latter verses of the Psalm, the former setting forth the royalty of the Bridegroom, our Lord Jesus Christ; the latter declaring the royalty of the Bride, His Church.

St. John the Baptist was the first to mention the Bride in New Testament times when he said, "He that hath the Bride is the Bridegroom" [John iii. 29]. Similar phraseology appears in our Lord's earliest words [Mark ii. 19; Luke v. 34], and in several of His parables, where He represents the kingdom of Heaven under the figure of marriage. St. Paul speaks of his earnest desire to present the Church as "a chaste virgin" to Christ [2 Cor. xi. 2], and likens the union between it and Christ to the union of husband and wife [Eph. v. 23—32]. But, above all, the tone of this Psalm is taken up in the latter chapters of the Revelation, "Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready" [Rev. xix. 7]. "And I John saw the holy city, new Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband" [*ibid.* xxi. 2.] "And there came unto me one of the seven angels . . . . saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the Spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God" [*ibid.* 9].

And as the King, the Incarnate Word, is fairer than the children of men in natural beauty of body and soul, so the Queen on His right hand is also represented as being adorned with all that can make fit to stand before Him, as well as being "all glorious within." Though the Church is "clothed

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[1] It is observable that the anointing oil of the Mosaic dispensation [Exod. xxx. 23] was made of "principal spices" and olive oil. The "principal spices" named are myrrh, sweet cinnamon, sweet calamus, and cassia, the myrrh and cassia being each to weigh as much as both the others put together. This oil was used for anointing the Tabernacle, the vessels, and the priests, including Aaron.

Among the plants of the "garden enclosed" [Song of Solomon iv. 12], the "spring shut up," the "fountain sealed," are spikenard, calamus, *cinnamon*, frankincense, *myrrh*, and *aloes*, with "all the *chief spices*." *Myrrh, aloes, and cinnamon* (which is nearly identical with cassia) are also named together in Proverbs vii. 17.

thanks unto Thee, world without end.

PSALM XLVI. *Deus noster refugium.*

GOD is our Hope and Strength: a very present Help in trouble.

2 Therefore will we not fear, though the earth be moved : and though the hills be carried into the midst of the sea.

3 Though the waters thereof rage and swell : and though the mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad the city of GOD : the holy place of the tabernacle of the most Highest.

5 GOD is in the midst of her, therefore shall she not be removed : God shall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved : but GOD hath shewed His voice, and the earth shall melt away.

7 The LORD of Hosts is with us : the GOD of Jacob is our Refuge.

8 O come hither, and behold the works of the LORD : what destruction He hath brought upon the earth.

9 He maketh wars to cease in all the world : He breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am GOD : I will be exalted among the heathen, and I will be exalted in the earth.

11 The LORD of Hosts is with us : the GOD of Jacob is our Refuge.

Evening Prayer. Day 9.

PSALM XLVII. *Omnes gentes, plaudite.*

O CLAP your hands together, all ye people : O sing unto GOD with the voice of melody.

2 For the LORD is high, and to be feared : He is the great King upon all the earth.

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with the sun" [Rev. xii. 1] in a spiritual sense, yet in a literal sense also she is to have all that external splendour which is typified by clothing of wrought gold and raiment of needlework; a vesture of gold, wrought about with divers colours, reflecting the glory of the Bridegroom's "vesture dipped in blood."[1]

In this Psalm, therefore, the Church ever offers a hymn of thanksgiving to Christ for that Betrothal of Himself to His Mystical Body which will be perfected by the final assumption of the Bride to His right hand in Heaven. Girt with the sword of His Human Nature, and clad with transfigured garments which are still perfumed with the myrrh, aloes, and cassia of His atoning work, the King of Glory stands prepared to receive to His side the Church which He has espoused; that as a Queen she may enter into His palace, as a Queen be crowned with a never-fading beauty, and as a Queen reign with Him, "having the glory of God" [Rev. xxi. 11].

PSALM XLVI.

As the kingdoms of this world shall become the kingdom of the Lord and of His Christ, so the waters which rage and swell and shake the earth to its foundations, shall be subdued at the Divine command, "Be still," and become the river which makes glad the City of God. "There shall be no more sea," to trouble the Church [Rev. xxi. 1]; but there shall be "a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb" [*ibid.* xxii. 1], and "every thing shall live whither the river cometh" [Ezek. xlvii. 8].

Such is the mystical strain which this Psalm carries up to the praise of God. The ordinary antagonism of the world may embarrass the Church, or active persecution trouble it, but the Spirit of God moves upon the face of the waters to bring life out of death; God will remember Noah, to make that by which He brings destruction upon the earth, be also the salvation of His Church. Christ, though asleep, is yet in the ship of the Apostles, ready to rebuke the winds and the waves, and to say, "Peace, be still."

Grant, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

PSALM XLVII. *Ascension Day Evensong.*

This is a hymn of triumph, not for any temporal victory of Christ's Church, but for that glorious work of peace, by which the fold of the Good Shepherd is being extended that it may embrace all races of mankind. As holy Simeon saw that the Sun of Righteousness had arisen to be a Light to lighten the Gentiles, as well as God's ancient people Israel, so the prophet had been inspired to tell of the then distant age of the Messiah, that "God reigneth over the heathen," and, that "the princes of the people," beyond the bounds of the chosen race, are joined unto the people of the God of Abraham.

[1] There is an accidental coincidence of a very striking character between this Christmas Mattins Psalm and the first lesson on Christmas Eve, which is Isaiah lx. See also p. 220.

3 He shall subdue the people under us : and the nations under our feet.

4 He shall choose out an heritage for us : even the worship of Jacob, whom He loved.

5 GOD is gone up with a merry noise : and the LORD with the sound of the trump.

6 O sing praises, sing praises unto our GOD : O sing praises, sing praises unto our King.

7 For GOD is the King of all the earth : sing ye praises with understanding.

8 God reigneth over the heathen : GOD sitteth upon His holy seat.

9 The princes of the people are joined unto the people of the GOD of Abraham : for GOD, Which is very high exalted, doth defend the earth, as it were with a shield.

PSALM XLVIII. *Magnus Dominus.*

GREAT is the LORD, and highly to be praised : in the city of our GOD, even upon His holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth : upon the north-side lieth the city of the great King; GOD is well known in her palaces as a sure refuge.

3 For lo, the kings of the earth : are gathered, and gone by together.

4 They marvelled to see such things : they were astonished, and suddenly cast down.

5 Fear came there upon them, and sorrow : as upon a woman in her travail.

6 Thou shalt break the ships of the sea : through the east-wind.

7 Like as we have heard, so have we seen in the city of the LORD of Hosts, in the city of our GOD : GOD upholdeth the same for ever.

8 We wait for Thy loving-kindness, O GOD : in the midst of Thy temple.

9 O GOD, according to Thy Name, so is Thy praise unto the world's end : Thy right hand is full of righteousness.

10 Let the mount Sion rejoice, and the daughter of Judah be glad : because of Thy judgements.

11 Walk about Sion, and go round about her : and tell the towers thereof.

12 Mark well her bulwarks, set up her houses : that ye may tell them that come after.

13 For this GOD is our GOD for ever and ever : He shall be our Guide unto death.

The selection of this Psalm for Ascension Day is connected partly with the ordinary interpretation of the fifth verse, but not less with the general tone of victory which pervades the whole, and which is so suitable to the leading of captivity captive by Christ when He ascended up on high, to reign over the people whom He had bought with a price, and to place His Human Nature on the holy throne of Divine majesty and power.

It is a song of trust also in Christ, in which the Church declares that, as the "word of the Lord came unto Abram in a vision, saying, Fear not, Abram, I am thy shield, and thy exceeding great reward," so will the same WORD, God, which is very high exalted, ever defend as with a shield the inheritance which He has won for His own.

PSALM XLVIII. *Whitsun Day Morning.*

Much light is thrown upon this Psalm, by comparing together the two chapters of the Revelation in which are described the fall of the mystical city Babylon, and the establishment for ever of the New Jerusalem. The eighteenth chapter expands the third and following three verses of the Psalm into a fearful description of a sudden destruction, and privation of the Light and Presence of God: "Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought. . . . . And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee" [Rev. xviii. 16, 23]. The Holy City, on the other hand, whose foundations were laid at Pentecost, is seen descending from God, "prepared as a bride adorned for her husband . . . . and the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the Light thereof . . . . they need no candle, neither light of the sun; for the Lord God giveth them light" [*ibid.* xxi. 2, 23; xxii. 5].

While therefore the city of Antichrist, which says in its pride, "I shall be a lady for ever" [Isa. xlvii. 7], is a marvel to see, because of its gigantic ruin, the City of God, the Temple of the Holy Ghost, shall stand firm in all its towers and bulwarks, because God Himself upholds it, and dwells in the midst of its streets.

PSALM XLIX. *Audite hæc, omnes.*

O HEAR ye this, all ye people : ponder it with your ears, all ye that dwell in the world ;

2 High and low, rich and poor : one with another.

3 My mouth shall speak of wisdom : and my heart shall muse of understanding.

4 I will incline mine ear to the parable : and shew my dark speech upon the harp.

5 Wherefore should I fear in the days of wickedness : and when the wickedness of my heels compasseth me round about?

6 There be some that put their trust in their goods : and boast themselves in the multitude of their riches.

7 But no man may deliver his brother : nor make agreement unto GOD for him ;

8 For it cost more to redeem their souls : so that he must let that alone for ever ;

9 Yea, though he live long : and see not the grave.

10 For he seeth that wise men also die, and perish together : as well as the ignorant and foolish, and leave their riches for other.

11 And yet they think that their houses shall continue for ever : and that their dwelling-places shall endure from one generation to another ; and call the lands after their own names.

12 Nevertheless, man will not abide in honour : seeing he may be compared unto the beasts that perish ; this is the way of them.

13 This is their foolishness : and their posterity praise their saying.

14 They lie in the hell like sheep, death gnaweth upon them, and the righteous shall have domination over them in the morning : their beauty shall consume in the sepulchre out of their dwelling.

15 But GOD hath delivered my soul from the place of hell : for He shall receive me.

16 Be not thou afraid, though one be made rich : or if the glory of his house be increased ;

17 For he shall carry nothing away with him when he dieth : neither shall his pomp follow him.

PSALM XLIX.

The "parable" and "dark speech" of this Psalm appear to refer to the vision of a better resurrection which upholds the faithful soul when depressed by adversity. The strain of the Psalm is, Look not at the outward prosperity of this life, as that which is most to be desired, and the loss of which is most to be lamented; but rather look to that deliverance from eternal misery [v. 15] and that reception into the Presence of God, which will be the only true and enduring prosperity. Until Christ brought life and immortality to light by the Gospel, it was only in parables and dark sayings that they were made known to the world, and even the seventh and fifteenth verses speak of redemption and a future life of blessedness only in negative and enigmatical terms. Such parables and enigmas have, however, received their interpretation by the word and work of Christ; and thus an additional force is given to them as they are used in the Church. God has revealed even to babes the truths that were hidden from the wise and prudent of old, and every Christian can behold the unveiling of mysteries which prophets and kings looked into without understanding. And thus, when we sing that no man may deliver his brother, we do it in the knowledge that One has made Himself our Brother, to redeem us by making an atonement with God for us; and when, "But God hath delivered My soul from the place of hell; for He shall receive Me," we know that we are speaking of Him Who lay in darkness and the shadow of death, that He might make us the children of God, and exalt us to everlasting life. He is the Righteous Who could say, "All souls are Mine," and could have domination over them, to lead captivity captive, in the morning of His Resurrection.

There is an obvious association of ideas between this Psalm and our Blessed Lord's parables of the rich fool, and of Dives and Lazarus. The one thought that his house should continue for ever, but while he was planning for the future heard the voice, "This night shall thy soul be required of thee," and was compared unto the beasts that perish. The other "was clothed in purple and fine linen, and fared sumptuously every day," yet carried nothing away with him, neither did his pomp follow him; for it was in hell and in torment that he opened the eyes which had been closed by death. But though a Job or a Lazarus may be compassed about with the consequences of that sin which bruised the heel even of the Second Adam, he may say, "Wherefore should I fear?" "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though worms destroy this body, yet in my flesh shall I see God." And thus, while the wicked follows the generation of his fathers, and shall never see light, they that live in Christ follow the genera-

18 For while he lived, he counted himself an happy man : and so long as thou doest well unto thyself, men will speak good of thee.

19 He shall follow the generation of his fathers : and shall never see light.

20 Man being in honour hath no understanding : but is compared unto the beasts that perish

Day 10. Morning Prayer.

PSALM L. *Deus deorum.*

THE LORD, even the most mighty GOD, hath spoken : and called the world, from the rising up of the sun, unto the going down thereof.

2 Out of Sion hath GOD appeared : in perfect beauty.

3 Our GOD shall come, and shall not keep silence : there shall go before Him a consuming fire, and a mighty tempest shall be stirred up round about Him.

4 He shall call the heaven from above : and the earth, that He may judge His people.

5 Gather My saints together unto Me : those that have made a covenant with Me with sacrifice.

6 And the heavens shall declare His righteousness : for GOD is Judge Himself.

7 Hear, O My people, and I will speak : I Myself will testify against thee, O Israel; for I am GOD, even thy GOD.

8 I will not reprove thee because of thy sacrifices, or for thy burnt-offerings : because they were not alway before Me.

9 I will take no bullock out of thine house : nor he-goat out of thy folds.

10 For all the beasts of the forest are Mine : and so are the cattle upon a thousand hills.

11 I know all the fowls upon the mountains : and the wild beasts of the field are in My sight.

12 If I be hungry, I will not

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tion of the New Birth, and walking in the path of light which He will shew them, attain at last to the perfect Day.

PSALM L.

This Psalm proclaims the Advent of the Son of God to establish a new covenant between God and man. In the old covenant the voice of the Lord was heard from Sinai by a single nation, but in the new covenant He speaks to the whole world, and sends forth His invitation "from the rising up of the sun unto the going down thereof." But, although it declares the Advent of Christ in the "perfect beauty" of the Incarnation, it sets Him forth especially in that character to which our Lord referred when He said, "The Father hath committed all judgement unto the Son." And hence the Psalm is a continual witness, that, although we are come to the "Mount Sion" of mercy, and not to the mount which burned with the fire of judgement, yet the dispensation of the Son of Man is a continuous dispensation of judgement even in this life. Our righteous Judge is judging His people while the day of grace is still theirs, saying even to His saints, and those that have made a covenant with Him, with the sacrifice of the New Dispensation, "Hear, O My people, and I will speak. . . . . Consider this, lest I pluck you away, and there be none to deliver you." This judgement is, therefore, as far as it relates to the present life, our Lord's merciful appeal to the consciences of His people, by which He is striving to bring them to penitence, love, and a closer walk with Him. At the same time, as His prophetic words concerning the destruction of Jerusalem had a further reference to the end of the world, so, when speaking of judging His people in this life, He refers also to that final and irrevocable judgement, from which, if He have not saved, there is none to deliver. Thus we are reminded of His words as He wept over the Holy City, "How often would I have gathered thy children together, as a hen doth gather her brood under her wings;" or of His words spoken by the prophet, "Come, now, and let us reason together, saith the Lord; Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land."

The references to sacrifices which this Psalm contains, are to be taken in two senses. First, they speak of the unacceptableness of offerings made in hypocrisy, and which are not accompanied by penitence, obedience, and love; offerings which are again repudiated by God in the penitential Psalm that follows. "To what purpose is the multitude of your sacrifices unto Me? saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. . . . . Bring no more vain oblations; incense is an abomination unto Me" [Isa. i. 11—13]. Secondly, they look prophetically to the passing away of the old dispensation, which was founded on a system of sacrifices wherein slain animals were offered, and to the

tell thee : for the whole world is Mine, and all that is therein.

13 Thinkest thou that I will eat bulls' flesh : and drink the blood of goats?

14 Offer unto GOD thanksgiving : and pay thy vows unto the Most Highest.

15 And call upon Me in the time of trouble : so will I hear thee, and thou shalt praise Me.

16 But unto the ungodly said GOD : Why dost thou preach My laws, and takest My covenant in thy mouth;

17 Whereas thou hatest to be reformed : and hast cast My words behind thee?

18 When thou sawest a thief, thou consentedst unto him : and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickedness : and with thy tongue thou hast set forth deceit.

20 Thou satest, and spakest against thy brother : yea, and hast slandered thine own mother's son.

21 These things hast thou done, and I held My tongue, and thou thoughtest wickedly, that I am even such a one as thyself : but I will reprove thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget GOD : lest I pluck you away, and there be none to deliver you.

23 Whoso offereth Me thanks and praise, he honoureth Me : and to him that ordereth his conversation right will I shew the salvation of GOD.

PSALM LI. *Miserere mei, Deus.*

HAVE mercy upon me, O GOD, after Thy great goodness : according to the multitude of Thy mercies do away mine offences.

2 Wash me throughly from my wickedness : and cleanse me from my sin.

3 For I acknowledge my faults : and my sin is ever before me.

4 Against Thee only have I sinned, and done this evil in Thy sight : that Thou mightest be justified in Thy saying, and clear when Thou art judged.

5 Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

6 But lo, Thou requirest truth in the inward parts : and shalt

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coming in of the new dispensation, which is founded on the once-offered sacrifice of Christ, presented before God continually in Heaven, and re-presented on earth, in the sacrifice of the Holy Eucharist. Thus, "Offer unto God thanksgiving," and, "Whoso offereth Me thanks and praise, he honoureth Me," look to that of which the prophet Malachi spoke when, after saying, "I have no pleasure in you, saith the Lord of Hosts, neither will I accept an offering at your hand," he added, "For from the rising of the sun even unto the going down of the same, My Name shall be great among the Gentiles; and in every place incense shall be offered unto My Name, and a pure offering: for My Name shall be great among the heathen, saith the Lord of hosts" [Mal. i. 11].

PSALM LI. *Pen. Ps. Commination Service.*

Such was the completeness of our Blessed Redeemer's identification of Himself with our nature, that even these words of deep and sorrowing penitence are His words, spoken as the Representative of all sinners. God laid upon Him the iniquities of us all, and thus He speaks as One in whom all the woes of mankind, all original and all actual sin, were for the time condensed into a focus, that, by the intensity of His penitence, they might be brought within the reach of mercy and pardon. Hence, all the millions of mankind that have inherited sin from the first Adam, are brought before the all-righteous Judge in the Person and by the voice of the Second Adam, Who says for them, and not for Himself, "Have mercy upon Me," "Do away Mine offences," "Wash Me," "Cleanse Me." Have mercy upon Me, for in Me Thou dost behold not Thy sinless Son alone, but Him Whom Thou hast made sin for all Thy sinful children. Do away Mine offences, for not only am I Thy Son, in Whom is no guile, but the new Head and Leader and Representative of Thine offending offspring. Wash Me, Whose Immaculate Conception left no need for baptism, and cleanse Me, Who have no defilement of My Nature, for I am made like unto My brethren in all things, that I may win purity for them. I acknowledge My faults, for theirs have I taken on Me, and My sin is ever before Me, for the burden of their sin weighs Me down from My cradle in the manger at Bethlehem to My Cross on the hill of Calvary. O be favourable and gracious unto Thy Sion, and build Thou the walls of Thy New Jerusalem, that the Eucharists of My atoning Sacrifice may ever be presented before Thee, and in that and in them all other sacrifices find their fulfilment, their completion, and their climax.

make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean : Thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me hear of joy and gladness : that the bones which Thou hast broken may rejoice.

9 Turn Thy face from my sins : and put out all my misdeeds.

10 Make me a clean heart, O GOD : and renew a right spirit within me.

11 Cast me not away from Thy presence : and take not Thy holy Spirit from me.

12 O give me the comfort of Thy help again : and stablish me with Thy free Spirit.

13 Then shall I teach Thy ways unto the wicked : and sinners shall be converted unto Thee.

14 Deliver me from blood-guiltiness, O GOD, Thou that art the GOD of my health : and my tongue shall sing of Thy righteousness.

15 Thou shalt open my lips, O LORD : and my mouth shall shew Thy praise.

16 For Thou desirest no sacrifice, else would I give it Thee : but Thou delightest not in burnt-offerings.

17 The sacrifice of GOD is a troubled spirit : a broken and contrite heart, O GOD, shalt Thou not despise.

18 O be favourable and gracious unto Sion : build Thou the walls of Jerusalem.

19 Then shalt Thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon Thine altar.

PSALM LII. *Quid gloriaris?*

WHY boastest thou thyself, thou tyrant : that thou canst do mischief;

2 Whereas the goodness of GOD : endureth yet daily?

3 Thy tongue imagineth wickedness : and with lies thou cuttest like a sharp rasor.

4 Thou hast loved unrighteousness more than goodness : and to talk of lies more than righteousness.

5 Thou hast loved to speak all words that may do hurt : O thou false tongue.

It is only in the way thus indicated that a full explanation can be given of [1] the deep and intense spirit of self-accusation; [2] the entire confidence in the cleansing power of God, and [3] the sense of most intimate relation between Himself and His Judge, by which the penitent's words in this Psalm are so strikingly characterized. In his degree, and that a very high degree, David was a type of our atoning Lord when he uttered this Psalm, and thus his tone of penitence so far exceeded that which ordinary sinners could thoroughly assume: but David's penitence was that of an actual sinner, who could say literally of himself individually, that he was shapen in wickedness, that his mother had conceived him with the taint of original sin, that he needed purging with hyssop from the leprosy of actual sin, and deliverance from blood-guiltiness. The personal sinlessness of the Lamb of God aggravated the pain of the burden laid upon Him, and also *enabled Him to see the whole of God's hatred for sin as no actual sinner could.*[1] And thus when He "was made sin for us," that He might make intercession for us by a vicarious penitence, the intensity of the words of penitence was in proportion to His thorough and penetrative perception of its necessity. As He was set forth to us for an example of innocence, so He is also set forth for an example of penitence; and hence, where we should least expect it, in Him Who knew no sin, we find the perfect Pattern which the sinner is to copy when he comes before God confessing his transgressions, praying for pardon, promising amendment of life, and faithfully expecting a perfect absolution.

[1] This explains "Against Thee only have I sinned." In the depth of His vicarious penitence, the offence against God becomes so blindingly apparent that the offence against man is for the time invisible.

Part of the tenth, eleventh, and fifteenth verses of this Psalm are daily used as versicles at Mattins and Evensong. The whole Psalm was formerly used every day except Sunday.

PSALM LII.

The title of this Psalm connects it with the iniquitous acts of Doeg in slaying Ahimelech and a multitude of other priests and their families at the command of Saul. [1 Sam. xxii. 18, 19.] By this wicked act both Saul and Doeg constituted themselves types of Antichrist, and the words spoken against them by the Psalmist derive a part of their force from the fact that they are also a prophecy

6 Therefore shall GOD destroy thee for ever : He shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall see this, and fear : and shall laugh him to scorn;

8 Lo, this is the man that took not GOD for his strength : but trusted unto the multitude of his riches, and strengthened himself in his wickedness.

9 As for me, I am like a green olive-tree in the house of GOD : my trust is in the tender mercy of GOD for ever and ever.

10 I will always give thanks unto Thee for that Thou hast done : and I will hope in Thy Name, for Thy saints like it well.

DAY 10. Evening Prayer.

PSALM LIII. *Dixit insipiens.*

THE foolish body hath said in his heart : There is no GOD.

2 Corrupt are they, and become abominable in their wickedness : there is none that doeth good.

3 GOD looked down from heaven upon the children of men : to see if there were any that would understand, and seek after GOD.

4 But they are all gone out of the way, they are altogether become abominable : there is also none that doeth good, no not one.

5 Are not they without understanding that work wickedness : eating up my people as if they would eat bread? they have not called upon GOD.

6 They were afraid where no fear was : for GOD hath broken the bones of him that besieged thee; thou hast put them to confusion, because GOD hath despised them.

7 Oh, that the salvation were given unto Israel out of Sion : Oh, that the LORD would deliver His people out of captivity!

8 Then should Jacob rejoice : and Israel should be right glad.

PSALM LIV. *Deus, in Nomine.*

SAVE me, O GOD, for Thy Name's sake : and avenge me in Thy strength.

2 Hear my prayer, O GOD : and hearken unto the words of my mouth.

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respecting the great enemy of the Lord, and of His Church. This gives the key to the strong language respecting the "lies" of the "tyrant" by which the Psalm is characterized; for the whole rule of Antichrist will reflect the one great lie set up in his person, when "he as God sitteth in the temple of God, shewing himself that he is God" [2 Thess. ii. 4]. But the "sharp razor" of Antichrist will be vanquished by the "two-edged sword" [Rev. i. 16] of truth, which proceeds out of the mouth of "the WORD of God" [*ibid.* xix. 13; 2 Thess. ii. 8].

Thus also a contrast is set forth in this Psalm between the kingdom of Antichrist and the Church. The one will be rooted out of the land of the living, the other planted like a green olive tree in the House of God. For all past mercies to her, therefore, the Church here gives thanks to God, assured that she may still hope in His Name, Who has promised that the gates of Hell shall not prevail against her.

PSALM LIII.

This Psalm is nearly identical with the fourteenth. The difference, and a very conspicuous one, is, that there is here no mention of "the Poor" and "the Righteous," after the words "They were afraid where no fear was." This omission gives the Psalm a more direct application to the persecution of the Church by Antichrist than to the opposition offered by him to our Lord personally; and thus it may be taken as a hymn of the Church in the last days of its militant condition, when the souls under the altar will cry, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" and when Antichrist having been empowered "to make war with the saints and to overcome them," they also will cry, "Oh, that the salvation were given unto Israel out of Sion; oh, that the Lord would deliver His people out of captivity." But "he that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and faith of the saints" [Rev. xiii. 10].

PSALM LIV. *Good Friday Morning.*

The long-established custom of the Church has given us the true meaning of this Psalm by appropriating it to the commemoration of our Blessed Lord's Passion. In the words "Save me, O God," we hear the same voice as that which uttered the bitter cry which was taken from the twenty-second Psalm. In "strangers are risen up against me," we hear the prediction, ages beforehand, of the fact that Jesus would be put to death by a foreign ruler and foreign soldiers, a circumstance in the last de-

3 For strangers are risen up against me : and tyrants which have not GOD before their eyes seek after my soul.

4 Behold, GOD is my Helper : the LORD is with them that uphold my soul.

5 He shall reward evil unto mine enemies : destroy Thou them in Thy truth.

6 An offering of a free heart will I give thee, and praise Thy Name, O LORD : because it is so comfortable.

7 For He hath delivered me out of all my trouble : and mine eye hath seen his desire upon mine enemies.

PSALM LV. *Exaudi, Deus.*

HEAR my prayer, O GOD : and hide not Thyself from my petition.

2 Take heed unto me, and hear me : how I mourn in my prayer, and am vexed.

3 The enemy crieth so, and the ungodly cometh on so fast : for they are minded to do me some mischief; so maliciously are they set against me.

4 My heart is disquieted within me : and the fear of death is fallen upon me.

5 Fearfulness and trembling are come upon me : and an horrible dread hath overwhelmed me.

6 And I said, O that I had wings like a dove : for then would I flee away, and be at rest.

7 Lo, then would I get me away far off : and remain in the wilderness.

8 I would make haste to escape : because of the stormy wind and tempest.

9 Destroy their tongues, O LORD, and divide them : for I have spied unrighteousness and strife in the city.

10 Day and night they go about within the walls thereof : mischief also and sorrow are in the midst of it.

11 Wickedness is therein : deceit and guile go not out of their streets.

12 For it is not an open enemy that hath done me this dishonour : for then I could have borne it.

13 Neither was it mine adversary that did magnify himself against me : for then peradventure I would have hid myself from him.

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gree unlikely to have occurred to the uninspired mind of a Jew in David's time, but clearly foreseen and foreordained by God. In "the tyrants which have not God before their eyes," we see the unjust conduct of Pilate, who was convinced of the holy Sufferer's innocence, and yet condemned Him through fear of men. In "God is my helper" may be traced the spirit which prompted the words, "Put up thy sword into the sheath," and "Thou couldest have no power at all against Me, except it were given thee from above." In the "offering of a free heart," we see the submission expressed in the words "not My will, but Thine be done," and the voluntary yielding up of His life when no man had power to take it from Him. Lastly, the "vengeance" spoken of here receives its proper interpretation by a comparison of the last words of the Psalm with our Lord's words, "Father, forgive them, for they know not what they do." The prayer was heard, and Jesus, looking forth from His cross, "saw of the travail of His soul and was satisfied," for even His enemies were afterwards made to be at peace with Him by the power of His Intercession.

PSALM LV.

The sorrows of our Blessed Redeemer's soul are here predicted by His own inspiration, so that the prophecy becomes a history, setting forth the mental trouble which preceded His apprehension and death. This anguish culminated in the Agony of Gethsemane and the Cross, but it also pervaded all His life, and especially that period of it when His Ministry brought Him within the nearer contemplation of man's ingratitude.

That the holy Jesus suffered from the fear of death is a proof of His perfect oneness in nature with those whom He came to save. But He doubtless suffered more than the ordinary fear of death from the knowledge that He was to tread the winepress alone, and that of the people there was none with Him [Isa. lxiii. 3]. As David went up the "ascent of the Mount of Olivet, and wept as he went," on the occasion when this Psalm was written, "the people that was with him" were also "weeping as they went up" [2 Sam. xv. 30]. But when the Son of David stedfastly set His face to go up to Jerusalem, "He went before them" [Mark x. 32], walking alone in such a manner as to show His purpose, to amaze them and make them afraid. So, when in the garden of Gethsemane, He first left the body of His Apostles at the gate, and then "went a little further," that He might be divided from the companionship even of the three chosen disciples;

14 But it was even thou, my companion : my guide, and mine own familiar friend.

15 We took sweet counsel together : and walked in the house of GOD as friends.

16 Let death come hastily upon them, and let them go down quick into hell : for wickedness is in their dwellings, and among them.

17 As for me, I will call upon GOD : and the LORD shall save me.

18 In the evening and morning and at noon-day will I pray, and that instantly : and He shall hear my voice.

19 It is He that hath delivered my soul in peace from the battle that was against me : for there were many with me.

20 Yea, even GOD, that endureth for ever, shall hear me, and bring them down : for they will not turn, nor fear GOD.

21 He laid his hands upon such as be at peace with him : and he brake his covenant.

22 The words of his mouth were softer than butter, having war in his heart : his words were smoother than oil, and yet be they very swords.

23 O cast thy burden upon the LORD, and He shall nourish thee : and shall not suffer the righteous to fall for ever.

24 And as for them : Thou, O GOD, shalt bring them into the pit of destruction.

25 The blood-thirsty and deceitful men shall not live out half their days : nevertheless, my trust shall be in Thee, O LORD.

Morning Prayer. DAY 11.

PSALM LVI. *Miserere mei, Deus.*

BE merciful unto me, O GOD, for man goeth about to devour me : he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me up : for they be many that fight against me, O Thou Most Highest.

3 Nevertheless, though I am sometime afraid : yet put I my trust in Thee.

4 I will praise GOD, because of His word : I have put my trust in GOD, and will not fear what flesh can do unto me.

5 They daily mistake my words : all that they imagine is to do me evil.

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and as if to make His loneliness more complete, they could not even at a distance watch *with* Him, but fell asleep. Alone He went with those who apprehended Him, for "all forsook Him and fled;" alone He appeared before the High Priest and Pilate, even Peter denying that he was His friend; alone He hung upon the cross, His disciples "standing afar off." Such utter isolation in His sufferings and sorrows may have aggravated greatly the fear of death, and the horrible dread by which He was overwhelmed; and still more would that fear be aggravated by the "storm and tempest" of the bitter and tumultuous assembly by which He was surrounded.

The twelfth and following verses contain an indication of the character of that intercourse between Christ and His Apostles, which led Him to say that He had called them friends and not servants, and that, whereas a servant knew not his master's will, they, as friends, had been admitted to take sweet counsel with Him. It was one of these whose words were smoother than oil when he said, "Master, Master, and kissed Him," and yet were as the piercing of a sword, since they were words with which he betrayed that Master. It was to that one that, even at the last, the meek, loving, and forgiving Jesus said, "*Friend*, wherefore art thou come?"

The peculiar circumstances under which St. Peter quoted the twenty-third verse, "casting all your care upon Him, for He careth for you," shew that this Psalm may be taken also as the words of Christ's mystical body, speaking of the troubles which come upon her from Antichrist. The afflictions of the Church under Nero's persecution, foreshadowed those which will come upon her in the latter days, as is shewn by our Lord's prophecy of both those periods. And, as the Jews led on the persecution of the Church whenever opportunity offered, so, doubtless, there will be those who ought to be loving brethren, but will prove the most bitter of foes, in the terrible persecution of Antichrist. Thus, many verses of this Psalm have a future application to the position of the Church, as well as a past application to the sorrows of Christ. And they may, in a degree, be applied to all periods of trouble which fall upon the City of God, through the constant and persistent antagonism of "the Prince of this world."

PSALM LVI.

The tone of this Psalm agrees with that of the preceding: and it as clearly refers to that life-long persecution which our Lord underwent from those who lay wait for Him, who endeavoured to entangle Him in His talk, and who daily mistook His words,

6 They hold all together, and keep themselves close : and mark my steps, when they lay wait for my soul.

7 Shall they escape for their wickedness : Thou, O GOD, in Thy displeasure shalt cast them down.

8 Thou tellest my flittings ; put my tears into Thy bottle : are not these things noted in Thy book?

9 Whensoever I call upon Thee, then shall mine enemies be put to flight : this I know, for GOD is on my side.

10 In GOD's word will I rejoice : in the LORD's word will I comfort me.

11 Yea, in GOD have I put my trust : I will not be afraid what man can do unto me.

12 Unto Thee, O GOD, will I pay my vows : unto Thee will I give thanks.

13 For Thou hast delivered my soul from death, and my feet from falling : that I may walk before GOD in the light of the living.

PSALM LVII. *Miserere mei, Deus.*

BE merciful unto me, O GOD, be merciful unto me, for my soul trusteth in Thee : and under the shadow of Thy wings shall be my refuge, until this tyranny be over-past.

2 I will call unto the Most High GOD : even unto the GOD that shall perform the cause which I have in hand.

3 He shall send from heaven : and save me from the reproof of him that would eat me up.

4 GOD shall send forth His mercy and truth : my soul is among lions.

5 And I lie even among the children of men that are set on fire : whose teeth are spears and arrows, and their tongue a sharp sword.

6 Set up Thyself, O GOD, above the heavens : and Thy glory above all the earth.

7 They have laid a net for my feet, and pressed down my soul : they have digged a pit before me, and are fallen into the midst of it themselves.

8 My heart is fixed, O GOD, my heart is fixed : I will sing and give praise.

9 Awake up, my glory; awake, lute and harp : I myself will awake right early.

10 I will give thanks unto

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by imputing to Him treason against God and man. But although man was thus imagining evil against Christ, all His life was laid open before the Righteous Judge, His sorrows were noted in God's Book of remembrance, and "when He had offered up prayers and supplications, with strong crying and tears, unto Him that was able to save Him from death, He was heard in that He feared."

There is also to be found in this Psalm a direct and particular reference to the Passion of our Lord. "Man" going about to devour Him represents in one sense concrete human nature, the sins of which were the cause of all Christ's trouble; but, in another sense, the Adversary who is ever going about seeking whom he may devour, and of whom our Lord sometimes spoke parabolically under the figure of a human Enemy. The "daily" of verses 1 and 2, should be understood as "all the day long," and the "swallowing up" of the same verses bears also the sense of pressing down as of grapes into a wine-vat. Thus we have given to us a key to the interpretation of the Psalm as spoken of that day when our Redeemer's Body and Soul were afflicted so sorely by the sins of mankind, and bruised in the winepress of the wrath of God, that the life-giving blood might flow forth as an offering of Atonement and a fountain of health: of that day when fear bore Him down from the sixth hour to the ninth—"from the height of the day"—during the time of darkness; when they mistook even His last cry of anguish for a cry after human succour; when some marked His steps by sitting down and watching Him in a spirit of mere cruel curiosity, and others lay wait for His soul by saying, "Let be, let us see whether Elias will come to save Him."

So solemn a meaning of this Psalm will warn against its too close application to the troubles of our ordinary life. The member of Christ is, indeed, surrounded by spiritual enemies, the Evil One and all his evil instruments, and against these the prayerful words of the Psalm may legitimately be used. But words that were primarily spoken as a prophecy relating to the persecution of Christ are infinitely too solemn to be referred to the human foes, however evil, of any other human person, however saintly.

Of the Church as a body, the whole Psalm may, however, be used without such hesitation, seeing that all foes of Christ are also enemies of His Church, and that they who persecute the Church are re-opening the wounds of the Crucified Jesus Himself. [Acts ix. 5.]

PSALM LVII. *Easter Day Morning.*

The Easter character of this Psalm is evident in

Thee, O LORD, among the people : and I will sing unto Thee among the nations.

11 For the greatness of Thy mercy reacheth unto the heavens : and Thy truth unto the clouds.

12 Set up Thyself, O GOD, above the heavens : and Thy glory above all the earth.

PSALM LVIII. *Si vere utique.*

ARE your minds set upon righteousness, O ye congregation : and do ye judge the thing that is right, O ye sons of men?

2 Yea, ye imagine mischief in your heart upon the earth : and your hands deal with wickedness.

3 The ungodly are froward even from their mother's womb : as soon as they are born they go astray and speak lies.

4 They are as venomous as the poison of a serpent : even like the deaf adder that stoppeth her ears.

5 Which refuseth to hear the voice of the charmer : charm he never so wisely.

6 Break their teeth, O GOD, in their mouths; smite the jawbones of the lions, O LORD : let them fall away like water that runneth apace; and when they shoot their arrows let them be rooted out.

7 Let them consume away like a snail, and be like the untimely fruit of a woman : and let them not see the sun.

8 Or ever your pots be made hot with thorns : so let indignation vex him, even as a thing that is raw.

9 The righteous shall rejoice when he seeth the vengeance : he shall wash his footsteps in the blood of the ungodly.

10 So that a man shall say, Verily there is a reward for the righteous : doubtless there is a GOD that judgeth the earth.

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the sixth and the last five verses, the latter of which are identical with the first five verses of the 108th Psalm.

It was written by David when in the Cave of Adullam, to which there is supposed to be some reference in the appeal of the first verse to a refuge under the shadow of God's wings, and in the expression "my soul is among lions," in the fourth verse. These early verses are not less applicable to the Son of David, however, than the latter ones, describing as they do the bitter tyranny with which He was persecuted, condemned, and tormented, by those who "digged a pit before Him," and afterwards fell into the destruction which they had prepared for Him and His.

And as of David in the Cave of Adullam, and among lions in the surrounding wilderness; as of Christ on the Cross and in the cave wherein He was buried; so does the Psalm sing of His mystical Body taking refuge in "dens and caves of the earth," cast to the lions in the amphitheatre, smitten and slain with a tyranny to which the world never saw a parallel: and yet ever saying, "Under the shadow of Thy wings shall be my refuge, until the day-dawn come, and I awake right early."

The prophetic reference to Christ as God in the sixth and twelfth verses is strikingly plain. It is the voice of the Church calling upon Him to crown His Passion with His Resurrection, and answering His words, "I Myself will awake right early," with the chorus, "Set up Thyself, O God, above the heavens;" "Awake up, My glory," with "Set up Thy glory above all the earth."

And as the Church has part with Christ in His sufferings, so also in the joy and triumph of His resurrection. While therefore the Head sings, "Awake up, My glory . . . . I Myself will awake right early," the prophetic echo is heard, "Thy dead men shall live, together with My dead body shall they arise. Awake and sing, ye that dwell in dust: for Thy dew is as the dew of herbs, and the earth shall cast out the dead" [Isa. xxvi. 19].

PSALM LVIII.

David was not at any time brought before a "congregation," or assembly of judges, nor was his conduct ever debated in a judicial sense by those who gave counsel to Saul or Absalom. Our Lord was, however, brought before the Sanhedrim, the supreme assembly of judicature among the Jews, and the Psalm has a literal meaning in respect to Him which it has not in respect to David. To the unjust judgment of those who condemned Christ, and to the Jewish nation as represented by them, this Psalm must be considered to apply; and as, in the preceding one, the cruel severity of His foes is spoken of, so here is their cruel injustice. The comparison of these unjust judges to poisonous serpents meets with a parallel in the expression used both by St. John the Baptist and our Lord, "ye generation of vipers;" and the reference to the deafness of the viper or adder is a prediction of the spirit in which the judges of our Lord said, "what need we any further witness?" and in which those who stoned the first martyr of His Church, "cried out with a loud voice, and stopped their ears, and ran upon him with one accord." It was venomous hatred which prompted the foes of Christ and His Church, in both cases, and not a desire for either truth or justice.

In the latter verses of the Psalm there are some of those terrible imprecations upon which some comments are given in the notes on Psalm lxix. The explanation of the eighth verse (as it is given in the Prayer Book version) appears to be conveyed in such a paraphrase as "Though your cooking vessels can be rapidly heated by the quickly-burning thorns gathered in the wilderness, yet the indignation of God shall more quickly overtake these unjust judges:

Day 11. Evening Prayer.

PSALM LIX. *Eripe me de inimicis.*

DELIVER me from mine enemies, O God : defend me from them that rise up against me.

2 O deliver me from the wicked doers : and save me from the blood-thirsty men.

3 For lo, they lie waiting for my soul : the mighty men are gathered against me, without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault : arise Thou therefore to help me, and behold.

5 Stand up, O Lord God of Hosts, Thou God of Israel, to visit all the heathen : and be not merciful unto them that offend of malicious wickedness.

6 They go to and fro in the evening : they grin like a dog, and run about through the city.

7 Behold, they speak with their mouth, and swords are in their lips : for who doth hear?

8 But Thou, O Lord, shalt have them in derision : and Thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto Thee : for Thou art the God of my refuge.

10 God sheweth me His goodness plenteously : and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it : but scatter them abroad among the people, and put them down, O Lord, our defence.

12 For the sin of their mouth, and for the words of their lips, they shall be taken in their pride : and why? their preaching is of cursing and lies.

13 Consume them in Thy wrath, consume them, that they may perish : and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return : grin like a dog, and will go about the city.

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swiftly as raw flesh could be thus sodden, more swiftly shall the fire of God's wrath destroy them."

PSALM LIX. *Passion Psalm.*

This Psalm has been universally interpreted as being spoken of our Lord's Passion and the destruction of the Jewish nation. It is also prophetic of the sufferings of Christ's mystical Body, and of the ultimate overthrow of Antichristian power.

In the first words we have a parallel to the historical words of our Lord, "If it be possible, let this cup pass from Me," the human nature of Christ being made perfect in weakness, so that He might ascribe His strength unto the Divine Nature. The bloodthirstiness of the Jews was conspicuously shewn in their conduct before Pilate: for when he desired to release Christ, they cried, 'Crucify Him, crucify Him;" and when Pilate washed his hands before them, they willingly accepted the responsibility thrown upon them by that act, saying, "His blood be on us and on our children." Such a thirsting for His blood on the part of His brethren was doubtless an addition to the bitterness of Christ's suffering. It is compared in this Psalm to the savage voracity of the dogs of Eastern cities, whose wild ferocity is notorious to this day, and the comparison recalls the words of the prophet Zephaniah, "Her princes within her are roaring lions; her judges are evening wolves."

It is observable that this Psalm presents the unconverted Jews under the aspect of heathen, for to them as the persecutors of our Lord the words of the Psalm plainly apply. This is explained by Theodoret as a result of the change of circumstances which has taken place since their persistent and national rejection of our Lord: "The Jews, who once were the children, have, for their own wickedness, been degraded to the rank of dogs; while the Gentiles, who were once dogs, have been advanced to the dignity of sons." Nothing can, in fact, be more repugnant to Christianity than the Judaism of Christian times. The Judaism of ancient days derived all its reality from Christ, to Whom all its ordinances looked forward, and upon Whom they all depended for their efficacy. But the Judaism of Christian times rejects Christ altogether, and hence the very substance of the ancient faith, with which it professes to be one, is eliminated; and since there is none other Name under Heaven by which men must be saved, that system which rejects the Saviour is mere heathenism; or, at best, a mere empty imitation of the religion professed by Moses, David, and the prophets.

Thus the Jews have become the enemies of Christ, and of the one Church in which there is salvation. This they have ever shewn themselves to be in days when they had opportunity to lead persecutions, and it is likely that the fourteenth verse of this Psalm predicts a time when they will again return, in the evening of the world's history as in the evening of our Lord's life, and devastate the City of God. When such a period arrives, the Church will look forward as Christ did; and though bowed down with the evening of trouble, look forward to a Resurrection of triumph, when she may sing her new song, praising God's mercy betimes in the morning, because He has been her refuge, and her merciful God.

15 They will run here and there for meat : and grudge if they be not satisfied.

16 As for me, I will sing of Thy power, and will praise Thy mercy betimes in the morning : for Thou hast been my Defence and Refuge in the day of my trouble.

17 Unto Thee, O my Strength, will I sing : for Thou, O GOD, art my Refuge, and my merciful GOD.

PSALM LX. *Deus, repulisti nos.*

O GOD, Thou hast cast us out, and scattered us abroad : Thou hast also been displeased; O turn Thee unto us again.

2 Thou hast moved the land, and divided it : heal the sores thereof, for it shaketh.

3 Thou hast shewed Thy people heavy things : Thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear Thee : that they may triumph because of the truth.

5 Therefore were Thy beloved delivered : help me with Thy right hand, and hear me.

6 GOD hath spoken in His holiness, I will rejoice, and divide Sichem : and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine : Ephraim also is the strength of my head; Judah is my law-giver;

8 Moab is my wash-pot; over Edom will I cast out my shoe : Philistia, be thou glad of me.

9 Who will lead me into the strong city : who will bring me into Edom?

10 Hast not Thou cast us out, O GOD : wilt not Thou, O GOD, go out with our hosts?

11 O be Thou our help in trouble : for vain is the help of man.

12 Through GOD will we do great acts : for it is He that shall tread down our enemies.

PSALM LXI. *Exaudi, Deus.*

HEAR my crying, O GOD : give ear unto my prayer.

2 From the ends of the earth will I call upon Thee : when my heart is in heaviness.

3 O set me up upon the Rock that is higher than I : for Thou hast been my hope, and a strong Tower for me against the enemy.

4 I will dwell in Thy tabernacle for ever : and my trust shall be under the covering of Thy wings.

5 For Thou, O LORD, hast heard my desires : and hast given

PSALM LX.

As the last Psalm was a prophecy respecting the rejection of those among the ancient people of God who reject Christ, so this is the prophetic pleading of those among them who recognize the token, or banner of the Cross, which He has given for an ensign to all people, and a sign of His truth [verse 4]. As a body "Israel hath not obtained that which he seeketh for," but there were multitudes of Jews from the Apostles downward who believed in Christ, and they were "the election" who "hath obtained it" [Rom. xi. 7]. The full meaning of this Psalm will probably be brought out in a blaze of light by some great conversion of the Jews in the latter days, when they will recognize the sign of the Son of Man, and call upon Him to go forth with their hosts to the "strong city," the New Jerusalem descending out of Heaven from God. And whether or not it be God's purpose to restore His ancient people to their land, as the sixth and three following verses might be thought to intimate, they must certainly be gathered in to a blessed home if they are taken into the Church of their Redeemer.

The Psalm has an evident application to any season of trouble in the Church of God; and is at all times a call upon Christians to look to the Cross of their Saviour as the sign of truth, and of victory over the enemies of the faith as well as over spiritual foes.

PSALM LXI.

This is the aspiration of the Church of Christ, which He has placed even in "the ends of the earth," and of which He has promised that it should be founded on the Rock of His Person, so that the gates of Hell shall not prevail against it. Thus Christ speaks in His mystical Body; declaring [1] the perpetual dependence of the Church on her Head; [2] the everlasting reign of Christ in and with those who have been made "kings and priests" by His redeeming love; and [3] the never-ending work of adoration which is commenced in the day-by-day worship of the Church Militant, and perfected in the joy and praise of the Church Triumphant.

From one end of the earth to the other, then, the Church of Christ is beseeching Him to draw closer that union with Himself which is here spoken of as a setting up upon the Rock. She is pleading the merit of His Intercession Whose desires have been heard, and Who, looking forth on the heritage

an heritage unto those that fear Thy Name.

6 Thou shalt grant the King a long life : that his years may endure throughout all generations.

7 He shall dwell before GOD for ever : O prepare Thy loving mercy and faithfulness, that they may preserve him.

8 So will I alway sing praise unto Thy Name : that I may daily perform my vows.

DAY 12. Morning Prayer.

PSALM LXII. *Nonne Deo?*

MY soul truly waiteth still upon GOD : for of Him cometh my salvation.

2 He verily is my Strength and my Salvation : He is my Defence, so that I shall not greatly fall.

3 How long will ye imagine mischief against every man : ye shall be slain all the sort of you; yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is only how to put him out whom GOD will exalt : their delight is in lies; they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soul, wait thou still upon GOD : for my hope is in Him.

6 He truly is my Strength and my Salvation : He is my Defence, so that I shall not fall.

7 In GOD is my health, and my glory : the Rock of my might, and in GOD is my trust.

8 O put your trust in Him alway, ye people : pour out your hearts before Him, for GOD is our Hope.

9 As for the children of men, they are but vanity : the children of men are deceitful upon the weights, they are altogether lighter than vanity itself.

10 O trust not in wrong and robbery, give not yourselves unto vanity : if riches increase, set not your heart upon them.

11 GOD spake once, and twice I have also heard the same : that power belongeth unto GOD;

12 And that Thou, LORD, art merciful : for Thou rewardest every man according to his work.

PSALM LXIII. *Deus, Deus meus.*

O GOD, Thou art my GOD : early will I seek Thee.

2 My soul thirsteth for Thee, my flesh also longeth after Thee : in a barren and dry land where no water is.

3 Thus have I looked for Thee

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gained by the travail of His soul, was satisfied. Knowing His prayer, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us" (John xvii. 21), she knows that He Who was dead and is alive again, Who is King of kings and Lord of lords, and Who will reign for ever and ever, will prepare His loving mercy and faithfulness for the preservation of His mystical Body, and that the "crying" of her prayers here will end in the eternity of her praises hereafter.

PSALM LXII.

The exclamation of strong faith in the second and seventh verses of this Psalm connects it with the preceding one, in which "O set me up upon the Rock that is higher than I," is the characteristic aspiration. It is the faith of Christ's mystical Body while in a state of outward depression: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed . . . . while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal."

The third verse seems to associate itself very naturally with Isaiah xxx. 13, and Ezekiel xiii. 11; and especially with the latter of them, in which the prophets who seduced the people from their true allegiance to God are said to build up a wall, and temper it with untempered mortar, only to see it utterly destroyed. For the device of those who "imagine mischief" is plainly against Christ's dignity: it is "only to put Him out Whom God will exalt," to depreciate the glory of our Lord as Incarnate God, and to deny the sovereign exaltation to which He has been raised.

From these two associations we may very properly consider this Psalm as referring to all those developements of unbelief in our Blessed Lord which will reach their climax in the final persecution of Him, in His Church, by Antichrist.

PSALM LXIII.

Our Lord's words upon the cross are recalled by the opening exclamation of this Psalm, "O God, Thou art my God," and His cry "I thirst," by the second verse. St. Augustine also remembers, when commenting upon the eleventh verse, that our Lord said of Herod, "Go tell that *fox*;" and as Herod was an Edomite and not a Jew, he conjectures that the imprecation of that verse was fulfilled by the

in holiness : that I might behold Thy power and glory.

4 For Thy loving-kindness is better than the life itself : my lips shall praise Thee.

5 As long as I live will I magnify Thee on this manner : and lift up my hands in Thy Name.

6 My soul shall be satisfied, even as it were with marrow and fatness : when my mouth praiseth Thee with joyful lips.

7 Have I not remembered Thee in my bed : and thought upon Thee when I was waking?

8 Because Thou hast been my Helper : therefore under the shadow of Thy wings will I rejoice.

9 My soul hangeth upon Thee : Thy right hand hath upholden me.

10 These also that seek the hurt of my soul : they shall go under the earth.

11 Let them fall upon the edge of the sword : that they may be a portion for foxes.

12 But the King shall rejoice in GOD; all they also that swear by him shall be commended : for the mouth of them that speak lies shall be stopped.

PSALM LXIV. *Exaudi, Deus.*

HEAR my voice, O GOD, in my prayer : preserve my life from fear of the enemy.

2 Hide me from the gathering together of the froward : and from the insurrection of wicked doers;

3 Who have whet their tongue like a sword : and shoot out their arrows, even bitter words;

4 That they may privily shoot at him that is perfect : suddenly do they hit him, and fear not.

5 They encourage themselves in mischief : and commune among themselves how they may lay snares, and say that no man shall see them.

6 They imagine wickedness, and practise it : that they keep secret among themselves, every man in the deep of his heart.

7 But GOD shall suddenly shoot

Jews falling under the dominion of foreign rulers: "they rejected the Lamb, they chose the fox." This idea seems to be confirmed by the immediate reference to "the King" which follows; for, in the Psalms, the King spoken of is ever, mystically, the King of kings, and Lord of lords. Thus light is thrown on several parts of this Psalm as applying to our Lord. "Early will I seek Thee," recalls to mind that "very early in the morning" when the sepulchre was found empty by the holy women, because Christ had arisen to seek His Father: "they also that swear by Him" are they who "name the Name of Christ," and have "this seal, The Lord knoweth them that are His," the mystic Tau, or Cross, of Ezekiel [Ezek. ix. 4], the "seal of the living God," with which "the servants of our God are sealed in their foreheads" [Rev. vii. 2].

Thus also we may judge that "them that speak lies" is to be interpreted in no ordinary sense, but of that Antichrist unto whom was given a "mouth speaking great things and blasphemies," whose "mark" also will be received "in their right hand, or in their foreheads," by those who are deceived by him, but whom the Lord shall "consume with the spirit of His mouth, and shall destroy with the brightness of His Coming."

PSALM LXIV.

The tone of this Psalm clearly identifies it with Christ and His enemies; and, by a more remote anticipation, with the Church of God, and the simulative Church which Antichrist will establish in the last days.

As a prophetic hymn sung in the person of Christ, He is heard praying in it that He may be preserved from the malice of the Sanhedrim and of the general assembly of the Jewish multitude; who were devising secret plots, and making tumultuous insurrection against "Him that is perfect," Whose immaculacy was openly acknowledged by the chief judge and governor of the nation; and more privately by their own subornation of false witnesses. But the arrow of God's justice sped more swiftly and surely against them than their own arrows against Christ; and their own tongues, their "bitter words," were one cause of their fall. They said, "We have no king but Cæsar," and Cæsar avenged their rebellion against him by destroying their Temple, city, and nation. They said, "His blood be upon us and on our children," and their words were fulfilled by an avenging of that holy blood which has lasted from that day for more than eighteen centuries; an avenging so clearly the work of a Divine Ruler that all men who see into the inner meaning of great events and courses of events say, "This hath God done," perceiving "that it is His work." So have the Jews fallen, that their degeneracy has made that nation an object of just scorn, which was anciently the most noble nation on the face of the earth. But THE RIGHTEOUS rejoices in the Lord in the new Israel, whom He has made "true of heart" by the new heart with which He has endowed the regenerate.

at them with a swift arrow : that they shall be wounded.

8 Yea, their own tongues shall make them fall : insomuch that whoso seeth them shall laugh them to scorn.

9 And all men that see it shall say, This hath GOD done : for they shall perceive that it is His work.

10 The righteous shall rejoice in the LORD, and put his trust in Him : and all they that are true of heart shall be glad.

DAY 12. Evening Prayer.

PSALM LXV. *Te decet hymnus.*

THOU, O GOD, art praised in Sion : and unto Thee shall the vow be performed in Jerusalem.

2 Thou that hearest the prayer : unto Thee shall all flesh come.

3 My misdeeds prevail against me : O be Thou merciful unto our sins.

4 Blessed is the man whom Thou choosest, and receivest unto Thee : he shall dwell in Thy court, and shall be satisfied with the pleasures of Thy house, even of Thy holy temple.

5 Thou shalt shew us wonderful things in Thy righteousness, O GOD of our salvation : Thou that art the Hope of all the ends of the earth, and of them that remain in the broad sea.

6 Who in His strength setteth fast the mountains : and is girded about with power.

7 Who stilleth the raging of the sea : and the noise of his waves, and the madness of the people.

8 They also that dwell in the uttermost parts of the earth shall be afraid at Thy tokens : Thou that makest the outgoings of the morning and evening to praise Thee.

9 Thou visitest the earth, and blessest it : Thou makest it very plenteous.

10 The river of GOD is full of water : Thou preparest their corn, for so Thou providest for the earth.

11 Thou waterest her furrows,

Against the future gathering together of the froward under the rule of Antichrist the spouse of Christ will prevail as He Himself prevailed, and, like Him, after a period of suffering. Then again will the Hand of an Almighty Judge make itself evident to all, so that it shall be said of the mystical Babylon, "Rejoice over her, thou Heaven, and ye holy Apostles and Prophets; for God hath avenged you on her." . . . . "True and righteous are His judgements."

PSALM LXV.

The doctrine of the Holy Trinity was revealed in Old Testament prophecies in such language that the coming of Christ and the Holy Ghost could alone give the key to its meaning. This and the two following Psalms the Christian may thus use as hymns to the praise of God the Creator, God the Redeemer, and God the Sanctifier, when the Jew could see in them only the praise of God as He revealed Himself on Sinai.

But the Three Persons of the Blessed Trinity are so intimately united that no human thought can safely dwell upon their individuality, and consequently these three Psalms run into each other, mingling the praises of the whole Trinity with those of each Person. So also, as God's kingdom of Nature and His kingdom of Grace are separate, and yet closely united, the Psalm in praise of God as the Creator of the visible world of nature, looks, all through, to the "things which are not seen," magnifying His glory in the "new Heavens and the new Earth" which have been founded in the redeeming work of Christ.

The second, third, and fourth verses of this Psalm are to be interpreted in the spirit of St. Paul's words, that "we must all appear before the judgement-seat of Christ," and "who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." As the continual intercession of our Mediator is being heard always by God, so also is "the prayer" of His Church, "Thy kingdom come;" and in answer to it "all flesh shall come" unto Him. In that day who will be able to say otherwise than "my misdeeds prevail against me, O be Thou merciful unto our sins?" And, on the other hand, how vast "a multitude, which no man can number," will be able to claim a share in the saving words of Christ, "Behold, I and the children whom Thou hast given Me," and to say, "Blessed is THE MAN Whom Thou choosest and receivest unto Thee." Blessed all they who in that day are still part of His mystical Body: "they shall see His face, and His Name shall be in their foreheads."

The remainder of the Psalm is so full of suggestive thoughts in reference to the work of grace in the Church Militant, and that of salvation in the Church Triumphant, that it is impossible to draw out its Christian application thoroughly in a few lines. But the New Testament key to the whole Psalm may be found in the song with which the four-and-twenty elders worship the Creator, proclaiming His glory as revealed in the fourfold Gos-

Thou sendest rain into the little valleys thereof : Thou makest it soft with the drops of rain, and blessest the increase of it.

12 Thou crownest the year with Thy goodness : and Thy clouds drop fatness.

13 They shall drop upon the dwellings of the wilderness : and the little hills shall rejoice on every side.

14 The folds shall be full of sheep : the valleys also shall stand so thick with corn, that they shall laugh and sing.

PSALM LXVI. *Jubilate Deo.*

O BE joyful in GOD, all ye lands : sing praises unto the honour of His Name, make His praise to be glorious.

2 Say unto GOD, O how wonderful art Thou in Thy works : through the greatness of Thy power shall Thine enemies be found liars unto Thee.

3 For all the world shall worship Thee : sing of Thee, and praise Thy Name.

4 O come hither, and behold the works of GOD : how wonderful He is in His doing toward the children of men.

5 He turned the sea into dry land : so that they went through the water on foot; there did we rejoice thereof.

6 He ruleth with His power for ever; His eyes behold the people : and such as will not believe shall not be able to exalt themselves.

7 O praise our GOD, ye people : and make the voice of His praise to be heard;

8 Who holdeth our soul in life : and suffereth not our feet to slip.

9 For Thou, O GOD, hast proved us : Thou also hast tried us, like as silver is tried.

10 Thou broughtest us into the snare : and laidest trouble upon our loins.

11 Thou sufferedst men to ride over our heads : we went through fire and water, and Thou broughtest us out into a wealthy place.

12 I will go into Thine house with burnt-offerings : and will

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pel:—"Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things, and for Thy pleasure they are and were created" [Rev. iv. 11]. Thou hast set fast the mountains of the earth, and the Rock of Thy Church: Thou art girded about with the power of the Godhead and of the Manhood: Thou didst still the raging of the Deluge, and Thou hast bidden the winds and the waves to "be still" around Thy saving Ark: Thee the Sons of God praised in the morning of Creation, Thee all the redeemed praise in the evening of redemption and salvation: Thou hast visited the earth with natural abundance, and with the abundance of the river of Life and the Bread of Heaven: Thou crownest year by year with Thy goodness, and Thy goodness shall be our song when Thou dost crown the whole period of redemption with Thy good salvation. And in that day, O Lord, shall Thy folds be full of Thy sheep, and Thy garners rejoicing in the harvest of that "Corn of wheat" which abideth not alone.

PSALM LXVI.

In the Septuagint version the title affixed to this Psalm is, "For the end, a Song of a Psalm of Resurrection," which shews that the Church has for many ages, and perhaps even before the time of the Incarnation, considered it to be especially associated with Him Who is now revealed to us as the second Person in the Blessed Trinity. As the general strain of the preceding Psalm associated the works of Creation with those of Grace, so that of this Psalm associates with the latter the wonderful doings of God's Providence towards the children of men: the contemplation of those doings centring upon His dealings with the ancient and the new Israel. The song is thus sung of the Resurrection of Christ's mystical Body rather than respecting that of His natural Body: and it may be observed that the expressions used in the opening verses are of the most comprehensive character: "all ye lands," "all the world," distinctly prophesying the universal spread of Christ's Kingdom.

The first words of those who were converted out of "all lands" on the Day of Pentecost shew the fulfilment of the first words of this Psalm:—"We do hear them speak in our tongues the wonderful works of God:" and among the earliest of the songs of the redeemed is named the "song of Moses and the Lamb:"—"Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of Saints. Who shall not fear Thee, O Lord, and glorify Thy Name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgements are made manifest." In the same strain the Church of Christ is ever pointing to the mercies of God in creating, redeeming, and sanctifying mankind, and invites all to come and join their voices in His praise. He led His ancient people through the sea as on dry land; and so He has ever preserved His new Israel from being overwhelmed by the sea of the world; but has turned the sea into dry land by making the kingdoms of this world the kingdoms of the Lord

pay Thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

13 I will offer unto Thee fat burnt-sacrifices, with the incense of rams : I will offer bullocks and goats.

14 O come hither, and hearken, all ye that fear GOD : and I will tell you what He hath done for my soul.

15 I called unto Him with my mouth : and gave Him praises with my tongue.

16 If I incline unto wickedness with mine heart : the LORD will not hear me.

17 But GOD hath heard me : and considered the voice of my prayer.

18 Praised be GOD Who hath not cast out my prayer : nor turned His mercy from me.

PSALM LXVII. *Deus misereatur.*

GOD be merciful unto us, and bless us : and shew us the light of His countenance, and be merciful unto us;

2 That Thy way may be known upon earth : Thy saving health among all nations.

3 Let the people praise Thee, O GOD : yea, let all the people praise Thee.

4 O let the nations rejoice and be glad : for Thou shalt judge the folk righteously, and govern the nations upon earth.

5 Let the people praise Thee, O GOD : let all the people praise Thee.

6 Then shall the earth bring forth her increase : and God, even our own GOD, shall give us His blessing.

7 GOD shall bless us : and all the ends of the world shall fear Him.

Morning Prayer. DAY 13.

PSALM LXVIII. *Exurgat Deus.*

LET GOD arise, and let His enemies be scattered : let them also that hate Him flee before Him.

2 Like as the smoke vanisheth, so shalt Thou drive them away :

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and of His Christ. Hereafter He will so order it that there shall be an opposing world no longer, but only His Church:—"there shall be no more sea."

The nation of the Jews passed through much affliction, which the prophecies tell us was sent partly for their punishment, and partly for their purification. The latter was never so effectually accomplished as to fulfil entirely the words and spirit in which the whole Psalm, from the seventh verse to the end, is written. We must, therefore, look for a more complete fulfilment of it in God's trial of the Church by some great "fight of affliction," such as our Lord predicts will happen in the end of the world [Matt. xxiii. 4—31]. At that time, the prophet Malachi tells us, the Lord "shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." And speaking of the palm-bearers thus refined, the angel told St. John, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" [Rev. vii. 14].

PSALM LXVII.

It has been pointed out at page 177, that there is some similarity between the Song of Simeon and this Psalm. Perhaps the Gospel Canticle was suggested by the well-known words of the Psalm, as the Magnificat appears to have been suggested by the Song of Hannah: but, whether it were so or not, the Psalm is clearly to be understood only by taking it as a prophecy of the spread of the Gospel, the illumination of mankind by that Light of the world Who alone can make God's way truly known upon earth.

Hence this Psalm is to be interpreted as a hymn to God the Holy Ghost. He was merciful to mankind by blessing it with the Incarnation of our Lord, and thus causing to shine on earth the WORD, "the true Light, which, coming into the world, lighteth every man" [John i. 9]. He blessed mankind by spreading the knowledge of His saving health among all nations, when He gave the Apostles those marvellous gifts by which they were enabled to convert the world. He causes the earth to bring forth her spiritual increase by bestowing on the Ministry of the Church those ordinary gifts which enable them to give sacramental life and nourishment. "Neither is he that planteth any thing, nor he that watereth; but God that giveth the increase" [1 Cor. iii. 7].

The jubilant tone of this prophetic hymn may encourage us to hope that, notwithstanding the dreadful position in which the Jews stand towards the one only Saviour, whom they wilfully and blindly deny, the time will come when "a remnant according to the election of grace" [Rom. xi. 5] will again be found as in the first days of Christianity, and when the prophecy in Zech. viii. 13 will be again fulfilled: "So will I save you, and ye shall be a blessing."

PSALM LXVIII. *Whitsun Day Morning.*

The whole Western Church has used this Psalm

and like as wax melteth at the fire, so let the ungodly perish at the presence of GOD.

3 But let the righteous be glad and rejoice before GOD : let them also be merry and joyful.

4 O sing unto GOD, and sing praises unto His Name : magnify Him that rideth upon the heavens, as it were upon an horse ; praise Him in His Name, yea[1] and rejoice before Him.

5 He is a Father of the fatherless, and defendeth the cause of the widows : even GOD in His holy habitation.

6 He is the GOD that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity : but letteth the runagates continue in scarceness.

7 O GOD, when Thou wentest forth before the people : when Thou wentest through the wilderness,

8 The earth shook, and the heavens dropped at the presence of GOD : even as Sinai also was moved at the presence of GOD, Who is the GOD of Israel.

9 Thou, O GOD, sentest a gracious rain upon Thine inheritance : and refreshedst it when it was weary.

10 Thy congregation shall dwell therein : for Thou, O GOD, hast of Thy goodness prepared for the poor.

11 The LORD gave the word : great was the company of the preachers.

12 Kings with their armies did flee, and were discomfited : and they of the household divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove : that is covered with silver wings, and her feathers like gold.

14 When the ALMIGHTY scattered kings for their sake : then were they as white as snow in Salmon.

15 As the hill of Basan, so is GOD's hill : even an high hill, as the hill of Basan.

16 Why hop ye so, ye high hills? this is GOD's hill, in the which it pleaseth Him to dwell :

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on Whitsun Day time immemorial, and in the ancient Church of England it was also used every morning during the Octave. It is thus interpreted as a hymn of praise to God the Holy Ghost, commemorating His work in the Church of God, and setting forth the typical relation to that work of God's dealings with His ancient congregation.

The whole Psalm conveys the idea of a triumphant, irresistible march : the forward march of the Church of Christ, according to the words of the prophet,—"I will surely assemble, O Jacob, all of thee ; I will surely gather the remnant of Israel ; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold : they shall make great noise by reason of the multitude of men. The Breaker is come up before them ; they have broken up and have passed through the gate, and are gone out by it : and their King shall pass before them, and the Lord on the head of them" [Micah ii. 13]. It seems to have been founded on words recorded in the book of Numbers : "And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let Thine enemies be scattered, and let them that hate Thee flee before Thee. And when it rested, he said, Return, O Lord, unto the many thousands of Israel." But there are so many ex-

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[1] The word JAH is a form of the holy Name "JEHOVAH," and is found in the song of Moses [Exod. xv. 2], where the authorized version translates it "the LORD." It is the termination of the familiar word Hallelu-jah of Rev. xix. 4, 6, and of the Psalms, a word which forms an integral part of the praises of the Jewish economy, the Christian Church, and of glorified saints in heaven.

This sacred word was not introduced into the authorized version until A.D. 1611, although it is found in the Geneva Bible. It had not, therefore, of course, any place in the Great Bible of 1540, from which the Prayer Book Psalms are taken. The earliest Prayer Book in which it has been discovered is an Oxford octavo of Baskett, dated 1716, but it was not commonly printed until the middle of the last century. Yet in the Scottish Book of 1637 it had already appeared.

In an English Psalter of 1540 [Douce BB. 71, Bodl. Lib.] the latter half of the verse is rendered as in the Vulgate, "Take your journey to Him that ascendeth up above the west, the Lord is His Name :" but in Matthew's Bible of 1537 it is the same as in the Great Bible of 1540. It seems difficult to believe that some confusion has not arisen in our English version through the identity of the German word "jah" and the English word "yea." The sacred Name is undoubtedly in the Hebrew, but the Septuagint is identical with the Vulgate : and it seems preferable to use the form of the verse adopted in the Sealed Books, as above, rather than to sing the Ineffable Name itself, for which "the LORD" is reverently substituted in the English Bible.

yea, the LORD will abide in it for ever.

17 The chariots of GOD are twenty thousand, even thousands of angels : and the LORD is among them, as in the holy place of Sinai.

18 Thou art gone up on high, Thou hast led captivity captive, and received gifts for men : yea, even for Thine enemies, that the LORD GOD might dwell among them.

19 Praised be the LORD daily : even the GOD Who helpeth us, and poureth His benefits upon us.

20 He is our GOD, even the GOD of Whom cometh salvation : GOD is the LORD, by Whom we escape death.

21 GOD shall wound the head of His enemies : and the hairy scalp of such a one as goeth on still in his wickedness.

22 The LORD hath said, I will bring My people again, as I did from Basan : Mine own will I bring again, as I did sometime from the deep of the sea.

23 That thy foot may be dipped in the blood of thine enemies : and that the tongue of thy dogs may be red through the same.

24 It is well seen, O GOD, how Thou goest : how Thou, my GOD and King, goest in the sanctuary.

25 The singers go before, the minstrels follow after : in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto GOD the LORD in the congregations : from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Judah their counsel : the princes of Zabulon, and the princes of Nephthali.

28 Thy GOD hath sent forth strength for thee : stablish the thing, O GOD, that Thou hast wrought in us,

29 For Thy temple's sake at Jerusalem : so shall kings bring presents unto Thee.

30 When the company of the spear-men, and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver :

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pressions in this Psalm which can only be explained with reference to the spiritual triumph of the Church of Christ, that it may be doubted whether it was written with any local or temporary meaning, and whether it is not to be regarded simply as a prophetic hymn of the same character as some portions, and especially the sixtieth chapter, of Isaiah. Such a sense, at least, is the only one in which it can be used in Divine Service.

In the first verse, then, in the eighteenth (which is the central one of the Psalm), and in the last, unmistakeable reference is made to our Lord's glorious Resurrection, Ascension, and Session at the right hand of God, as the source of all blessing and glory to the Church: His Resurrection having achieved the victory, His Ascension celebrated the triumph, His Session in "the holy place" within the veil established His Intercessory office on behalf of His people.

The first and second verses contain a metaphor similar to that of Malachi,—"Unto you that fear My Name shall the Sun of Righteousness arise with healing in His wings," an arising of the Light of the world, before which all the mists of moral and spiritual darkness must fly, in the time of probation; and before which all enemies must succumb in the Day of Judgment.

The following three verses [4, 5, 6] contain a declaration of the glory of the Lord similar to that in the words of Isaiah, adopted by the Baptist; the true sense being, "make straight in the deserts a highway for Him that rideth:" and doubtless this is closely analogous to the words of St. John,—"I saw Heaven opened, and behold a white horse, and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war . . . . and He hath on His vesture and on His thigh a Name written, KING OF KINGS AND LORD OF LORDS" [Rev. xix. 16]. Notwithstanding this, He is the Prince of Peace, and under His dispensation of the peace which He left with His Church, the Holy Ghost is ever binding together in one Body the children of God, "making men to be of one mind in an house," *i.e.* in the spiritual Temple wherein He dwells.

In the seventh verse the leading of Israel through the wilderness by God is taken as a type of the new Israel going through the world under the leadership of Him respecting Whom the prophet said, "Behold, the Lord God will come with strong hand, and His arm shall rule for Him." The earth quaked at His Resurrection, when He became the Firstfruits of the great harvest, entering Heaven at the head of a risen army of saints, as the Firstborn among many brethren. So will there be great earthquakes at the Second Advent, when once more He will go forth before the people. And so also, when His Presence with the Church was again manifested by the coming of the Holy Ghost, and as an answer to the prayer of the Apostles there was on the one occasion "a rushing mighty wind," while on the other "the place was shaken where they were assembled together." With such signs did God send "the gracious rain" of the Holy Spirit "upon

and when He hath scattered the people that delight in war;

31 Then shall the princes come out of Egypt: the Morians' land shall soon stretch out her hands unto GOD.

32 Sing unto GOD, O ye kingdoms of the earth: O sing praises unto the LORD;

33 Who sitteth in the heavens over all from the beginning: lo, He doth send out His voice, yea, and that a mighty voice.

34 Ascribe ye the power to GOD over Israel: His worship, and strength is in the clouds.

35 O GOD, wonderful art Thou in Thy holy places: even the GOD of Israel; He will give strength and power unto His people; blessed be GOD.

Evening Prayer. DAY 13.

PSALM LXIX. *Salvum me fac.*

SAVE me, O GOD: for the waters are come in, even unto my soul.

2 I stick fast in the deep mire, where no ground is: I am come into deep waters, so that the floods run over me.

3 I am weary of crying; my throat is dry: my sight faileth me for waiting so long upon my GOD.

4 They that hate me without a cause are more than the hairs of my head: they that are mine enemies, and would destroy me guiltless, are mighty.

5 I paid them the things that I never took: GOD, Thou knowest

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His inheritance," refreshing it when it was weary through the long absence of His manifestations from the ancient Temple and its system.

Passing over many things without further illustration, the twenty-seventh verse may be selected to shew that nothing is set down at random in Holy Scripture, and that mystical meanings probably underlie almost every idea that it contains. The tribes there named are Benjamin and Judah, Zabulon and Nephthali. These were the most prominent of all the tribes during the history of Israel as an united people, and Benjamin and Judah were located nearest of all to the holy house of God. From these four tribes, also, sprung all the Apostles of our Lord; those who were Galilæans belonging to Zabulon and Nephthali, the "brethren" (or "cousins," as we say in modern language) of our Lord to the tribe of Judah, and St. Paul to Benjamin.[1] Thus the princes of these tribes represent those princes of the Church, of whom our Lord said, that they should sit on twelve thrones judging the twelve tribes of Israel; those by whom "He sent forth strength for" His Church, and established the thing that He had wrought for His Temple's sake, the Temple of the Holy Ghost, in His New Jerusalem.

PSALM LXIX. *Pass. Ps. Good Frid. Evensong.*

This awful prophecy of our Blessed Saviour's Passion is much quoted in the New Testament, and seems to have been often in the minds of Christ and His Apostles when not directly quoted by them. It has also a strong analogy with some portions of the prophecy and the Lamentations of Jeremiah, whose great sufferings seem to have been typical, in the highest degree, of the Passion of the Lord.

The cry of anguish with which the Psalm opens is of the same nature as others which are heard from the lips of Christ in other Psalms, and it testifies here and elsewhere to the thoroughly human character of that human nature which He bore; so human that it was liable to the same fear of death which all experience. Hezekiah in his sickness, Jonah in the deep of the sea, Jeremiah in the mire of the pit, were all types of our Lord in this: but great as were their troubles and their fears, they were not overwhelmed as He was by the "floods of ungodliness" borne for others, nor had their fear of death that supernatural character which made His so infinitely painful. Yet, though He called upon the Father to save Him, He would not shorten or lessen His own suffering. He saved others, and He could have saved Himself: He walked upon the natural waters, but He suffered Himself to sink into the miry bed of that sea of persecution which surrounded Him: He comforted the penitent thief with the loving promise, "To-day shalt thou be with Me in Paradise;" but for Himself was the cry of woe, "My God, My God, why hast Thou forsaken Me?" ever ready to hear the cry of others, He Himself, for our sins, was "weary of crying," His "sight failing through waiting so long upon His God."

Thus, throughout this Psalm, the intensity of Christ's sufferings is set forth in language equalled only in its awful sadness by the twenty-second Psalm. He is guiltless and alone, and weak with weeping and fasting; His enemies are mighty, and more in number than the hairs of His head. The sins of those who sinned against God are fallen upon Him Who knew no sin. He exchanged the joys of Heaven for the sorrows of earth, fasted from the Presence of His Father, and put on the sackcloth of human nature; His loving work was turned to His reproof, so that when He spoke of God as His Father, they charged Him with blasphemy, and, instead of beholding His immaculate Human Nature, called Him the "son of the carpenter:" the judges that "sat in the gate" condemned Him unjustly, and the foolish soldiers and passers by reviled Him.

But, in the midst of all this sorrowing prophecy of Christ's Passion, there is a continual appeal from the

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[1] It is worth remark that St. Paul's name signifies "little," a circumstance which partly suggested, perhaps, his assertion that he was "the least of all the Apostles." It is also to be noted that "little Benjamin their ruler" was represented by the twelfth stone in the breastplate of Aaron, which stone was a jasper. But in the foundations of the wall of the city of God, "the *first* foundation was jasper," as if signifying that "the last shall be first." [Cf. Exod. xxviii. 20; Rev. xxi. 19.]

my simpleness, and my faults are not hid from Thee.

6 Let not them that trust in Thee, O LORD GOD of Hosts, be ashamed for my cause : let not those that seek Thee be confounded through me, O LORD GOD of Israel.

7 And why? for Thy sake have I suffered reproof : shame hath covered my face.

8 I am become a stranger unto my brethren : even an alien unto my mother's children.

9 For the zeal of Thine house hath even eaten me : and the rebukes of them that rebuked Thee are fallen upon me.

10 I wept, and chastened myself with fasting : and that was turned to my reproof.

11 I put on sackcloth also : and they jested upon me.

12 They that sit in the gate speak against me : and the drunkards make songs upon me.

13 But, LORD, I make my prayer unto Thee : in an acceptable time.

14 Hear me, O GOD, in the multitude of Thy mercy : even in the truth of Thy salvation.

15 Take me out of the mire, that I sink not : O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep swallow me up : and let not the pit shut her mouth upon me.

17 Hear me, O LORD, for Thy loving-kindness is comfortable :

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injustice of man to the justice and love of God; and also a constant declaration of the great Truth that Christ suffered for the sins of mankind. Thus, "They that hate Me *without a cause*" . . . . "I paid them the thing that I never took" . . . . "They that would destroy Me *guiltless*" . . . . "God, *Thou* knowest My simpleness, and My faults are not hid from *Thee*" . . . . "For Thy sake have I suffered reproof" . . . . "The zeal of Thine house hath even eaten Me" . . . . "But, Lord, I make My prayer unto Thee" . . . . "Hear Me, O Lord, for Thy loving-kindness is comfortable" . . . . "Thou hast known My reproof, My shame, and My dishonour" . . . . "Thy rebuke hath broken My heart."

Thus did the spotless Lamb of God plead from the midst of the fire of the sacrifice, pleading not for Himself, but for others. Thus did He pray that the sin by which He was borne down might be removed from Him, that it might be removed from those for whom He bore it. Thus did He cry "Save Me," "Take Me out of the deep waters," that, being Himself saved, He might be "mighty to save" all men. Thus did He hold forth His broken heart as an atonement for the hard, unbroken hearts of sinners.

Like all Psalms of our Lord's Passion, this also ends in a song of Resurrection joy; and in the expressions used we may trace clearly the manner in which Christ's Death, Descent into Hell, Resurrection and Ascension, are all events in which the redeemed are made partakers through their union with Him. So the Lord hears the intercessions of the POOR, and the prisoners of hope are released from their dark dungeon of death, to live in the light of Paradise; the City of God is built up out of Christ's own Body, and all they which are written in the Lamb's book of life shall inherit it: "and every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them," shall be heard "saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb," even the Lamb as it had been slain, "for ever" [Rev. v. 13].

§ THE IMPRECATIONS.

Gentle-minded and loving Christians have often felt a difficulty in the use of those Psalms which, like the sixty-ninth, contain such strong expressions of feeling towards evil-doers as are apparently inconsistent with the precepts of charity enjoined in the New Testament. Psalms of this character have been sometimes called the "cursing" or "imprecatory" Psalms, and the spirit of them has been supposed to be so thoroughly Judaical as to make them unsuitable for use by the Christian Church. But such ideas respecting them are founded on an insufficient appreciation of the true sense in which all the Psalms are to be regarded: and they are, perhaps, accompanied by a too limited application of them to the experience and circumstances of the individual person who uses them.

It should be remembered as a first principle in the use of the imprecatory Psalms, that the imprecations are uttered against the enemies of God, not against those of David or any other merely human person. It may be doubted whether the sweet singer of Israel could ever have uttered them in any but a prophetic sense, for he was of too meek, forgiving, and tender a character to entertain so strong a spirit of vengeance as the personal application of his words would imply. When Saul was a most bitter enemy to him, David twice refrained from taking his life, though the king was completely in his power: when Shimei cursed him with the most shameful imprecations, he forgave him as a man, although as a righteous ruler he could not altogether overlook the crime committed against the sovereign's person: when his rebellious son Absalom died, the most pathetic tenderness was exhibited by the bereaved father, so that his "O Absalom, my son, my son," shadows forth the "O Jerusalem, Jerusalem," of the Son of David in after ages.

It was, therefore, as an inspired prophet, and not as a private writer, that David wrote the maledictions of the Psalms: and he wrote them, not respecting any men because they were enemies of his own, but because they were enemies of his God. In the same spirit they are to be used by the Christian Church.

And this particular Psalm contains some striking references to the *facts* of the Crucifixion, which furnish a key to the use of the maledictions or imprecations wherever they are found. For these

turn Thee unto me according to the multitude of Thy mercies.

18 And hide not Thy face from Thy servant, for I am in trouble : O haste Thee, and hear me.

19 Draw nigh unto my soul, and save it : O deliver me, because of mine enemies.

20 Thou hast known my reproof, my shame, and my dishonour : mine adversaries are all in Thy sight.

21 Thy rebuke hath broken my heart; I am full of heaviness : I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat : and when I was thirsty they gave me vinegar to drink.

23 Let their table be made a snare to take themselves withal : and let the things that should have been for their wealth be unto them an occasion of falling.

24 Let their eyes be blinded, that they see not : and ever bow Thou down their backs.

25 Pour out Thine indignation upon them : and let Thy wrathful displeasure take hold of them.

26 Let their habitation be void : and no man to dwell in their tents.

27 For they persecute him whom Thou hast smitten : and they talk how they may vex them whom Thou hast wounded.

28 Let them fall from one wickedness to another : and not come into Thy righteousness.

29 Let them be wiped out of the book of the living : and not be written among the righteous.

30 As for me, when I am poor and in heaviness : Thy help, O GOD, shall lift me up.

31 I will praise the Name of GOD with a song : and magnify it with thanksgiving.

32 This also shall please the LORD : better than a bullock that hath horns and hoofs.

33 The humble shall consider this, and be glad : seek ye after GOD, and your soul shall live.

34 For the LORD heareth the poor : and despiseth not His prisoners.

35 Let heaven and earth praise Him : the sea, and all that moveth therein.

36 For GOD will save Sion, and build the cities of Judah : that men may dwell there, and have it in possession.

37 The posterity also of His servants shall inherit it : and they

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references to facts, which belong exclusively to the sufferings of our Lord, shew that the enemies of Christ are those against whom the terrible words are recorded: as, also, that they are spoken in the Person of Christ, the righteous and most merciful Judge of all men. Thus we are led to the Gospel narrative, and to the historical words of Christ, to examine whether anything analogous is to be found in the record of His meek, loving, and gentle life. And there it is to be observed, that He Who uttered the eight Benedictions in the Sermon on the Mount, also uttered the eight woes: that He Who was merciful to repentant publicans and sinners, denounced unrepentant hypocrites in terms of extreme sternness as a "generation of vipers," and meted out to them words of most bitter scorn and condemnation: that He Who wept over Jerusalem, predicted at the same time, and in the terms of one passing a judicial sentence, that fearful siege and destruction, the details of which are unmatched for horror in the history of the world: that He Who prayed for His murderers, "Father, forgive them," was the same who revealed His Own future words, "Depart, ye cursed, into everlasting fire."

Remembering the disposition towards sinners which was entertained by the Saviour Who came to give up His life for them, we thus arrive at the conclusion that the more perfect the love of God and of souls is, the more decided and definite is the righteous indignation which is felt against those who dishonour the One, and ruin the other. And a further indication of this is found in the fact that it was the "Apostle of love" who wrote most severely of all the Apostles against unbelievers: and who was chosen by God to wind up the words of Holy Writ with the fearful maledictions, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still" . . . . "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" [Rev. xxii. 11, 18, 19].

The imprecations of the Psalms are, then, utterances of that "wrath of the Lamb," to fly from which, sinners, the enemies of Christ, will at the last call upon the rocks and hills to fall upon them, hide them, and annihilate them [Rev. vi. 15—17]. They are spoken respecting those who finally refuse to become His friends, and who reject for ever the

that love His Name shall dwell therein.

PSALM LXX. *Deus in adjutorium.*

HASTE Thee, O GOD, to deliver me : make haste to help me, O LORD.

2 Let them be ashamed and confounded that seek after my soul : let them be turned backward and put to confusion that wish me evil.

3 Let them for their reward be soon brought to shame : that cry over me, There, there.

4 But let all those that seek Thee be joyful and glad in Thee : and let all such as delight in Thy salvation say alway, The LORD be praised.

5 As for me, I am poor and in misery : haste Thee unto me, O GOD.

6 Thou art my Helper, and my Redeemer : O LORD, make no long tarrying.

DAY 14. Morning Prayer.

PSALM LXXI. *In te, Domine, speravi.*

IN Thee, O LORD, have I put my trust, let me never be put to confusion : but rid me, and deliver me, in Thy righteousness; incline Thine ear unto me, and save me.

2 Be Thou my Strong-hold, whereunto I may alway resort : Thou hast promised to help me, for Thou art my House of defence, and my Castle.

3 Deliver me, O my GOD, out of the hand of the ungodly : out of the hand of the unrighteous and cruel man.

4 For Thou, O LORD GOD, art the thing that I long for : Thou art my Hope, even from my youth.

5 Through Thee have I been holden up ever since I was born : Thou art He that took me out of my mother's womb; my praise shall be always of Thee.

6 I am become as it were a monster unto many : but my sure trust is in Thee.

7 O let my mouth be filled with Thy praise : that I may sing of Thy glory and honour all the day long.

8 Cast me not away in the time of age : forsake me not when my strength faileth me.

9 For mine enemies speak against me, and they that lay wait for my soul take their counsel together, saying : GOD hath

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redeeming love which would have won them to His fold. When they are sung or said in the course of Divine Service or in private devotion, there must be no thought of applying them to any particular persons, or of taking them as words which have any reference to our own real or supposed wrongs. They are the words of Christ and His Church, not our words spoken as individual persons: they are uttered against the finally impenitent; and who these are the Great Judge of all alone can decide. They must be used, therefore, in the spirit in which the martyrs cry, "Lord, how long?" in which the Church Militant prays day by day, "Thy Kingdom come," and in which at the last, notwithstanding the horrors attending the Last Judgment, the Bride will respond to "Him that testifieth, I come quickly," "Even so, come, Lord Jesus."

PSALM LXX.

This Psalm is almost identical with the last six verses of the fortieth; but, as the second book of the Psalms is chiefly spoken in the person of Christ's Mystical Body, while the first is chiefly spoken in the Person of Christ Himself, so it has been thought that this Psalm is the voice of the Church crying out, "Lord, how long?" at a period of great tribulation.

It is observable that the language of the second and third verses is such as will bear an interpretation of blessing rather than cursing. Saul sought after the souls of those whom he dragged to prison, and of God's holy martyr Stephen, and while he was "breathing out slaughters," such shame and confusion fell upon him, and so was he "turned backward," that he was converted to become a life servant and martyr of that Lord Who said to him, "Saul, Saul, why persecutest thou Me?" [Acts vii. 58; ix. 4]. Many persecutors are known to have been converted to Christ in those ages, and doubtless there were among them some of those very men who had cried, "There, there," against the Lord Himself.

In praying, therefore, "Make haste to help me, O Lord," the Church prays in the same tone which the merciful Jesus taught when He bade us pray daily, "Thy Kingdom come;" that all, even the enemies and persecutors of Christ, may be brought, like St. Paul, to be joyful and glad in Him.

PSALM LXXI.

Although the subject of this Psalm is the same as

forsaken him; persecute him, and take him, for there is none to deliver him.

10 Go not far from me, O GOD : my GOD, haste Thee to help me.

11 Let them be confounded and perish that are against my soul : let them be covered with shame and dishonour that seek to do me evil.

12 As for me, I will patiently abide alway : and will praise Thee more and more.

13 My mouth shall daily speak of Thy righteousness and salvation : for I know no end thereof.

14 I will go forth in the strength of the LORD GOD : and will make mention of Thy righteousness only.

15 Thou, O GOD, hast taught me from my youth up until now : therefore will I tell of Thy wondrous works.

16 Forsake me not, O GOD, in mine old age, when I am gray-headed : until I have shewed Thy strength unto this generation, and Thy power to all them that are yet for to come.

17 Thy righteousness, O GOD, is very high : and great things are they that Thou hast done; O GOD, who is like unto Thee?

18 O what great troubles and adversities hast Thou shewed me! and yet didst Thou turn and refresh me : yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour : and comforted me on every side.

20 Therefore will I praise Thee and Thy faithfulness, O GOD, playing upon an instrument of musick : unto Thee will I sing upon the harp, O Thou Holy One of Israel.

21 My lips will be fain when I sing unto Thee : and so will my soul whom Thou hast delivered.

22 My tongue also shall talk of

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that of the preceding, its subdued tone and the absence of any expressions of extreme anguish give it quite a different character. While the one may be supposed to represent the bitter pain of the Cross, the other may be taken as illustrating the period immediately preceding the Resurrection, when the remembrance of the Passion has not yet given place to the triumphant joy of a completed Victory. It is the same Voice which said, "Thou shalt not leave My soul in Hell, neither wilt Thou suffer Thine Holy One to see corruption." Thus the Psalm represents to us the "patient abiding alway" of the holy Jesus, waiting for the arrival of the appointed time for Him to be brought from the deep of the earth again, going forth in the strength of the Divine Nature, and never doubting the righteousness of the Divine Will.[1]

From the fourth to the eighth verses inclusive, and also in the fifteenth and sixteenth, there are such references to the duration of our Lord's life on earth as seem to indicate that, although it continued for only thirty-three years, yet every period of man's life was represented by, or condensed into it. "Cast Me not away in the time of age," may well lead us to believe that the closing part of our suffering Redeemer's time of humiliation was, to Him, as the concluding part of an old man's life, rather than that of a man in the vigour of youth; and that in so many years as are reckoned to one generation He exhausted the experiences of the longest lifetime. There may be, also, in the expression, "Forsake Me not when My strength faileth Me," and in the pleading of the two following verses, a prayer that the Godhead may yet continue with the Manhood, even when the strength of the Incarnation [see note on Psalm xciii. 1] seemed to be failing in the last epoch of Christ's humiliation, the Descent into Hell. If so, then these verses shew that Christ's enemies were not quieted by His death, but that the great Adversary and his hosts "lay wait for" His "soul," under the impression that it was forsaken by the Divine Nature when they beheld it separated from His Body. It cannot be doubted, that, to the Omniscient Eye which foresaw the events of Christ's Passion in the time of the Psalmist, the spiritual foes of the Redeemer must have been as penetratingly known, at least, as those who visibly stood in the hall of Pilate, or around the Cross.

Like all Psalms which relate to the sufferings of our Lord, this one ends in tones of joy and triumph: —"O what great troubles and adversities hast Thou shewed Me" in My Life and My Death, "and yet didst Thou turn and refresh Me" in Paradise, "yea, and broughtest me from the deep of the earth again" by the re-union of Body and Soul in a glorious Resurrection.

A manifest application of this Psalm to the Church, and to Christians in a time of sickness, is suggested by the words of the prophet Isaiah:— "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" [Isa. xl. 31]. As Christ was a "wonder" unto many, so His Church has sometimes been so far partaker in His sufferings as to say, "We are made a spectacle unto the world, and to angels, and to men" [1 Cor. iv. 9]. But such afflictions draw closer the bonds of union between the

[1] It is observable that although the first part of this Psalm is identical with the first part of the thirty-first, the special compline words of our Lord, "Into Thy hands I commend My spirit," are not found here.

Thy righteousness all the day long : for they are confounded and brought unto shame that seek to do me evil.

PSALM LXXII. *Deus, judicium.*

GIVE the King Thy judgements, O GOD : and Thy righteousness unto the King's son.

2 Then shall he judge Thy people according unto right : and defend the poor.

3 The mountains also shall bring peace : and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right : defend the children of the poor, and punish the wrong doer.

5 They shall fear Thee, as long as the sun and moon endureth : from one generation to another.

6 He shall come down like the rain into a fleece of wool : even as the drops that water the earth.

7 In His time shall the righteous flourish : yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other : and from the flood unto the world's end.

9 They that dwell in the wilderness shall kneel before Him : His enemies shall lick the dust.

10 The kings of Tharsis and of the isles shall give presents : the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before Him : all nations shall do Him service.

12 For He shall deliver the poor when he crieth : the needy also, and him that hath no helper.

13 He shall be favourable to the simple and needy : and shall preserve the souls of the poor.

14 He shall deliver their souls from falsehood and wrong : and

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Head and the members, and will enable Him to say at last, "Behold, I and the children whom the Lord hath given Me are for signs and for wonders in Israel from the Lord of Hosts, Which dwelleth in Mount Zion" [Isa. viii. 18; Heb. ii. 13].

PSALM LXXII.

These words of prophetic joy were ever considered by the Jews to be spoken of the Messiah and His Kingdom: to the Christian, with the light of the Gospel and the history of the Church before him, this Psalm can have no other meaning.[1] If it ever had a partial application to Solomon, it could only have been in a very inferior degree applied to him as a type of the Son of David, Whose glorious reign was to be universal and without end; and of Whom another prophet wrote, "Behold, a King shall reign in righteousness, and princes shall rule in judgment. And a Man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land." "For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder; and His Name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His Kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever." "Behold, a greater than Solomon is here."

The perpetuity, the universality, and the infinite blessings of Christ's Kingdom are, then, mystically set forth in this Psalm. Christ came among the Jews as the rain upon Gideon's fleece, leaving all around dry: but as the fleece was afterwards left dry while all around it fell the rain, so, when He was rejected by His own nation, He caused the Gentile world to blossom and bear fruit. He came, therefore, to establish an universal dominion "from sea to sea," even to the "utmost bounds of the earth,"[2] to establish also a "Kingdom of God within" us, from the sea of Baptism to the sea of glass before the throne, one from the flood to the world's end, even from the flood of destruction to the "river of the water of life." And it is very observable that this perpetual and universal Kingdom depends altogether on the "righteousness" of the King's Son, that immaculate holiness and obedience which enabled Him to be the Saviour of sinners, the "work" of which is "peace" and the effect of it "quietness and assurance for ever."

To Him, then, is the "gold" of worship and the incense of prayer to be offered day by day through all ages; and by Him is the earth blessed with "an heap of corn," the "Bread of Life," to be the sustenance of His people here, and until the time when "His fruit shall shake like Libanus" in the Tree of Life, and be "green in the midst of the street of" the New Jerusalem.

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[1] The neglect of the spiritual interpretation of the Psalms is painfully illustrated by a perversion of the seventh verse in the hymn ordered instead of *Venite Exultemus* in the "Accession Service." Some other perversions in this hymn are equally objectionable.

[2] "Tharsis and the isles" indicate all known and unknown regions lying beyond the Straits of Gibraltar.

dear shall their blood be in His sight.

15 He shall live, and unto Him shall be given of the gold of Arabia : prayer shall be made ever unto Him, and daily shall He be praised.

16 There shall be an heap of corn in the earth, high upon the hills : His fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

17 His Name shall endure for ever; His Name shall remain under the sun among the posterities : which shall be blessed through Him; and all the heathen shall praise Him.

18 Blessed be the LORD GOD, even the GOD of Israel : Which only doeth wondrous things;

19 And blessed be the Name of His Majesty for ever : and all the earth shall be filled with His Majesty. Amen, Amen.

Day 14. Evening Prayer.

PSALM LXXIII. *Quam bonus Israel!*

TRULY GOD is loving unto Israel : even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone : my treadings had well-nigh slipt.

3 And why? I was grieved at the wicked : I do also see the ungodly in such prosperity.

4 For they are in no peril of death : but are lusty and strong.

5 They come in no misfortune like other folk : neither are they plagued like other men.

6 And this is the cause that they are so holden with pride : and overwhelmed with cruelty.

7 Their eyes swell with fatness : and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemy : their talking is against the Most High.

9 For they stretch forth their mouth unto the heaven : and their tongue goeth through the world.

10 Therefore fall the people unto them : and thereout suck they no small advantage.

11 Tush, say they, how should GOD perceive it : is there knowledge in the Most High?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession : and I said, Then have I cleansed my heart in vain, and washed mine hands in innocency.

13 All the day long have I been punished : and chastened every morning.

14 Yea, and I had almost said even as they : but lo, then I should have condemned the generation of Thy children.

15 Then thought I to under-

The doxology of this Psalm forms to it a fitting conclusion of fervent praise, but it also marks the end of the second book of Psalms; in which it may be observed that the Church, as the Mystical Body of Christ, has been more prominently brought forward than in the first book.

THE THIRD BOOK.

PSALM LXXIII.

As our Lord Jesus increased in wisdom as well as in stature (Luke ii. 52), it must be concluded that the fulness of knowledge did not at once come to His Human Nature, notwithstanding its union with His Omniscient Divine Nature. It is not, therefore, irreverent to suppose that some actual condition of our Lord's mind is predicted in this Psalm; and that there was a period in His life when the vision of a Divine Providence was in some degree veiled from His sight, as at last was the Vision of the Divine Presence.

Another view that may be taken is, that, as the Penitential Psalms are the words of Christ speaking for and in His sinful members, so these are His words speaking for and in those whose eyes behold things darkly, so that "men" seem "as trees walking," until His word causes them to see clearly, and His unveiled Presence reveals the mysteries of His hidden Providence.

The twenty-first chapter of Job is very similar in character to the seventy-third Psalm, and it used to be one of the many striking and instructive coincidences brought out by the daily services that on the 14th of June the one was the first lesson at Mattins, the other an Evensong Psalm. This coincidence was not the less striking because of the manner in which Job, as well as David, was so conspicuous a type of our Blessed Lord: for it illustrates the principle laid down by Christ that the Scriptures speak in every page concerning Him. It was true of Him in the most literal sense that while the ungodly were prospering in the world and had great

stand this : but it was too hard for me,

16 Until I went into the sanctuary of GOD : then understood I the end of these men;

17 Namely, how Thou dost set them in slippery places : and castest them down, and destroyest them.

18 Oh, how suddenly do they consume : perish, and come to a fearful end!

19 Yea, even like as a dream when one awaketh : so shalt Thou make their image to vanish out of the city.

20 Thus my heart was grieved : and it went even through my reins.

21 So foolish was I, and ignorant : even as it were a beast before Thee.

22 Nevertheless, I am alway by Thee : for Thou hast holden me by my right hand.

23 Thou shalt guide me with Thy counsel : and after that receive me with glory.

24 Whom have I in heaven but Thee : and there is none upon earth that I desire in comparison of Thee.

25 My flesh and my heart faileth : but GOD is the strength of my heart, and my portion for ever.

26 For lo, they that forsake Thee shall perish : Thou hast destroyed all them that commit fornication against Thee.

27 But it is good for me to hold me fast by GOD, to put my trust in the LORD GOD : and to speak of all Thy works in the gates of the daughter of Sion.

PSALM LXXIV. *Ut quid, Deus?*

O GOD, wherefore art Thou absent from us so long : why is Thy wrath so hot against the sheep of Thy pasture?

2 O think upon Thy congregation : whom Thou hast purchased, and redeemed of old.

3 Think upon the tribe of Thine inheritance : and mount Sion, wherein Thou hast dwelt.

4 Lift up Thy feet, that Thou mayest utterly destroy every enemy : which hath done evil in Thy sanctuary.

5 Thine adversaries roar in the midst of Thy congregations : and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees : was known to bring it to an excellent work.

7 But now they break down all the carved work thereof : with axes and hammers.

8 They have set fire upon Thy holy places : and have defiled the dwelling-place of Thy Name, even unto the ground.

9 Yea, they said in their hearts, Let us make havock of them al-

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riches in possession, He was punished all the day long, chastened every morning, and without a place where to lay His Head.

There are few portions of Holy Scripture which offer so much consolation to the Church of Christ, or to individual Christians in time of affliction and depression. The powers of wickedness have often seemed to be prevailing, and God's purposes to be failing; prosperity has often seemed to follow the footsteps of vice, and misery that of virtue: but this is only a superficial and short-sighted view of things, which may be corrected by "going into the sanctuary of God," and looking at the eternal life of mankind as the true life. Then it will be found, that, though Antichrist and his ministers may prevail for a time, Christ and His Church shall reign for ever and ever; and that though wicked Dives may have his good things and holy Lazarus his evil things in this world, yet hereafter the prosperous sinner will be tormented and the afflicted saint comforted.

As yet we cannot understand these mysteries of Providence any more than we can understand the mysteries of God's Personality and Trinity; though we know as much as this, that Christ Himself was chastened, and was made perfect through sufferings, and that "if ye endure chastening, God dealeth with you as with sons." Hereafter, they who obtain an entrance into the eternal sanctuary of the Heavenly Jerusalem will understand these things. Man once endeavoured prematurely to attain such fulness of knowledge and to "be as God:" hereafter "we shall be like Him" in our degree, even in the understanding of His Providential acts: no longer looking upon Him darkly as through a glass, but seeing "Him as He is," perfect in Justice, love, and truth. [1 John iii. 2.]

PSALM LXXIV.

This wailing lamentation belongs either historically or prophetically to the period when God's Presence had been removed from Zion during the

together : thus have they burnt up all the houses of GOD in the land.

10 We see not our tokens, there is not one prophet more : no, not one is there among us, that understandeth any more.

11 O GOD, how long shall the adversary do this dishonour : how long shall the enemy blaspheme Thy Name, for ever?

12 Why withdrawest Thou Thy hand : why pluckest Thou not Thy right hand out of Thy bosom to consume the enemy?

13 For GOD is my King of old : the help that is done upon earth He doeth it Himself.

14 Thou didst divide the sea through Thy power : Thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces : and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains and waters out of the hard rocks : Thou driedst up mighty waters.

17 The day is Thine, and the night is Thine : Thou hast prepared the light and the sun.

18 Thou hast set all the borders of the earth : Thou hast made summer and winter.

19 Remember this, O LORD, how the enemy hath rebuked : and how the foolish people hath blasphemed Thy Name.

20 O deliver not the soul of Thy turtle-dove unto the multitude of the enemies : and forget not the congregation of the poor for ever.

21 Look upon the covenant : for all the earth is full of darkness, and cruel habitations.

22 O let not the simple go away ashamed : but let the poor and needy give praise unto Thy Name.

23 Arise, O GOD, maintain Thine own cause : remember how the foolish man blasphemeth Thee daily.

24 Forget not the voice of Thine enemies : the presumption of them that hate Thee increaseth ever more and more.

Morning Prayer. DAY 15.

PSALM LXXV. *Confitebimur tibi.*

UNTO Thee, O GOD, do we give thanks : yea, unto Thee do we give thanks.

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time of the Babylonish Captivity.[1] It is not, however, the lamentation of penitents, like the prayer of Daniel (which in some respects corresponds with this Psalm), but of the Church speaking by her Head. Hence there is no trace of such words as those of Daniel, "Yea, all Israel have transgressed Thy law . . . . therefore the curse is poured upon us" [Dan. ix. 11]. The one thought which pervades the Psalm is that of the dishonour done to God by the desolation of His holy House; and the cry goes up to His Throne, "How long shall the Adversary do this dishonour? . . . Maintain Thine own cause." It is not the *sinner* who speaks, pleading, "O Lord, hear; O Lord, forgive; O Lord, hearken and do: defer not, for Thine own sake, O my God; for Thy city and Thy people are called by Thy Name" [Dan. ix. 19]; but it is the Voice of Him Who cried, "Father, glorify Thy Name."

This literal application of it to the Captivity, and the destruction of Solomon's Temple, is sufficiently evident; and it is only necessary to point out that Christ seems already to be pleading for His Church even before the Dispensation of Sinai had given place to that of the Incarnation. It is far more clear, however, that the Psalm represents Him as pleading for the New Jerusalem in times of depression, affliction, and persecution: and especially in that time of desolation of which He Himself prophesied as to happen in the last days. No human words can heighten the awful horror of the picture drawn by our Lord in Matt. xxiv., and by St. John in Rev. xiii. 8, in which both are setting forth the final attempt of the Adversary to dishonour God by destroying His Church; and to that period, doubtless, belongs the full force of this Psalm.

But every opposition offered to the true work of Christ's Church, is an approach towards that height of blasphemy and persecution which will characterize that period. In respect to all such trouble, therefore, the Church continually sings this supplicatory hymn, beseeching the Lord to "maintain His own cause."

PSALM LXXV.

This is a song of triumphant hope sung by the

[1] It is a mistake to consider this Psalm as applicable to the destruction of the Temple by the Romans under Titus. When this event occurred, the Presence of God had been removed from the Temple to the Church. The Spirit of God, speaking by St. Paul, declared that however glorious the Old Dispensation was, the New Dispensation far exceeded it in glory. The same Spirit, speaking by the Psalmist, would not have lamented the passing away of that Old Dispensation in such terms as are here used. But such terms are quite natural in respect to the temporary destruction of a system which was not yet permanently replaced by a better.

2 Thy Name also is so nigh : and that do Thy wondrous works declare.

3 When I receive the congregation : I shall judge according unto right.

4 The earth is weak, and all the inhabiters thereof : I bear up the pillars of it.

5 I said unto the fools, Deal not so madly : and to the ungodly, Set not up your horn.

6 Set not up your horn on high : and speak not with a stiff neck.

7 For promotion cometh neither from the east, nor from the west : nor yet from the south.

8 And why? God is the Judge : He putteth down one, and setteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red : it is full mixed, and He poureth out of the same.

10 As for the dregs thereof : all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob : and praise Him for ever.

12 All the horns of the ungodly also will I break : and the horns of the righteous shall be exalted.

PSALM LXXVI. *Notus in Judæa.*

IN Jewry is God known : His Name is great in Israel.

2 At Salem is His tabernacle : and His dwelling in Sion.

3 There brake He the arrows of the bow : the shield, the sword, and the battle.

4 Thou art of more honour and might : than the hills of the robbers.

5 The proud are robbed, they have slept their sleep : and all the men whose hands were mighty have found nothing.

6 At Thy rebuke, O God of Jacob : both the chariot and horse are fallen.

7 Thou, even Thou art to be feared : and who may stand in Thy sight when Thou art angry?

8 Thou didst cause Thy judgement to be heard from heaven : the earth trembled, and was still,

9 When God arose to judgement : and to help all the meek upon earth.

10 The fierceness of man shall turn to Thy praise : and the

Church of God in prospect of the final contest with Antichrist: sung, not as by a human community, but as by the Mystical Body of Christ; and, therefore, as by Christ Himself speaking in and by His Church.

The "Name" of God is brought "so nigh" to man through the Incarnation of the second Person in the Blessed Trinity, and evidence of its nighness is given by all the wondrous works which have been done in the kingdom which Christ appointed to His Church as His Father had appointed unto Him. [Luke xxii. 29.] Though, therefore, the earth is weak (or "poured out" in weakness), yet does Christ, by His Presence in the Church, "bear up the pillars of it," and establish His Kingdom as "a city which cannot be moved." Hence the folly of those who oppose and seek to overthrow the Church of Christ; a folly which will culminate in the mad and terrible violence of the great Antichrist who will be "revealed in his time," the "Ungodly," who sets up his horn on high by offering himself as an object of worship instead of Christ, and speaking blasphemous things against the Most Highest. As God "brought it to pass," and not Sennacherib himself, that the Assyrian king should "be to lay waste fenced cities into ruinous heaps," so it is God also by Whom it will be "given unto" Antichrist "to make war with the saints, and to overcome them," for some good purpose towards His Church, doubtless its purgation by persecution.

There may be some reverent hesitation in interpreting the ninth verse without any reference to the Blessed Sacrament: yet it seems to be in strict analogy with two passages in the Revelation, in which "the wine of the wrath of God," and "the cup of His indignation" is given to the worshippers of Antichrist, and to "Great Babylon." And this sense seems to be confirmed by the undoubted reference in the last verse to the triumph of "the Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God," over both Antichrist and Babylon.

PSALM LXXVI.

As the preceding Psalm is a prophetic hymn of Christ's Mystical Body looking forward to the onslaught of Antichrist, so in this still higher strain of triumph is to be discerned the celebration of a victory accomplished. The Septuagint title describes it as sung respecting the Assyrian, doubtless after the destruction of Sennacherib's host: and, like the former Psalm, this also is to be regarded as a hymn of victory over that Antichrist of whom Sennacherib was one of the many personal types. It is very significant that the City of God is spoken of under the name of Salem, not Jerusalem; the former being the name which it bore in the time of Melchizedec, after the order of whose Priesthood Christ came, Whose undisputed reign alone will establish a City

fierceness of them shalt Thou refrain.

11 Promise unto the LORD your GOD, and keep it, all ye that are round about Him : bring presents unto Him that ought to be feared.

12 He shall refrain the spirit of princes : and is wonderful among the kings of the earth.

PSALM LXXVII. *Voce mea ad Dominum.*

I WILL cry unto GOD with my voice : even unto GOD will I cry with my voice, and He shall hearken unto me.

2 In the time of my trouble I sought the LORD : my sore ran, and ceased not in the night-season; my soul refused comfort.

3 When I am in heaviness, I will think upon GOD : when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking : I am so feeble, that I cannot speak.

5 I have considered the days of old : and the years that are past.

6 I call to remembrance my song : and in the night I commune with mine own heart, and search out my spirits.

7 Will the LORD absent Himself for ever : and will He be no more intreated?

8 Is His mercy clean gone for ever : and is His promise come utterly to an end for evermore?

9 Hath GOD forgotten to be gracious : and will He shut up His loving-kindness in displeasure?

10 And I said, It is mine own infirmity : but I will remember the years of the right hand of the Most Highest.

11 I will remember the works of the LORD : and call to mind Thy wonders of old time.

12 I will think also of all Thy works : and my talking shall be of Thy doings.

13 Thy way, O GOD, is holy : who is so great a God as our GOD?

14 Thou art the GOD that doeth wonders : and hast declared Thy power among the people.

15 Thou hast mightily de-

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of perfect Peace. [Rev. vi. 4; Isa. ii. 4; Micah iv. 3.]

This may be taken, therefore, as an Evangelical hymn of that new Jewry, Salem, and Sion, of which St. John heard the "great voice out of Heaven, saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away" [Rev. xxi. 3, 4]. The troubles of the last days are spoken of as past; Antichrist is subdued and overthrown; the judgement of Christ has been heard from the "great white throne;" the perfect supremacy of the "King of kings and Lord of lords" is for ever established in an endless reign of peace.

PSALM LXXVII.

In the first half of this Psalm the voice of Christ's Mystical Body cries out to God from the midst of some affliction in which He has seemed to hide His face. The tenth verse recalls to mind that God is never really absent from the Church, and that if He seems to be so it is because our own infirmity and want of faith prevent us from beholding His Presence. In the latter half of the Psalm God's dealings with His people of old are recounted as a memorial before Him in the tone of the Litany Antiphon:—"O Lord, arise, help us, and deliver us for Thy Name's sake."

There were occasions on which the way of Christ was "in the sea, and His path in the deep waters;" and when "the waters saw" Him their God "and were afraid, and the depths were troubled:" and these miracles of our Lord's Person and Word seem to be prophetically commemorated in this Psalm no less than the miraculous passage of the Red Sea is historically commemorated. On one of these occasions the storm arose when our Lord was asleep in the ship, and after being awoke He expressly rebuked the disciples for their want of faith, reminding them that their fear arose from their "own infirmity," for that His Presence not less than His Word is a sure token of safety to the Church. On the other occasion our Lord walked on the sea to the disciples who were toiling in vain against a contrary wind, and they were by His Presence brought immediately to the haven where they would be. Then, too, it is recorded of them that their faith was wanting, "for they considered not the miracle of the loaves: for their heart was hardened."

Thus the key-note of the Psalm is struck in the tenth verse. Adversity may surround the Church, or particular members of it; and Christ's Presence may seem far off, or if He is in the ship, yet is He asleep: faith, however, will say, This appearance of danger is from "mine own infirmity, but I will remember the years of the right hand of the Most Highest. Though we may be in the midst of "the waves of this troublesome world" and He on the shore of His Father's Throne, yet is His way in the sea, and His path in the great waters; so that no-

livered Thy people : even the sons of Jacob and Joseph.

16 The waters saw Thee, O GOD, the waters saw Thee, and were afraid : the depths also were troubled.

17 The clouds poured out water, the air thundered : and Thine arrows went abroad.

18 The voice of Thy thunder was heard round about : the lightnings shone upon the ground ; the earth was moved, and shook withal.

19 Thy way is in the sea, and Thy paths in the great waters : and Thy footsteps are not known.

20 Thou leddest Thy people like sheep : by the hand of Moses and Aaron.

DAY 15. Evening Prayer.

PSALM LXXVIII. *Attendite, popule.*

HEAR My law, O My people : incline your ears unto the words of My mouth.

2 I will open My mouth in a parable : I will declare hard sentences of old ;

3 Which we have heard and known : and such as our fathers have told us ;

4 That we should not hide them from the children of the generations to come : but to shew the honour of the LORD, His mighty and wonderful works that He hath done.

5 He made a covenant with Jacob, and gave Israel a law : which He commanded our forefathers to teach their children ;

6 That their posterity might know it : and the children which were yet unborn ;

7 To the intent that when they came up : they might shew their children the same ;

8 That they might put their trust in GOD : and not to forget the works of GOD, but to keep His commandments ;

9 And not to be as their forefathers, a faithless and stubborn generation : a generation that set not their heart aright, and whose spirit cleaveth not stedfastly unto GOD ;

10 Like as the children of

thing can separate the Church from the protection of His Presence. Though He may seem to be heedless of our danger, yet may we rely on His Presence, and be sure that if He is in the ship, though asleep, it is an Ark of safety.

Very great comfort may therefore be found in this Psalm at all times of tribulation, for in it we memorialize God, and remind ourselves, of His wonders to His Church in old time, and of His never-failing love towards her for ever. As He led His ancient people like sheep by the hand of Moses and Aaron, so does He Himself as the Good Shepherd go before His sheep, that they may hear His voice, and follow Him to pastures of safety and peace.

PSALM LXXVIII.

This didactic hymn sets forth the history of the ancient Israel as in a parable for the instruction of the new Israel of God, and for memorializing Him of His mercies to the Church of all ages. As regards the Jews it has a parallel in the discourse of St. Stephen before the Council of the Sanhedrim, especially in setting forth the persistent disobedience to God by which their history had been marked, and the continual forgiveness with which He had requited their misdeeds. That the parable is spoken with reference to the Christian Church also we may clearly understand from the words with which St. Paul concludes a short enumeration of some of the sins of Israel:—"Now all these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come."[1] The Psalm, therefore, comes to the Church as the voice of Christ saying, "Hearken unto Me, My people, and give ear unto Me, O My nation ; for a law shall proceed from Me, and I will make My judgement to rest for a light of the people. My righteousness is near ; My salvation is gone forth ; and Mine arm shall judge the people ; the isles shall wait upon Me, and on Mine arm shall they trust." "All these things spake Jesus unto the multitude in parables ; and without a parable spake He not unto them."

As it will be impracticable to follow out this typical character of the Psalm in any lengthy detail, a few particulars may be selected for the purpose of illustration from several of its various sections.

The whole Psalm obviously symbolizes the passage of the new Israel at all periods of its history from spiritual bondage and the wilderness of this world to the promised land of rest and the heavenly Jerusalem. Hence the significance of the fourteenth verse, relating to the Baptism of the Israelites in the cloud and in the sea at the outset of their journey towards the land of promise, and of all those following verses which set forth God's mercy in providing drink and food for them during the whole period of their wanderings. St. Paul's words

[1] It has been observed, as illustrating the typical force of this Psalm, that though relating to past events the Hebrew verbs are in the future.

Ephraim : who being harnessed, and carrying bows, turned themselves back in the day of battle.

11 They kept not the covenant of GOD : and would not walk in His law ;

12 But forgat what He had done : and the wonderful works that He had shewed for them.

13 Marvellous things did He in the sight of our forefathers, in the land of Egypt : even in the field of Zoan.

14 He divided the sea, and let them go through : He made the waters to stand on an heap.

15 In the day-time also He led them with a cloud : and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness : and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock : so that it gushed out like the rivers.

18 Yet for all this they sinned more against Him : and provoked the Most Highest in the wilderness.

19 They tempted GOD in their hearts : and required meat for their lust.

20 They spake against GOD also, saying : Shall GOD prepare a table in the wilderness ?

21 He smote the stony rock indeed, that the water gushed out, and the streams flowed withal : but can He give bread also, or provide flesh for His people ?

22 When the LORD heard this, He was wroth : so the fire was kindled in Jacob, and there came up heavy displeasure against Israel ;

23 Because they believed not in GOD : and put not their trust in His help.

24 So He commanded the clouds above : and opened the doors of heaven.

25 He rained down manna also upon them for to eat : and gave them food from heaven.

26 So man did eat angels' food : for He sent them meat enough.

27 He caused the east-wind to blow under heaven : and through His power He brought in the south-west-wind.

28 He rained flesh upon them as thick as dust : and feathered fowls like as the sand of the sea.

29 He let it fall among their tents : even round about their habitation.

30 So they did eat, and were well filled ; for He gave them their own desire : they were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavy wrath of GOD came upon them, and slew the wealthiest of them :

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respecting these circumstances shew that we should much undervalue the true teaching of Holy Scripture if we failed to see their typical meaning : and his immediate reference to the "Cup of Blessing" and "the Bread which we break" clearly indicates that this typical meaning looks towards the sacramental life of the Christian Church. While, then, we recount the wonders of old time when God divided the sea to let His ancient people pass through, we recount, also, His continual mercy in causing His new Israel to pass through the waters of Baptism that they may be cleansed from the spiritual defilement of the Egypt out of which He has brought them.

A prophecy of Isaiah also connects this portion of the history of Israel very distinctly with the abiding of the Holy Ghost in the Church. Having spoken of the day when "the Branch of the Lord" shall be beautiful and glorious, and the remnant of Israel "shall be called holy, even every one that is written among the living in Jerusalem," the prophet goes on to say that the Lord shall then have "washed away the filth of the daughter of Zion" and purged the blood of Jerusalem "by the spirit of judgment, and the spirit of burning. And the Lord will create upon every dwelling-place upon mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night : for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and from rain" [Isa. iv. 2—6]. Thus the cloudy pillar of the Psalm clearly typifies that cloud by which the house was filled where the Apostles were assembled, and which first signified to the Church the coming of the Holy Ghost to abide with it for ever.

Led by the same inspired teaching, we know that the rock which God "clave" in the wilderness is a type of Christ the "Rock of ages ;" and in the continual provision of water from that fountain we thus see a type of that ever-flowing Fountain which has

yea, and smote down the chosen men that were in Israel.

32 But for all this they sinned yet more : and believed not His wondrous works.

33 Therefore their days did He consume in vanity : and their years in trouble.

34 When He slew them, they sought Him : and turned them early, and inquired after GOD.

35 And they remembered that GOD was their Strength : and that the high GOD was their Redeemer.

36 Nevertheless, they did but flatter Him with their mouth : and dissembled with Him in their tongue.

37 For their heart was not whole with Him : neither continued they stedfast in His covenant.

38 But He was so merciful, that He forgave their misdeeds : and destroyed them not.

39 Yea, many a time turned He His wrath away : and would not suffer His whole displeasure to arise.

40 For He considered that they were but flesh : and that they were even a wind that passeth away, and cometh not again.

41 Many a time did they provoke Him in the wilderness : and grieved Him in the desert.

42 They turned back, and tempted GOD : and moved the Holy One in Israel.[x]

43 They thought not of His hand : and of the day when He delivered them from the hand of the enemy ;

44 How He had wrought His miracles in Egypt : and His wonders in the field of Zoan.

45 He turned their waters into blood : so that they might not drink of the rivers.

46 He sent lice among them, and devoured them up : and frogs to destroy them.

47 He gave their fruit unto the caterpillar : and their labour unto the grasshopper.

48 He destroyed their vines with hail-stones : and their mulberry-trees with the frost.

49 He smote their cattle also with hail-stones : and their flocks with hot thunder-bolts.

50 He cast upon them the furiousness of His wrath, anger, displeasure, and trouble : and sent evil angels among them.

51 He made a way to His indignation, and spared not their soul from death : but gave their life over to the pestilence ;

52 And smote all the first-born in Egypt : the most principal and mightiest in the dwellings of Ham.

53 But as for His own people, He led them forth like sheep : and carried them in the wilderness like a flock.

been opened for us in the grace of our Lord, the "living water" of which men drink here as a foretaste of the water of life provided for them in the glorified City of God.

We have still higher authority, if it were possible, that of Christ's own words in the sixth chapter of St. John's Gospel, for taking the Manna of the wilderness as a significant type of the "Living Bread" of the Church. This has been already referred to in the Introduction to the Liturgy [p. 384], but a word may be added as to the significance of the twentieth and twenty-first verses. The half belief here indicated is one which has been illustrated in all ages of the Church. It was that which laid the foundation of heresies in the early Church, and that which has hindered the full reception of sacramental doctrine in later times. Up to a certain point, doctrines respecting Christ and the Sacraments are received with comparative facility : but there is a point when these become "a hard saying" and many turn back from following after our Lord into the fulness of mystery :—"He smote the stony rock indeed, that the water gushed out, and the streams flowed withal :" He came as a Man beyond all men, He gave mankind the Sacrament of a New Birth in Holy Baptism, "But can He give bread also, or provide flesh for His people?" did He come simply and truly as God Incarnate? does He give the Living Bread from Heaven, His own Flesh, the Life of the Baptized,—in the Sacrament of the Holy Communion?

It may be observed in conclusion [1] that a comparison of the plagues of Egypt which are here

[x] It has been pointed out by a modern critic that the latter part of verse 42 is literally they "crossed the Holy One of Israel," a striking prophecy of the manner in which "the Jews filled up the measure of their guilt by tempting God manifest in the flesh amongst them, and by 'crossing' the Holy One of Israel." [Thrupp *on the Psalms*, ii. 26, note.]

54 He brought them out safely, that they should not fear : and overwhelmed their enemies with the sea.

55 And brought them within the borders of His sanctuary : even to His mountain which He purchased with His right hand.

56 He cast out the heathen also before them : caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted, and displeased the Most High GOD : and kept not His testimonies ;

58 But turned their backs, and fell away like their forefathers : starting aside like a broken bow.

59 For they grieved Him with their hill-altars: and provoked Him to displeasure with their images.

60 When GOD heard this, He was wroth : and took sore displeasure at Israel.

61 So that He forsook the tabernacle in Silo : even the tent that He had pitched among men.

62 He delivered their power into captivity : and their beauty into the enemy's hand.

63 He gave His people over also unto the sword : and was wroth with His inheritance.

64 The fire consumed their young men : and their maidens were not given to marriage.

65 Their priests were slain with the sword : and there were no widows to make lamentation.

66 So the LORD awaked as one out of sleep : and like a giant refreshed with wine.

67 He smote His enemies in the hinder parts : and put them to a perpetual shame.

68 He refused the tabernacle of Joseph : and chose not the tribe of Ephraim ;

69 But chose the tribe of Judah : even the hill of Sion which He loved.

70 And there He built His temple on high : and laid the foundation of it like the ground which He hath made continually.

71 He chose David also His servant : and took him away from the sheep-folds.

72 As he was following the ewes great with young ones He took him : that he might feed Jacob His people, and Israel His inheritance.

73 So he fed them with a faithful and true heart : and ruled them prudently with all his power.

Morning Prayer. DAY 16.

PSALM LXXIX. *Deus, venerunt.*

O GOD, the heathen are come into Thine inheritance : Thy holy temple have they defiled,

enumerated with certain passages in the Book of the Revelation will shew that the Egypt of the Israelites represents typically the Antichrist of the Church: and [2] that as the Lord refused the tabernacle of Joseph and chose not the tribe of Ephraim, so He suffered some of the most flourishing Churches to have their candlestick removed out of its place in the early days of Christianity. The latter warning is for every age of the Church: "Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it" (Heb. iv. 1).

PSALM LXXIX.

The ancient appropriation of this as a proper Psalm for All Saints' Day points out its constant function as a commemoration of the martyrs of the Church. It is also to be taken as a prophecy of those future martyrdoms which our Lord and His Apostle St. John have predicted as characterizing the last great war of Antichrist against the Kingdom of the Cross: for again is heard the cry of the souls under the altar, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" a fit Antiphon to this Psalm.

The words of the Psalm had, doubtless, a very literal application to the condition of the Jewish nation at such periods of its history as the Babylonish Captivity, and the desolation that fell upon its religion in the time of Antiochus Epiphanes. Jeremiah had predicted, "The carcases of this people shall be meat for the fowls of the heaven and for the beasts of the earth; and none shall fray them away . . . . Both the great and the small shall die in this land: and they shall not be buried, neither shall men lament for them:" and no doubt his prophecy was exactly fulfilled. We know also, from the books of the Maccabees, how much the persecution which fell upon Judæa in their days was like the persecution of Christianity three and four centuries later. But, however literally the words of the Psalm may express the sad condition of Judæa at such periods, their meaning is not

and made Jerusalem an heap of stones.

2 The dead bodies of Thy servants have they given to be meat unto the fowls of the air : and the flesh of Thy saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem : and there was no man to bury them.

4 We are become an open shame to our enemies : a very scorn and derision unto them that are round about us.

5 LORD, how long wilt Thou be angry : shall Thy jealousy burn like fire for ever?

6 Pour out Thine indignation upon the heathen that have not known Thee : and upon the kingdoms that have not called upon Thy Name.

7 For they have devoured Jacob : and laid waste his dwelling-place.

8 O remember not our old sins, but have mercy upon us, and that soon : for we are come to great misery.

9 Help us, O GOD of our salvation, for the glory of Thy Name : O deliver us, and be merciful unto our sins, for Thy Name's sake.

10 Wherefore do the heathen say : Where is now their GOD?

11 O let the vengeance of Thy servants' blood that is shed : be openly shewed upon the heathen in our sight.

12 O let the sorrowful sighing of the prisoners come before Thee : according to the greatness of Thy power, preserve Thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours have blasphemed Thee : reward Thou them, O LORD, seven-fold into their bosom.

14 So we, that are Thy people, and sheep of Thy pasture, shall give Thee thanks for ever : and will alway be shewing forth Thy praise from generation to generation.

PSALM LXXX. *Qui regis Israel.*

HEAR, O Thou Shepherd of Israel, Thou that leadest Joseph like a sheep : shew Thyself also, Thou that sittest upon the cherubims.

2 Before Ephraim, Benjamin, and Manasses : stir up Thy strength, and come, and help us.

3 Turn us again, O GOD : shew the light of Thy countenance, and we shall be whole.

4 O LORD GOD of Hosts : how long wilt Thou be angry with Thy people that prayeth?

5 Thou feedest them with the

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exhausted by such an application, and there are clearly features of martyrdom portrayed to which the suffering Jews, as a body, could not lay claim.

We are rather to look for the true Christian meaning of this Psalm in the Church of the first three centuries, and of that period of which our Lord prophesied when He spoke of the abomination of desolation standing in the holy place [Matt. xxiv. 15]: and respecting the troubles of which time He adds, "And except those days should be shortened, there should no flesh be saved, but for the elect's sake those days shall be shortened." Of this desolation of the Church by Antichrist St. Paul also speaks, clearly intimating at the same time that its peculiar and dreadful character cannot be fully comprehended until it is "revealed" by its actual occurrence. "That Day shall not come," says he, "except there come a falling away first, and that man of sin be revealed, the son of perdition: who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he, as God, sitteth in the temple of God, shewing himself that he is God" [2 Thess. ii. 3, 4]. To the reign of this Enemy of God the book of the Revelation applies almost exactly the opening verses of this Psalm:—"And when they shall have finished their testimony, the beast that ascendeth up out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom, and Egypt, where also our Lord was crucified." As the Revelation was written long after the destruction of Jerusalem, it is clearly to some future period that these words refer. And to such period, also, does this Psalm refer whose mystical meaning may often receive a partial fulfilment, but a complete one only in the last great and terrible days.

PSALM LXXX.

This is a hymn of prayer to the Good Shepherd of the new Israel: to Him Who knows His sheep by name, and Who leadeth them in the wilderness

bread of tears : and givest them plenteousness of tears to drink.

6 Thou hast made us a very strife unto our neighbours : and our enemies laugh us to scorn.

7 Turn us again, Thou GOD of Hosts : shew the light of Thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt : Thou hast cast out the heathen, and planted it.

9 Thou madest room for it : and when it had taken root it filled the land.

10 The hills were covered with the shadow of it : and the boughs thereof were like the goodly cedar-trees.

11 She stretched out her branches unto the sea : and her boughs unto the river.

12 Why hast Thou then broken down her hedge : that all they that go by pluck off her grapes?

13 The wild boar out of the wood doth root it up : and the wild beasts of the field devour it.

14 Turn Thee again, Thou GOD of Hosts, look down from heaven : behold, and visit this vine ;

15 And the place of the vineyard that Thy right hand hath planted : and the branch that Thou madest so strong for Thyself.

16 It is burnt with fire, and cut down : and they shall perish at the rebuke of Thy countenance.

17 Let Thy hand be upon the man of Thy right hand : and upon the son of man, whom Thou madest so strong for Thine own self.

18 And so will not we go back from Thee : O let us live, and we shall call upon Thy Name.

19 Turn us again, O LORD GOD of Hosts : shew the light of Thy countenance, and we shall be whole.

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of this world like a flock even while He sits enthroned in the world on high, surrounded by His unfallen flock, the hosts of Heaven. The first verse catches up the strain of the preceding Psalm, "We that are Thy people, and the sheep of Thy pasture:" but the more characteristic figure of the Psalm is that of the Vine, which our Lord subsequently adopted in the interpretative form: "I am the Vine, ye are the branches." Hence also the mournful reference to GOD'S ancient favour towards His people becomes a prayer against that falling away altogether from the True Vine of which our Lord said, "If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned" [John xv. 6].

This parable of the Vine illustrates the wonderful consistency of Holy Scripture in general, and of prophecy in particular. The vineyard was an ancient figure in prophecy as regarded the Israelites and their kingdom: and though, humanly speaking, it might have become so because of the local importance of the Vine and the familiarity of it in all its aspects to the people; yet there is evidently a Divine spiritual meaning underlying all that is said about it. Noah planted a vineyard immediately on leaving the Ark, probably on the south-east slopes of Lebanon: Melchizedek, king of Salem nearly five hundred years before the descendants of Abraham were "brought out of Egypt," brought to the Patriarch a symbolical offering of the fruit of the Corn of wheat, and the juice of the True Vine: Jacob, in his blessing, declared of Judah, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto him shall the gathering of the people be. Binding his foal unto the Vine, and his ass's colt unto the choice Vine, he washed his garments in wine, and his clothes in the blood of grapes; his eyes shall be red with wine, and his teeth white with milk" [Gen. xlix. 10, 12; cf. Isa. lxiii. 1—3].

Passing over other illustrations furnished by the early history of Israel [*e.g.* Deut. viii. 8; Numb. xx. 5; xiii. 1; Deut. vi. 11; Cant. viii. 11; Isa. vii. 1, 23], we come to the Vine and Vineyard of this Psalm, of Isaiah v. 1—7, and of our Blessed Lord's Parables; all which bear a consistent interpretation as applicable to the ancient Church of God among the children of Israel, and to the Mystical Body of the True Vine.

The wail of this Psalm carries back the mind to the prophecy of Moses, and to that of our Lord. The one had declared, among the threatenings with which He almost closed His work, "Thou shalt plant a vineyard, and shalt not gather the grapes thereof . . . the fruit of thy land and all thy labours shall a nation which thou knowest not eat up" [Deut. xxviii. 30, 33]: and among the last words of our Lord were those, the meaning of which was so well understood by the Jews, "He shall come and destroy these husbandmen, and give the vineyard to others" [Luke xx. 16].

Thus the stream of prophecy is always found to be flowing in the same direction, leading us to the conclusion, that as God's Providence brought out of Egypt the Vine of the Jewish Church and planted it in the Mount of God, to take deep root and fill the land from the Mediterranean to the Jordan, and to be His own Vineyard, so did He "break down her hedge" and "give the vineyard to others," because of the fruitlessness of the Vine through the wickedness of the husbandmen. The same prophecy teaches us that the Vineyard of the Lord is now planted in "a very fruitful field," and has taken deep root throughout the world, but that times of apostasy will yet come, when the faithful part of Christ's Church will have to take up the words of

PSALM LXXXI. *Exultate Deo.*

SING we merrily unto GOD our Strength : make a cheerful noise unto the GOD of Jacob.

2 Take the psalm, bring hither the tabret : the merry harp with the lute.

3 Blow up the trumpet in the new-moon : even in the time appointed, and upon our solemn feast-day.

4 For this was made a statute for Israel : and a law of the GOD of Jacob.

5 This He ordained in Joseph for a testimony : when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden : and his hands were delivered from making the pots.

7 Thou calledst upon Me in troubles, and I delivered thee : and heard thee what time as the storm fell upon thee.

8 I proved thee also : at the waters of strife.

9 Hear, O My people, and I will assure thee, O Israel : if thou wilt hearken unto Me,

10 There shall no strange god be in thee : neither shalt thou worship any other god.

11 I am the LORD thy GOD, Who brought thee out of the land of Egypt : open thy mouth wide, and I shall fill it.

12 But My people would not hear My voice : and Israel would not obey Me.

13 So I gave them up unto their own hearts' lusts : and let them follow their own imaginations.

14 O that My people would have hearkened unto Me : for if Israel had walked in My ways,

15 I should soon have put down their enemies : and turned My hand against their adversaries.

16 The haters of the LORD

this Psalm, as the faithful Jews wailed out their sorrow before God during the Babylonish Captivity. In prospect of that time, and at all periods when afflictions befall the Church of Christ, the remembrance of our Lord's words, "I am the Vine, ye are the branches," may give comfort such as the Jews could not possess, teaching that the Church is so associated with the Lord Himself that nothing can finally overthrow it. And while she cries "Turn us again, O Lord God of hosts," she can also say "Let Thy hand be upon the Man of Thy right hand: and upon the Son of Man Whom Thou madest so strong for Thine own self." The Sacramental Life of the Vine can never be destroyed, because it is the Life of Christ our God.

PSALM LXXXI.

As the previous mournful hymn of the Church represents Christ's Mystical Body under the figure of a Vine, it seems to be with some mystical reason that this Psalm of the Church's triumph is entitled "upon Gittith," *i.e.* as the Septuagint translates it, "upon the winepress." For so, when the question is asked, "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, travelling in the greatness of His strength? . . . . Wherefore art Thou red in Thine apparel, and Thy garments like him that treadeth in the wine-vat?" the triumphing Messiah answers, "I have trodden the winepress alone." So also the same Lord, speaking by Isaiah, speaks of the winepress which He has made in His vineyard [Isa. v. 2]; in the parable which He spoke to the Jews He also uses the same figure [Matt. xxi. 33]: and in the last triumph of Christ and His Church there is "a winepress without the City, and blood came out of the winepress" [Rev. xiv. 20]. Thus it seems that the title of this Psalm as well as its substance indicates it to be a hymn of victory for the Church when the days of her warfare are accomplished, and her sorrow is at an end.

Thus at the new "beginning of months," the "solemn feast-day" when the "trumpet shall sound and the dead shall be raised," the song of joy is heard "Sing we merrily unto God our strength," "Alleluia, for the Lord God omnipotent reigneth." It is the song of the Church's deliverance from Egypt, and of her deliverance from "the burden" of sin, and the death which comes from sin.[1]

In that day it will be plainly seen by all that the triumph of the people of God is the result of His mercy in Christ, and not of their own worthiness: that though the prayer has been going up continually "Thy Kingdom come," yet the coming of that Kingdom has been hindered by the sins of Israel: that the words of this Psalm are literally true, "If Israel had walked in My ways, I should soon have put down their enemies:" and that even in her highest triumph "no man in Heaven, nor in earth, neither under the earth, will be able to open the Book," or be found worthy to stand in his own righteousness. The final interpretation of "Sing we merrily unto God our strength," will therefore be, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" [Rev. v. 12].

[1] It is not altogether without interest that the word translated "pots" (literally "baskets") is rendered by a word identical with our English "coffins," both in the LXX. and the Vulgate. The practice of Urn-burial is well-known. The slaves of the brick-fields knew well what they were saying when they asked Moses "were there no graves in Egypt?"

should have been found liars : but their time should have endured for ever.

17 He should have fed them also with the finest wheat-flour : and with honey out of the stony rock should I have satisfied thee.

Day 16. Evening Prayer.

PSALM LXXXII. *Deus stetit.*

GOD standeth in the congregation of princes : He is a Judge among gods.

2 How long will ye give wrong judgement : and accept the persons of the ungodly?

3 Defend the poor and fatherless : see that such as are in need and necessity have right.

4 Deliver the out-cast and poor : save them from the hand of the ungodly.

5 They will not be learned nor understand, but walk on still in darkness : all the foundations of the earth are out of course.

6 I have said, Ye are gods : and ye are all the children of the Most Highest.

7 But ye shall die like men : and fall like one of the princes.

8 Arise, O GOD, and judge Thou the earth : for Thou shalt take all heathen to Thine inheritance.

PSALM LXXXIII. *Deus, quis similis?*

HOLD not Thy tongue, O GOD, keep not still silence : refrain not Thyself, O GOD.

2 For lo, Thine enemies make a murmuring : and they that hate Thee have lift up their head.

3 They have imagined craftily against Thy people : and taken counsel against Thy secret ones.

4 They have said, Come, and let us root them out, that they be no more a people : and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together with one consent : and are confederate against Thee ;

6 The tabernacles of the Edomites, and the Ismaelites : the Moabites, and Hagarens ;

7 Gebal, and Ammon, and

PSALM LXXXII.

When the Incarnate WORD stood before the Sanhedrim, the first verses of this Psalm were literally fulfilled: GOD—the Second Person of the Blessed Trinity inseparably united with Human Nature—standing in the congregation of princes, and the Judge of all the world among the judges. So also was the second verse literally fulfilled when wrong judgment was given against the Holy One, and the person of the ungodly murderer and rebel Barabbas accepted instead. "All the foundations of the earth" seemed indeed to be "out of course" when such terrible injustice could be done by judges who, on account of their most sacred office, had received from God Himself the name of "gods." The last words of our Lord's public ministrations were, "While ye have the light, believe in the light, that ye may be the children of light." But they walked on still in darkness, unwilling to learn from Him or to understand His words. Therefore the Jews were given up by God:—"Ye shall die like men," while He Who stood before the unjust judges arose in the glory of His new Kingdom to "take all the heathen to" that inheritance which His ancient people had despised.

Such seems to be the prophetic and Christian meaning of this Psalm. Its meaning as a general exhortation to all judges is too obvious to need illustration.

PSALM LXXXIII.

A continuation of the call for judgment upon the enemies of Christ and His Church is to be found in this Psalm. At the time of the great Diocletian persecution a general attempt was made throughout the world to destroy the Church, and the words of the fourth verse are strongly illustrated by the heathen monuments of the day, which declared that Christianity had been overthrown, and its very name blotted out. The agreement of the Cæsars who governed the Roman world in such an universal persecution may be represented by the confederation of the ten nations named in the sixth, seventh, and eighth verses. Notwithstanding the fierceness of this terrible persecution, the Church was so far from being rooted out as that it should be no more a people, and the name of Christ's Israel no more had in remembrance, that it arose from its ashes to a life of greater vigour than before, and within a few years was the one recognized religion of the very Empire which had attempted its extermination.

Such a general persecution of the Church has never again occurred, but there is a continuous confederacy of its various foes, who are the representatives of the ten nations named in this Psalm. Some utterly reject the Lord Jesus Christ, as the Heathen and the utter Infidel. Some recognize Him, in a certain sense, as the Mahometans, and the various sects of (falsely so called) "Unitarian" heretics. Some recognize the Person of the Lord, but deny His work in His Mystical Body. Some, by their wickedness, practically reject both Him and His work, though they may theoretically ac-

Amalek : the Philistines, with them that dwell at Tyre.

8 Assur also is joined with them : and have holpen the children of Lot.

9 But do Thou to them as unto the Madianites : unto Sisera, and unto Jabin at the brook of Kison ;

10 Who perished at Endor : and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb : yea, make all their princes like as Zeba and Salmana ;

12 Who say, Let us take to ourselves : the houses of GOD in possession.

13 O my GOD, make them like unto a wheel : and as the stubble before the wind ;

14 Like as the fire that burneth up the wood : and as the flame that consumeth the mountains.

15 Persecute them even so with Thy tempest : and make them afraid with Thy storm.

16 Make their faces ashamed, O LORD : that they may seek Thy Name.

17 Let them be confounded and vexed ever more and more : let them be put to shame, and perish.

18 And they shall know that, Thou, Whose Name is JEHOVAH : art only the Most Highest over all the earth.

PSALM LXXXIV. *Quam dilecta!*

O HOW amiable are Thy dwellings : Thou LORD of Hosts !

2 My soul hath a desire and longing to enter into the courts of the LORD : my heart and my flesh rejoice in the living GOD.

3 Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young ; even Thy altars, O LORD of Hosts, my King and my GOD.

4 Blessed are they that dwell in Thy house : they will be alway praising Thee.

5 Blessed is the man whose strength is in Thee : in whose heart are Thy ways.

6 Who going through the vale of misery use it for a well : and the pools are filled with water.

7 They will go from strength

knowledge Him. All these various classes are among the enemies of God who "make a murmuring," and in their hatred "lift up their head" whenever favourable opportunities occur of opposing Christ and His Church.

But the mystical meaning of the Psalm has probably a prophetic aspect which bears reference to the enmity and opposition of Antichrist in the last time. In him all the various opponents of the Church will find a "head" whom they may "lift up" against Christ, as one professing himself to be God in the place of the Lord Jesus, and accepting Divine worship in the Church. Thus, perhaps, the ten nations of the Psalm find their parallel in the ten kingdoms of Antichrist ; and the final "Come, let us root them out," is represented by the prophetic record, that he caused "that as many as would not worship the image of the beast should be killed" [Rev. xiii. 15].

PSALM LXXXIV.

This is the prayer of the Anointed of the Lord, our Saviour Jesus Christ, expressing the longing of His Soul while on earth ; a longing which was revealed in its suffering form when He said, "Foxes have holes, and birds of the air have nests, but the Son of Man hath not where to lay His head." All the creatures of God found a resting-place in the loving care and Providence of their Maker, but the Son of Man looked on afar at the Presence of His Father as One Who had taken upon Himself the form of sinful man, of man cast out of the Paradise of God. "The Man," therefore, whose blessedness is proclaimed in the fifth verse is the same MAN Who is set before us in the very first words of the book of Psalms ; and the blessedness here spoken of is that arising from His entire submission of His heart to the ways of the Divine Providence and purpose respecting the redemption of mankind. By such submission His "strength" was elevated above the strength of even the holiest humanity, and became a superhuman, Divine strength, a strength in God, "mighty to save." Thus endowed with the power of the Incarnation, our Lord passed through the "vale of misery," making His humiliation a fountain or well of life, as if the tears which He shed had become inexhaustible "pools" of living water springing up into everlasting life. Such is the strength of our Lord's Incarnation on earth ; but "they [1] will go from strength to strength, and unto the God of gods appeareth every one of them in Sion." Jesus Triumphant is even more "mighty to save" than Jesus Suffering ; the Intercessor offering His Sacrifice before the Throne is even more the "Strength of Israel" than the Saviour offering that Sacrifice upon the Cross. Let us look, therefore, not only on the Crucifix, setting forth His Passion before our eyes, but let us also hear the words of the angel, "He is not here, but is risen," and behold in the vacant Cross, as in the

[1] The frequent interchange of pronouns is here again illustrated. Compare notes at pp. 544, 560.

to strength : and unto the GOD of gods appeareth every one of them in Sion.

8 O LORD GOD of Hosts, hear my prayer : hearken, O GOD of Jacob.

9 Behold, O GOD our Defender : and look upon the face of Thine Anointed.

10 For one day in Thy courts : is better than a thousand.

11 I had rather be a door-keeper in the house of my GOD : than to dwell in the tents of ungodliness.

12 For the LORD GOD is a Light and Defence : the LORD will give grace and worship, and no good thing shall He withhold from them that live a godly life.

13 O LORD GOD of Hosts : blessed is the man that putteth his trust in Thee.

PSALM LXXXV. *Benedixisti, Domine.*

LORD, Thou art become gracious unto Thy land : Thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of Thy people : and covered all their sins.

3 Thou hast taken away all Thy displeasure : and turned Thyself from Thy wrathful indignation.

4 Turn us then, O GOD our Saviour : and let Thine anger cease from us.

5 Wilt Thou be displeased at us for ever : and wilt Thou stretch out Thy wrath from one generation to another?

6 Wilt Thou not turn again, and quicken us : that Thy people may rejoice in Thee?

7 Shew us Thy mercy, O LORD : and grant us Thy salvation.

8 I will hearken what the LORD GOD will say concerning me : for He shall speak peace unto His people, and to His saints, that they turn not again.

9 For His salvation is nigh them that fear Him : that glory may dwell in our land.

10 Mercy and truth are met together : righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth : and righteousness hath looked down from heaven.

12 Yea, the LORD shall shew loving-kindness : and our land shall give her increase.

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empty tomb, the Sign of the Son of Man's continual Sacrifice of Intercession; a passing from the strength of earth to the strength of Heaven. By such an Ascension did the Son of Man find the aspirations of His heart fulfilled that His human heart and flesh should rejoice in the living God, entering into His courts, and dwelling there for an eternal "day."

From such a view of this Psalm it is easy to see also that it reveals Christ praying for His Mystical Body that it may be glorified by its final reception into the Divine Presence. Here the Church of God is in the "vale of tears," but the everlasting benediction of God will go forth upon its work as the Church Militant in a state of grace, so that though "weeping may endure for a night, joy cometh in the morning," when it enters on a state of glory. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

In viewing the Psalm as the words of our Blessed Lord, we shall also find the key to its use as the words of His members. Nothing else uttered by human lips ever so fully expressed the longing which the devout soul, especially in seasons of sorrow, has to "depart and be with Christ" even in "the lowest room." Oh, how much rather the most abject place in "the house not made with hands," than the highest throne in the mystical Babylon! How infinite the blessings of one day in Heaven, compared to all that earth can furnish in threescore years and ten!

PSALM LXXXV. *Christmas Day Morning.*

The Incarnation of our Blessed Lord was the true turning away of the Captivity of God's people, and His speaking of peace to them; so that this Psalm has been appropriated, time immemorial, to the celebration of His Nativity; when a multitude of the heavenly host was heard "praising God, and saying, Glory to God in the highest, and on earth peace, goodwill towards men." To Him Who is the Prince of Peace, Who said of Himself, "I am the Way, the Truth, and the Life," and Whose perfect Righteousness fits Him to be the Judge of all men, to Him and to His work alone such words as those of the ninth and following verses belong: and in His constant declarations, "The Kingdom of Heaven is at hand," "The Kingdom of God is come nigh unto you," "The Kingdom of God is within you," the Psalmist's prophecy is fulfilled, "For His salvation is nigh them that fear Him."

The penitential tone of verses 4—7 shews that

13 Righteousness shall go before Him : and He shall direct His going in the way.

Day 17. Morning Prayer.

PSALM LXXXVI. *Inclina, Domine.*

BOW down Thine ear, O LORD, and hear me : for I am poor, and in misery.

2 Preserve Thou my soul, for I am holy : my GOD, save Thy servant that putteth his trust in Thee.

3 Be merciful unto me, O LORD : for I will call daily upon Thee.

4 Comfort the soul of Thy servant : for unto Thee, O LORD, do I lift up my soul.

5 For Thou, LORD, art good and gracious : and of great mercy unto all them that call upon Thee.

6 Give ear, LORD, unto my prayer : and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon Thee : for Thou hearest me.

8 Among the gods there is none like unto Thee, O LORD : there is not one that can do as Thou doest.

9 All nations whom Thou hast made shall come and worship Thee, O LORD : and shall glorify Thy Name.

10 For Thou art great, and doest wondrous things : Thou art GOD alone.

11 Teach me Thy way, O LORD, and I will walk in Thy truth : O knit my heart unto Thee, that I may fear Thy Name.

12 I will thank Thee, O LORD my GOD, with all my heart : and will praise Thy Name for evermore.

13 For great is Thy mercy toward me : and Thou hast delivered my soul from the nethermost hell.

14 O GOD, the proud are risen against me : and the congregations of naughty men have sought after my soul, and have not set Thee before their eyes.

15 But Thou, O LORD GOD, art full of compassion and mercy : long-suffering, plenteous in goodness and truth.

16 O turn Thee then unto me, and have mercy upon me : give Thy strength unto Thy servant, and help the son of Thine handmaid.

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this Psalm looks also prophetically to the Second Coming of our Lord, and the "quickening" of the general resurrection. Until then the Church is going through a second captivity, since it cannot before enter upon the full glory of its inheritance. When that captivity draws to a close, the Prince of Peace will again fulfil the eleventh verse—He that is "called Faithful and True" going forth "in righteousness" to "judge and make war" that "glory may dwell in our land" by the subjugation of all evil.

PSALM LXXXVI.

The central idea of this Psalm is to be found in the central verse, the ninth, which doubtless gives the key to its use as an Epiphany Psalm in the ancient system of the Church. It is entitled "a Prayer of David," and is to be taken as the supplication of Him Whom David prefigured. In "the time of His trouble," even when "He groaned in the spirit" again and again, He was able to say, "Father, I thank Thee that Thou hast heard Me." So also when He said, "Now is My soul troubled, and what shall I say? Father, save Me from this hour? But for this cause came I unto this hour: Father, glorify Thy Name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again." Thus the perfect obedience of the Son of Man when He was "poor and in misery" brought for His Human Nature the highest Epiphanies of Divine glory; and eventually brought all nations to come and worship Him, and glorify His Name. "And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy Name? For Thou only art holy; for all nations shall come and worship before Thee; for Thy judgements are made manifest." Only He Who is "King of saints," and to Whom all saints and angels sing "Thou only art holy," could say in its full sense, "I am holy;" and thus the song of Moses and of the Lamb is a suitable antiphon to this Psalm, striking the mystical key-note of its Christian use. The Son of God became "poor" that He might make many rich. He was despised and rejected of men in His "misery" that He might bring many sons unto glory [Heb. ii. 10]: He was "made in the form of a servant" that He might enfranchise many from the bondage of Satan to the perfect freedom of God: He prayed as with the voice of a sinner, that bearing the sins of the whole world, He might lead forth His people "from

17 Shew some token upon me for good, that they who hate me may see it, and be ashamed : because Thou, LORD, hast holpen me, and comforted me.

PSALM LXXXVII. *Fundamenta ejus.*

HER foundations are upon the holy hills : the LORD loveth the gates of Sion more than all the dwellings of Jacob.

2 Very excellent things are spoken of thee : thou City of GOD.

3 I will think upon Rahab and Babylon : with them that know me.

4 Behold ye the Philistines also : and they of Tyre, with the Morians; lo, there was He born.

5 And of Sion it shall be reported that He was born in her : and the Most High shall stablish her.

6 The LORD shall rehearse it when He writeth up the people : that He was born there.

7 The singers also and trumpeters shall He rehearse : All my fresh springs shall be in Thee.

PSALM LXXXVIII. *Domine Deus.*

O LORD GOD of my salvation, I have cried day and night before Thee : O let my prayer enter into Thy presence, incline Thine ear unto my calling.

2 For my soul is full of trouble : and my life draweth nigh unto heli.

3 I am counted as one of them that go down into the pit : and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that are wounded, and lie in the grave : who are out of remembrance, and are cut away from Thy hand.

5 Thou hast laid me in the lowest pit : in a place of darkness, and in the deep.

6 Thine indignation lieth hard upon me : and Thou hast vexed me with all Thy storms.

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the nethermost Hell." He thus went through all the travail of His soul that He might see "some token for good," and be "satisfied" with the mighty results of His sufferings: that the great work of man's redemption might be accomplished; and that hereafter the "token for good" may be shewed before all men in the sign of the Son of Man which shall appear as a cross of suffering transformed into a banner of triumph; at Whose appearing "they which pierced Him" shall look on His transfigured wounds, and acknowledge Him for their Judge.

With careful and reverent reserve this Psalm may be used by the members of Christ as His voice speaking in them. Matth. xvi. 18, Jonah ii. 2, and Col. i. 13, will indicate how far Christ's own words respecting Himself may be adopted by Christians respecting themselves; and a due appreciation of this and similar Psalms in their highest sense will be the best preservative against a presumptuous application of them.

PSALM LXXXVII.

Whatever application this Psalm may originally have had to the earthly Sion has been transfigured and glorified by the subsequent Revelation of the City of God in the prophetic vision of St. John. Of the new Jerusalem it was predicted, "It shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it;" and of this St. John had a glorious vision long after the earthly Sion had been destroyed; when "he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of Heaven from God, having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel; . . . and the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." This city had already been spoken of also by St. Paul; "But ye are come to mount Sion, and unto the city of the living God, the heavenly Jerusalem," "built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone;" and to the same our Lord referred when He said, "Upon this Rock, I will build My Church: and the gates of hell shall not prevail against it." Thus the New Testament rings out a clear antiphon to this Psalm, "I saw the holy city, new Jerusalem, coming down from God, out of Heaven, prepared as a bride adorned for her husband"[1] [Rev. xxi. 2]—a city belonging to all the peoples of the world, and in which Christ is ever being born, through the increase of His Mystical Body.

PSALM LXXXVIII. *Passion Psalm. Good Friday Evensong.*

Nothing but the Passion of our Blessed Redeemer can give the key to the mournful words of this Psalm; and as the holy Name Jesus, though often borne by men before it was adopted by the Saviour, can never again be reverently used by them, so if this

[1] It is pointed out by a modern commentator on the Psalms that the use of the words "spoken of" in verse 2, is identical with that in Canticles viii. 8, and has reference to betrothal, "With glorious promises He claimeth thee as His bride." [Thrupp *on Psalms*, ii. 90.]

7 Thou hast put away mine acquaintance far from me : and made me to be abhorred of them.

8 I am so fast in prison : that I cannot get forth.

9 My sight faileth for very trouble : LORD, I have called daily upon Thee, I have stretched forth my hands unto Thee.

10 Dost Thou shew wonders among the dead : or shall the dead rise up again, and praise Thee?

11 Shall Thy loving-kindness be shewed in the grave : or Thy faithfulness in destruction?

12 Shall Thy wondrous works be known in the dark : and Thy righteousness in the land where all things are forgotten?

13 Unto Thee have I cried, O LORD : and early shall my prayer come before Thee.

14 LORD, why abhorrest Thou my soul : and hidest Thou Thy face from me?

15 I am in misery, and like unto him that is at the point to die : even from my youth up; Thy terrors have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me : and the fear of Thee hath undone me.

17 They came round about me daily like water : and compassed me together on every side.

18 My lovers and friends hast Thou put away from me : and hid mine acquaintance out of my sight.

Evening Prayer. DAY 17.

PSALM LXXXIX. *Misericordias Domini.*

MY song shall be alway of the loving-kindness of the LORD : with my mouth will I ever be shewing Thy truth from one generation to another.

2 For I have said, Mercy shall be set up for ever : Thy

Psalm ever expressed the personal experience of David or any other saint, it has yet now become too sacred to be applied to any but Christ: in whose Name it is sung by His Mystical Body. No other Psalm expresses so fully the profundity of the spiritual darkness which overwhelmed the soul of the suffering Jesus on the Cross, or expresses it so utterly without the breaking in upon it of one hopeful ray of light. We are almost compelled to go even further, and to receive the Psalm as a Divine revelation of a darkness beyond the Cross which is not referred to in the holy Gospel; for all the expressions in the Psalm refer to death as past, and to the state after death as that which is present to the mind of the speaker.[1]

But such an interpretation, in a literal form, seems to be inconsistent with our Lord's last words, "It is finished," and "Father, into Thy hands I commend My spirit." It is safer, therefore, to suppose that the darkness of the state after death formed part of our Lord's sufferings *by anticipation*, that the actual descent into Hell was a part of the Resurrection Victory, and that the misery of God's "wrathful displeasure" with sinners after death formed part of those unknown sufferings which were veiled by the "darkness over all the earth," and the evidence of which is condensed into the awful cry, "My God, My God, why hast Thou forsaken Me?" As the fear of death entered into His sufferings, so also did the fear of what comes after death form a part of them. Thus "I am *counted* as one of them that go down into the pit" may be interpreted in the same manner as "He was *numbered*[2] with the transgressors:" viz., that He bore all the shame of a transgressor though He was not actually one, and that, being "made sin for us," He suffered the full punishment of sin—privation of the Divine Presence—though He did not suffer during His vicarious but triumphant descent into the kingdom of Satan.

Beyond this general indication of the manner in which this Psalm applies to Christ's Passion it may be undesirable to go, for when once the pervading sense of it has been perceived, the details are so plain that they are scarcely in need of further explanation, and may be more reverently left without it.

PSALM LXXXIX. *Christmas Day Evensong.*

This song of the Lord's loving-kindness celebrates the Nativity of our Blessed Saviour, and the establishment of the true David's spiritual seed by virtue of His Incarnation, and of the results which followed therefrom. "For unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder; and His Name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice, from henceforth, even for ever." "I will make an everlasting covenant with

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[1] The one apparent exception, verse 15, is not really so. The "point" is so placed as to interfere with the true meaning, which is, "From my youth up I have been at the point to die." See the Vulgate and the Bible Version.

[2] So when Matthias was made an Apostle it is said "he was *numbered* with the eleven Apostles."

truth shalt Thou stablish in the heavens.

3 I have made a covenant with My chosen : I have sworn unto David My servant ;

4 Thy seed will I stablish for ever : and set up thy throne from one generation to another.

5 O LORD, the very heavens shall praise Thy wondrous works : and Thy truth in the congregation of the saints.

6 For who is he among the clouds : that shall be compared unto the LORD ?

7 And what is he among the gods : that shall be like unto the LORD ?

8 GOD is very greatly to be feared in the council of the saints : and to be had in reverence of all them that are round about Him.

9 O LORD GOD of Hosts, who is like unto Thee : Thy truth, most mighty LORD, is on every side.

10 Thou rulest the raging of the sea : Thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it : Thou hast scattered Thine enemies abroad with Thy mighty arm.

12 The heavens are Thine, the earth also is Thine : Thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the north and the south : Tabor and Hermon shall rejoice in Thy Name.

14 Thou hast a mighty arm : strong is Thy hand, and high is Thy right hand.

15 Righteousness and equity are the habitation of Thy seat : mercy and truth shall go before Thy face.

16 Blessed is the people, O LORD, that can rejoice in Thee : they shall walk in the light of Thy countenance.

17 Their delight shall be daily in Thy Name : and in Thy righteousness shall they make their boast.

18 For Thou art the glory of their strength : and in Thy loving-kindness Thou shalt lift up our horns.

19 For the LORD is our Defence : the Holy One of Israel is our King.

20 Thou spakest sometime in visions unto Thy saints, and saidst : I have laid help upon one that is mighty ; I have exalted one chosen out of the people.

21 I have found David My servant : with My holy oil have I anointed him.

22 My hand shall hold him fast : and My arm shall strengthen him.

23 The enemy shall not be able

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you, even the sure mercies of David." "He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of His father David ; and He shall reign over the house of Jacob for ever : and of His Kingdom there shall be no end."

Thus the Psalm praises God, first for the fulfilment of His promise in raising up a Messiah from the seed of David ; and secondly, for establishing the seed of the Messiah Himself in a perpetual succession from one generation to another. It is also to be understood, in part, as a song of praise to Christ Himself, Whose wondrous works, in His Incarnation, Resurrection, and Ascension, the very heavens praised by the mouth of holy Angels. In this sense we see how fully the Divine glory of "the Man Christ Jesus" is illustrated by the voice of prophecy. When St. Paul writes, "But to which of the angels said He at any time, Sit on My right hand, until I make Thine enemies Thy footstool?" he does but take up the tone of David, "Who is he among the clouds that shall be compared unto the Lord? And what is he among the gods that shall be like unto the Lord?" So also, when the Evangelical record tells us that Jesus "arose and rebuked the wind, and said unto the sea, Peace, be still ; and the wind ceased, and there was a great calm :" the words are as distinct an historical comment on "Thou rulest the raging of the sea, Thou stillest the waves thereof when they arise," as is the account given in Exodus of the Passage of the Red Sea. Hence in this first section of the Psalm there is much of mystical application to our Lord : and we may interpret the eighth verse of the worship given by all the saints and angels to "the Lamb as it had been slain," the eleventh verse of the subjugation of Antichrist, the twelfth of that final glory of Christ, when "all things shall be put under His feet."

The twentieth verse begins another section in which the Church, or rather Christ in the Person of His Mystical Body, recounts the ancient promises of God respecting the establishment of the Messiah and His Kingdom. These promises had a partial

to do him violence : the son of wickedness shall not hurt him.

24 I will smite down his foes before his face : and plague them that hate him.

25 My truth also and My mercy shall be with him : and in My Name shall his horn be exalted.

26 I will set his dominion also in the sea : and his right hand in the floods.

27 He shall call Me, Thou art my Father : my GOD, and my strong Salvation.

28 And I will make him My First-born : higher than the kings of the earth.

29 My mercy will I keep for him for evermore : and My covenant shall stand fast with him.

30 His seed also will I make to endure for ever : and his throne as the days of heaven.

31 But if his children forsake My law : and walk not in My judgements ;

32 If they break My statutes, and keep not My commandments : I will visit their offences with the rod, and their sin with scourges.

33 Nevertheless, My loving-kindness will I not utterly take from him : nor suffer My truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips : I have sworn once by My holiness, that I will not fail David.

35 His seed shall endure for ever : and his seat is like as the sun before Me.

36 He shall stand fast for evermore as the moon : and as the faithful witness in heaven.

37 But Thou hast abhorred and forsaken Thine Anointed : and art displeased at him.

38 Thou hast broken the covenant of Thy servant : and cast his crown to the ground.

39 Thou hast overthrown all his hedges : and broken down his strong holds.

40 All they that go by spoil him : and he is become a reproach to his neighbours.

41 Thou hast set up the right hand of his enemies : and made all his adversaries to rejoice.

42 Thou hast taken away the edge of his sword : and givest him not victory in the battle.

43 Thou hast put out his glory : and cast his throne down to the ground.

44 The days of his youth hast Thou shortened : and covered him with dishonour.

45 LORD, how long wilt Thou hide Thyself, for ever : and shall Thy wrath burn like fire?

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relation to David himself, but there is very much in them which is clearly typical, and relating to Him Who was "chosen out of the people" by being born of the Virgin Mary, "anointed" with the Holy Ghost at His Baptism in Jordan, declared to be the "First-born" of God by the Voice from Heaven, "This is My beloved Son," made "higher than the kings of the earth" by His reign over a Kingdom which embraces all kingdoms, to Whom is given a "seed" that "shall endure for ever," and a throne "like as the sun" in its glory and stability before God.

After recounting these promises, there is a transition in the thirty-seventh verse to a strain which is that of a Passion Psalm. Coming where it does, this strain illustrates the fact that Christ's whole life on earth was one of deep humiliation, and that the Incarnation itself was the first step towards the Cross. Except in the last few words, the remainder of the Psalm all takes this sad tone, and it is, thus, much in keeping with the tone of our Lord's personal feelings so far as they are revealed to us in the Gospels. It is impossible to explain how His holy mind could have been so filled with what in ordinary persons we should call despondency, when the glorious end of all must have been visible to Him. Yet the fact is plain in the Gospel narrative, and the latter portion of this Psalm, written concerning Him, is an inspired confirmation of the fact. Such depression and despondency has not unfrequently come upon the Church of Christ also at certain periods of her history : and a time will probably arrive when, as "the very elect" will be, "if it were possible," deceived by "false Christs," so they will be driven almost to despair of God's promise that the gates of hell shall not prevail against His Church.

The concluding burst of praise (the Doxology of the third Book) which makes a new and so sudden a transition from the sorrow of the preceding verses is, more or less, common to nearly all the Psalms which set forth the humiliation and suffering of our Lord. "Heaviness may endure for a night, but joy cometh in the morning :" and the morning of

46 O remember how short my time is : wherefore hast Thou made all men for nought?

47 What man is he that liveth, and shall not see death : and shall he deliver his soul from the hand of hell?

48 LORD, where are Thy old loving-kindnesses : which Thou swarest unto David in Thy truth?

49 Remember, LORD, the rebuke that Thy servants have : and how I do bear in my bosom the rebukes of many people ;

50 Wherewith Thine enemies have blasphemed Thee, and slandered the footsteps of Thine Anointed : Praised be the LORD for evermore. Amen, and Amen.

Day 18. Morning Prayer.

PSALM XC. *Domine, refugium.*

LORD, Thou hast been our Refuge : from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made : Thou art GOD from everlasting, and world without end.

3 Thou turnest man to destruction : again Thou sayest, Come again, ye children of men.

4 For a thousand years in Thy sight are but as yesterday : seeing that is past as a watch in the night.

5 As soon as Thou scatterest them they are even as a sleep : and fade away suddenly like the grass.

6 In the morning it is green, and groweth up : but in the evening it is cut down, dried up, and withered.

7 For we consume away in Thy displeasure : and are afraid at Thy wrathful indignation.

8 Thou hast set our misdeeds before Thee : and our secret sins in the light of Thy countenance.

9 For when Thou art angry all our days are gone : we bring our years to an end, as it were a tale that is told.

10 The days of our age are threescore years and ten ;[1] and though men be so strong that they come to fourscore years : yet is their strength then but labour and sorrow ; so soon passeth it away, and we are gone.

11 But who regardeth the power of Thy wrath : for even thereafter as a man feareth, so is Thy displeasure.

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the Resurrection brought its earliest rays of Light to the garden tomb. As the triumph and glory of Christ followed immediately on His greatest humiliation and suffering, so after the last depression and persecution of His Mystical Body the Light of God and the Lamb will shine upon her, and with unceasing joy the Bride will sing, "Alleluia, for the Lord God Omnipotent reigneth."

THE FOURTH BOOK.

PSALM XC.

The title of this Psalm is "a prayer of Moses the servant of God," and there is no reason to suppose otherwise than that it comes down from him. It seems to be a typical intercession of the typical mediator, uttered in view of that revelation of the Fall of man, and of the sentence, "Dust thou art, and unto dust shalt thou return," which is recorded in the Book of Genesis : and the second verse confirms this view by its striking analogy with the opening of that book. It may be, also, that the third verse is the prophet's contemplation of GOD'S promise to Eve that One should arise of her descendants who should bruise the head of the Tempter, and thus open the gates of Paradise for the return of the children of men. It may be, also, that a dim foreshadowing of the time when Christ should appear is indicated by the fourth verse, though the Psalm was probably written about fifteen hundred years before His Advent.[2]

Even at this early date, God thus revealed to all

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[1] Moses himself lived to the age of 120, and was then in full vigour [Deut. xxxii. 7]. But the forty years which Israel spent in the wilderness appears to have been the extreme limit of a generation : and we may, therefore, conclude that "threescore years and ten" was the average age of mankind even in the time of Moses, and that his case was of an exceptional, perhaps miraculous, character.

[2] St. Barnabas quotes the fourth as one indication among others that the world will last for 6000 years in its present condition. "Therefore, my children," he adds, "in six days, that is in the six thousand years, all things shall be finished. And He rested on the seventh day : this means, when His Son shall come, and shall abolish the time of the Wicked One" [Antichrist], "and shall judge the ungodly, and shall change the sun and moon and stars. Then shall He rest gloriously on the seventh day."

12 So teach us to number our days : that we may apply our hearts unto wisdom.

13 Turn Thee again, O LORD, at the last : and be gracious unto Thy servants.

14 O satisfy us with Thy mercy, and that soon : so shall we rejoice and be glad all the days of our life.

15 Comfort us again now after the time that Thou hast plagued us : and for the years wherein we have suffered adversity.

16 Shew Thy servants Thy work : and their children Thy glory.

17 And the glorious Majesty of the LORD our GOD be upon us : prosper Thou the work of our hands upon us, O prosper Thou our handy-work.

PSALM XCI. *Qui habitat.*

WHOSO dwelleth under the defence of the Most High : shall abide under the shadow of the Almighty.

2 I will say unto the LORD, Thou art my Hope, and my Stronghold : my GOD, in Him will I trust.

3 For He shall deliver thee from the snare of the hunter : and from the noisome pestilence.

4 He shall defend thee under His wings, and thou shalt be safe under His feathers : His faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night : nor for the arrow that flieth by day ;

6 For the pestilence that walketh in darkness : nor for the sickness that destroyeth in the noonday.

7 A thousand shall fall beside thee, and ten thousand at thy right hand : but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold : and see the reward of the ungodly.

9 For Thou, LORD, art my Hope : Thou hast set Thine house of defence very high.

10 There shall no evil happen unto thee : neither shall any plague come nigh thy dwelling.

11 For He shall give His angels charge over thee : to keep thee in all thy ways.

12 They shall bear thee in their hands : that thou hurt not thy foot against a stone.

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to whom the words of this Psalm came the Evangelical truth more fully declared in after ages, that death is not a natural circumstance, belonging to the constitution of the human body and soul ; but that it is a consequence of sin : "By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned" [Rom. v. 12]. It is a truth which is likely to be brought into discredit in an age when physiological studies are not so much tempered as they ought to be by theological studies : but yet a truth which no physiological research can disprove, and which Holy Scripture distinctly asserts. Man does not die because it is a necessary part of his nature to wear out ; but because the decree has gone forth, "Dying, thou shalt die" [Gen. ii. 17]. The key-note, or Antiphon, of this Psalm is, then, to be found in the words of Isaiah, partly adopted by St. Peter : "The Voice said, Cry. And he said, What shall I cry ? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it : surely the people is grass. The grass withereth, and the flower fadeth, but the Word of our God shall stand for ever." Blessed be God that a further revelation also has been made to us, "I am the Resurrection and the Life : he that believeth in Me, though he were dead, yet shall he live : and whosoever liveth and believeth in Me shall never die." "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God ?"

PSALM XCI.

When the Tempter misquoted the eleventh and twelfth verses of this Psalm, he was the means of giving us evidence that it is spoken of Christ, for the holy Jesus did not contradict the application of it to Himself, but rebuked the wrong application of it.[1] Amidst the frequent changes of pronouns which occur, it may yet be clearly discerned that the Psalm is substantially a continuous promise of GOD to the Beloved Son in Whom He is well pleased. The literal figure of the first and fourth verses looks, doubtless, towards the Mercy-seat over which the wings of the Cherubim were spread forth : but mystically it looks to that unity of the First and Second Person of the Blessed Trinity which St. John speaks of when he writes, "the only

[1] As Satan distorted God's command to our first parents, so he omitted "in all Thy ways,"—the ways of Christ's work and duty,—in quoting these verses.

13 Thou shalt go upon the lion and adder : the young lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon Me, therefore will I deliver him : I will set him up, because he hath known My Name.

15 He shall call upon Me, and I will hear him : yea, I am with him in trouble ; I will deliver him, and bring him to honour.

16 With long life will I satisfy him : and shew him My salvation.

PSALM XCII. *Bonum est confiteri.*

IT is a good thing to give thanks unto the LORD : and to sing praises unto Thy Name, O Most Highest ;

2 To tell of Thy loving-kindness early in the morning : and of Thy truth in the night-season ;

3 Upon an instrument of ten strings, and upon the lute : upon a loud instrument, and upon the harp.

4 For Thou, LORD, hast made me glad through Thy works : and I will rejoice in giving praise for the operations of Thy hands.

5 O LORD, how glorious are Thy works : Thy thoughts are very deep.

6 An unwise man doth not well consider this : and a fool doth not understand it.

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish : then shall they be destroyed for ever ; but Thou, LORD, art the Most Highest for evermore.

8 For lo, Thine enemies, O LORD, lo, Thine enemies shall perish : and all the workers of wickedness shall be destroyed.

9 But mine horn shall be exalted like the horn of an unicorn : for I am anointed with fresh oil.

10 Mine eye also shall see his lust of mine enemies : and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm-tree : and shall spread abroad like a cedar in Libanus.

12 Such as are planted in the house of the LORD : shall flourish

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begotten Son, Which is in the bosom of the Father" [John i. 18]. For this dwelling under the defence of the Most High, and abiding under the shadow of the Almighty, was the strength and safety of our Lord's Human Nature. Thus He was delivered from the snares which the Devil laid for Him in the Temptation: having been already delivered by His Immaculate Conception from the "noisome pestilence" of original sin. Thus the "fiery darts" of the Evil One were shot against Him in vain. Thus, though a thousand fell beside Him, and ten thousand at His right hand, by the sting of death, that pestilence came not nigh Him, for He was able to say, "O Death, I will be thy plagues." Thus, also, did He withstand the "roaring lion" who goeth about seeking whom he may devour: thus did He bruise the head of the "adder:" and thus, hereafter, will He tread under His feet "the Dragon, that old serpent, which is the Devil," in His final glorious victory over all that is evil.

And since He vouchsafes to make such an intimate union as He does make between Himself and His Church, therefore these promises that were made primarily to Him, the Bridegroom, may be taken as applicable, in a secondary degree, to her, the Bride. "Clothed with the Sun" of Righteousness, she will eventually tread down under her feet the symbol and the power of Antichrist, she will be brought to honour in the Presence of her Lord, and "having the glory of God," notwithstanding all the dangers and persecutions through which she will have to pass.

PSALM XCII.

The title, "a Psalm and song for the Sabbath day," points out this to be a song of the Church during that rest upon which she has already, in some degree, entered, and in anticipation of the great Sabbath when she will enjoy complete rest from her warfare with sin: the "rest that remaineth for the people of God."

The Psalm has an Eucharistic character, the twelfth and thirteenth verses especially pointing to the Sacramental life out of which the eternal life of Heaven will spring. In the ninth verse, also, there is a reference to that anointing which ever looks, in the Psalms, to the work of the Holy Ghost, and to His Presence with the Mystical Body of Christ. He Himself was "anointed with the oil of gladness above His fellows:" but of His members it is also said, "Ye have an unction from the Holy One" [1 John ii. 20]: and their song, at the last, is an Evangelical paraphrase of this ninth verse, "Thou hast made us unto our God kings and priests" [Rev. v. 10].

The concluding verses of the Psalm speak of the mystical Tree of Life so often referred to in this and in other parts of Holy Scripture. Our Lord adopts the figure of the Vine: here it is the palm and the cedar, the one renowned as providing food in extraordinary abundance, the other noted for beauty and strength. In each case the one Root, Stem, and Branch are signified; Him from Whom the Israel of God alone derive Life, strength, and

in the courts of the house of our GOD.

13 They also shall bring forth more fruit in their age : and shall be fat and well-liking.

14 That they may shew how true the LORD my strength is : and that there is no unrighteousness in Him.

DAY 18. Evening Prayer.

PSALM XCIII. *Dominus regnavit.*

THE LORD is King, and hath put on glorious apparel : the LORD hath put on His apparel, and girdeth Himself with strength.

2 He hath made the round world so sure : that it cannot be moved.

3 Ever since the world began hath Thy seat been prepared : Thou art from everlasting.

4 The floods are risen, O LORD, the floods have lift up their voice : the floods lift up their waves.

5 The waves of the sea are mighty, and rage horribly : but yet the LORD, Who dwelleth on high, is mightier.

6 Thy testimonies; O LORD, are very sure : holiness becometh Thine house for ever.

PSALM XCIV. *Deus ultionum.*

O LORD GOD, to Whom vengeance belongeth : Thou GOD, to Whom vengeance belongeth, shew Thyself.

2 Arise, Thou Judge of the world : and reward the proud after their deserving.

3 LORD, how long shall the ungodly : how long shall the ungodly triumph?

4 How long shall all wicked doers speak so disdainfully : and make such proud boasting?

5 They smite down Thy people, O LORD : and trouble Thine heritage.

6 They murder the widow, and the stranger : and put the fatherless to death.

7 And yet they say, Tush, the LORD shall not see : neither shall the GOD of Jacob regard it.

8 Take heed, ye unwise among the people : O ye fools, when will ye understand?

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glory. "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon. They that dwell under his shadow shall return: they shall revive as the Corn, and grow as the Vine: the scent thereof shall be as the wine of Lebanon."

PSALM XCIII.[1]

The magnificent opening of this Psalm indicates the beginning of a series of which the 100th Psalm is the last, and in which (designedly or accidentally) the Advent of our Lord and His Kingship are the continued subjects of praise. As God He was supreme from eternity: but when He put on the apparel of His Human Nature He girded Himself with strength to become the Saviour of mankind; and, when that apparel became glorious by His Resurrection, to become King of kings and Lord of lords. "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, travelling in the greatness of His strength? I that speak in righteousness, mighty to save." . . . . "I looked, and there was none to help; and I wondered that there was none to uphold: therefore Mine own arm brought Salvation unto Me: and My fury, it upheld Me."

By that Advent and Incarnation the King of kings "hath made the round world" of His spiritual Kingdom "so sure that it cannot be moved" from the Rock on which He has founded it, and the gates of Hell cannot prevail against it. The floods of the sea of this world "beat vehemently upon that House," but it is founded on a Rock: and within its walls is that throne of everlasting dominion which was prepared ever since the world began in the loving purpose of an all-pitying God to become the Saviour of man. Amid all the trouble that may fall on the Church, the immovability of her foundation and the eternal Royalty of her Head will be her true consolation and support. "In the world ye shall have tribulation: but be of good comfort; I have overcome the world" [John xvi. 33].

PSALM XCIV.

The first act of Christ's final sovereignty will necessarily be the judgment and subjugation of those who oppose His Kingdom. His own words declare the nature of His Second Advent and manifestation, "Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven:" the opening words of the Revelation declare, "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth

[1] The Septuagint title of the 93rd Psalm assigns it to "the day before the Sabbath when the earth was founded." St. Augustine connects this title with the subject of the Psalm by reminding his hearers that on the sixth day God created man in His own Image, and that our Lord's Incarnation began the sixth age of the world.

9 He that planted the ear, shall He not hear : or He that made the eye, shall He not see?

10 Or He that nurtureth the heathen : it is He that teacheth man knowledge, shall not He punish?

11 The LORD knoweth the thoughts of man : that they are but vain.

12 Blessed is the man whom Thou chastenest, O LORD : and teachest him in Thy law;

13 That Thou mayest give him patience in time of adversity : until the pit be digged up for the ungodly.

14 For the LORD will not fail His people : neither will He forsake His inheritance;

15 Until righteousness turn again unto judgement : all such as are true in heart shall follow it.

16 Who will rise up with me against the wicked : or who will take my part against the evildoers?

17 If the LORD had not helped me : it had not failed but my soul had been put to silence.

18 But when I said, My foot hath slipped : Thy mercy, O LORD, held me up.

19 In the multitude of the sorrows that I had in my heart : Thy comforts have refreshed my soul.

20 Wilt Thou have any thing to do with the stool of wickedness : which imagineth mischief as a law?

21 They gather them together against the soul of the righteous : and condemn the innocent blood.

22 But the LORD is my refuge : and my GOD is the strength of my confidence.

23 He shall recompense them their wickedness, and destroy them in their own malice : yea, the LORD our GOD shall destroy them.

Morning Prayer. DAY 19.

PSALM XCV. *Venite, exultemus.*

O COME, let us sing unto the LORD; let us heartily rejoice in the strength of our Salvation.

2 Let us come before His presence with thanksgiving : and shew ourselves glad in Him with psalms.

3 For the LORD is a great

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shall wail because of Him. Even so, Amen" [Rev. i. 7]: and the prophet of the New Dispensation heard the martyrs using almost the words with which this Psalm opens, when "they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" This Psalm, therefore, is the call of the Church to Christ to fulfil her constant prayer, "Thy Kingdom come," and the antecedent of her great Eucharistic hymn,—"We give Thee thanks, O Lord God Almighty, Which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned" [Rev. xi. 17].

That events will occur shortly before our Lord's Second Advent which will cause the Church of God to cry out in anguish for Christ to hasten His Kingdom and to judge her cause against the great Persecutor of that time, our Lord Himself revealed in His last discourse to the Apostles before His suffering. A constant tradition of the Christian world has also been maintained to the same effect. No doubt the full application of this Psalm will be revealed when that time arrives, a time when the faith and patience of Christians will be tried to the uttermost.

But, although the crowning violence of the great Enemy of God and man is reserved for a future time, he is still the great Enemy at all times, and the prayer, "Thy Kingdom come," is conjoined with the prayer, "Deliver us from evil,"—the Evil One and all the evil which he causes. Hence the continual prayer of the Church is uttered as in the face of an Enemy whose hatred never ceases, and whose power is being exercised against her year by year and day by day. The One Body, therefore, of whose sufferings the words of this Psalm were once most literally true, and of whom they will be so again, utters them still (even in a time when there is little outward persecution of Christians), because her foe is still what he has been and ever will be, and because all history is one continuous present in the eye of the Lord.

A large portion of this Psalm will bear personal application to the case of individual Christians, who may, in its words, acknowledge before God their sense of His love in the chastisements that are sent to them, and of the comforts with which He alone can refresh the soul in the multitude of its sorrows.

PSALM XCV.

For many ages this Psalm has been sung every morning in the whole Western Church, and a por-

GOD : and a great King above all gods.

4 In His hand are all the corners of the earth : and the strength of the hills is His also.

5 The sea is His, and He made it : and His hands prepared the dry land.

6 O come, let us worship and fall down : and kneel before the LORD our Maker.

7 For He is the LORD our GOD : and we are the people of His pasture, and the sheep of His hand.

8 To-day if ye will hear His voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness;

9 When your fathers tempted Me : proved Me, and saw My works.

10 Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known My ways;

11 Unto whom I sware in My wrath : that they should not enter into My rest.

PSALM XCVI. *Cantate Domino.*

O SING unto the LORD a new song : sing unto the LORD, all the whole earth.

2 Sing unto the LORD, and praise His Name : be telling of His salvation from day to day.

3 Declare His honour unto the heathen : and His wonders unto all people.

4 For the LORD is great, and cannot worthily be praised : He is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols : but it is the LORD that made the heavens.

6 Glory and worship are before Him : power and honour are in His sanctuary.

7 Ascribe unto the LORD, O ye kindreds of the people : ascribe unto the LORD worship and power.

8 Ascribe unto the LORD the honour due unto His Name : bring presents, and come into His courts.

9 O worship the LORD in the beauty of holiness : let the whole earth stand in awe of Him.

10 Tell it out among the heathen that the LORD is King : and that it is He Who hath made the round world so fast that it cannot be moved ; and how that

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tion of it in the Eastern Church, as an Introductory hymn to the other portions of the Psalter ; the key to such an usage being found in the second verse, and in the invitation to worship Christ which gives its character to the whole Psalm. [See also p. 151].

In its place in the Psalter it may be regarded as setting forth, in the first half, the Divine Nature of our Lord as "a great God;" His Royalty as "a great King;" His supremacy above all the angels to whom in their majesty and might the name of gods is, in a lower sense, conceded ; His glory and power as the Creator of the land and sea (with all that is comprehended in those terms); and as the Sustainer, in His Divine Providence, of all that He has created. In the second half of the Psalm, beginning with the sixth verse, the glory of Christ is set forth with respect to the relation between Him and mankind : Let us worship Him, for He is not only Creator of the Universe, but He is our Creator, our God, our Divine Shepherd. The latter verses of this second division of the Psalm consist of a warning to the Christian flock of the Good Shepherd drawn from the history of His Jewish flock, "Let us labour, therefore, to enter into that rest, lest any man fall, after the same example of unbelief" [Heb. iv. 11].

PSALM XCVI.

As our Lord said, "A new commandment I give unto you, That ye love one another : as I have loved you, that ye also love one another" [John xiii. 34]: so a "new song" commemorates the great change which His Death and Resurrection effected by drawing the heathen into His fold. The glory of the King of kings is no longer to be declared only to His people Israel, but also to the heathen, out of whom He gathers a new Israel when rejected by the unbelieving Jews. The Christian sense of this Psalm, therefore, makes it not only a proclamation of the glory of God as a God infinitely superior to the idols of the heathen, but also a proclamation of the glory of His salvation wrought for all, and an invitation to all to come and sacrifice in His courts, and to worship Him in the beauty of holiness.

This beautiful hymn is therefore a prophetic anticipation of the miracle of Pentecost, when men of every nation under Heaven heard the wonderful works of God in the Incarnation, Death, and Resurrection of the Lord Jesus, proclaimed to them in their native languages : and of that time when the Apostles learned more distinctly still that it was the purpose of their Master that they should found His Church among the Gentiles as well as the

He shall judge the people righteously.

11 Let the heavens rejoice, and let the earth be glad : let the sea make a noise, and all that therein is.

12 Let the field be joyful, and all that is in it : then shall all the trees of the wood rejoice before the LORD.

13 For He cometh, for He cometh to judge the earth : and with righteousness to judge the world, and the people with His truth.

PSALM XCVII. *Dominus regnavit.*

THE LORD is King, the earth may be glad thereof : yea, the multitude of the isles may be glad thereof.

2 Clouds and darkness are round about Him : righteousness and judgement are the habitation of His seat.

3 There shall go a fire before Him : and burn up His enemies on every side.

4 His lightnings gave shine unto the world : the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the LORD : at the presence of the LORD of the whole earth.

6 The heavens have declared His righteousness : and all the people have seen His glory.

7 Confounded be all they that worship carved images, and that delight in vain gods : worship Him, all ye gods.

8 Sion heard of it, and rejoiced : and the daughters of Judah were glad, because of Thy judgements, O LORD.

9 For Thou, LORD, art higher than all that are in the earth : Thou art exalted far above all gods.

10 O ye that love the LORD, see that ye hate the thing which is evil : the LORD preserveth the souls of His saints; He shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous : and joyful gladness for such as are true-hearted.

12 Rejoice in the LORD, ye righteous : and give thanks for a remembrance of His holiness.

Evening Prayer. DAY 19.

PSALM XCVIII. *Cantate Domino.*

O SING unto the LORD a new song : for He hath done marvellous things.

Jews. "God hath highly exalted Him, and given Him a Name which is above every name, that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

PSALM XCVII.

From the manner in which St. Paul quotes the seventh verse of this Psalm, it must be taken as written altogether to the praise of our Lord: "When He bringeth in the First-begotten into the world He saith, And let all the angels of God worship Him." It is therefore a hymn to the glory of Christ in respect to His reign in the Kingdom gained by His Incarnation. "He Who stood before the judge, He Who received blows, He Who was scourged, He Who was spit upon, He Who was crowned with thorns, He Who was buffeted, He Who hung upon the cross, He Who, as He hung upon the wood, was mocked, He Who died upon the cross, He Who was pierced with the spear, He Who was buried, He Who arose from the dead: The Lord is King." Such are the forcible words with which St. Augustine begins his exposition of the first verse, and he adds that "the Word of God hath been preached not in the continent alone, but also in those isles which lie in mid-sea; even these are full of Christians, full of the servants of God;" by which he appears to refer to the British Isles as among those who were known to be glad that the Lord is King. "Let them give glory unto the Lord, and declare His praise in the islands:" "My righteousness is near; My salvation is gone forth, and Mine arms shall judge the people: the isles shall wait upon Me, and on Mine arm shall they trust."

Thus does all the earth bow down before Jesus as King of kings and Lord of lords, waiting for that time when He shall come in the clouds of heaven to reign in Mount Zion and in Jerusalem, and before His ancients gloriously: once reigning from the Cross by suffering, for ever from the throne in the majesty of Divine Power.

PSALM XCVIII.

This is a prophetic hymn of the whole Church of God, Jew and Gentile, gathered into the one Christian fold, and singing to the glory of one Lord and King, coming to judge the world with righteousness, power, love, and mercy. The Israel of old, the people gathered from "the ends of the earth," all

2 With His own right hand, and with His holy arm : hath He gotten Himself the victory.

3 The LORD declared His salvation : His righteousness hath He openly shewed in the sight of the heathen.

4 He hath remembered His mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our GOD.

5 Shew yourselves joyful unto the LORD, all ye lands : sing, rejoice, and give thanks.

6 Praise the LORD upon the harp : sing to the harp with a psalm of thanksgiving.

7 With trumpets also, and shawms : O shew yourselves joyful before the LORD the King.

8 Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyful together before the LORD : for He is come to judge the earth.

10 With righteousness shall He judge the world : and the people with equity.

PSALM XCIX. *Dominus regnavit.*

THE LORD is King, be the people never so impatient : He sitteth between the cherubims, be the earth never so unquiet.

2 The LORD is great in Sion : and high above all people.

3 They shall give thanks unto Thy Name : which is great, wonderful, and holy.

4 The King's power loveth judgement; Thou hast prepared equity : Thou hast executed judgement and righteousness in Jacob.

5 O magnify the LORD our GOD : and fall down before His footstool, for He is holy.

6 Moses and Aaron among His priests, and Samuel among such as call upon His Name : these called upon the LORD, and He heard them.

7 He spake unto them out of the cloudy pillar : for they kept His testimonies, and the law that He gave them.

8 Thou heardest them, O LORD our GOD : Thou forgavest them, O GOD, and punishedst their own inventions.

9 O magnify the LORD our GOD, and worship Him upon His

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the created works of God, are called upon to sing the new song which proclaims the final victory of the King of kings. Such praises for the marvellous works of Christ in the salvation of mankind are being offered day by day in the Psalms and hymns of the Church, and still more in her Eucharistic Sacrifices: but they will be offered more purely and fully when the vision of St. John becomes a reality: "Every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever." Already with voice and with instrumental music the Church sings her new song of thanksgiving to her King, but hereafter those who have attained a part in His Victory over evil will stand upon "as it were a sea of glass mingled with fire," surrounded with the dazzling light of a heavenly sunshine, "having the harps of God," and singing "the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints."

PSALM XCIX.

The Presence of the Lord in His Church is here set forth. "He sitteth between the Cherubims" on His throne of mercy, and His greatness is manifested in "Zion," the City of God. Before the "footstool" of His earthly altar the worship of all is to be offered, while His priests and prophets are ministering before God and man in the work of intercession: and as His Presence was then manifested by a Voice out of the cloudy pillar, so now also have we a sure word of promise that where two or three are gathered together in His Name, there will He be in the midst of them.

It may be observed that the Ter-sanctus of Isaiah and of the Revelation is, in some measure, represented in this Psalm. Holy is God's Name [v. 3], Holy is He [v. 5], Holy is the Lord our God [v. 9]: and that (as in Isaiah, Ezekiel, and the Vision of St. John) the Presence of God is associated with mysterious beings called "living creatures," "Seraphim" and "Cherubim." As Isaiah spake of Christ, and beheld His glory in that vision of the Lord, high and lifted up and sitting upon His throne, so also did St. John when he beheld the throne in the midst of the four-and-twenty elders of the Old and New Dispensation. So also in this Psalm we behold the Lord Jesus set before us as the King of glory, the Object of our highest reverence and worship, manifesting His Presence at His footstool.

holy hill : for the LORD our GOD is holy.

PSALM C. *Jubilate Deo.*

O BE joyful in the LORD, all ye lands : serve the LORD with gladness, and come before His presence with a song.

2 Be ye sure that the LORD He is GOD : it is He that hath made us, and not we ourselves ; we are His people, and the sheep of His pasture.

3 O go your way into His gates with thanksgiving, and into His courts with praise : be thankful unto Him, and speak good of His Name.

4 For the LORD is gracious, His mercy is everlasting : and His truth endureth from generation to generation.

PSALM CI. *Misericordiam et judicium.*

MY song shall be of mercy and judgement : unto Thee, O LORD, will I sing.

2 O let me have understanding : in the way of godliness.

3 When wilt Thou come unto me : I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand ; I hate the sins of unfaithfulness : there shall no such cleave unto me.

5 A froward heart shall depart from me : I will not know a wicked person.

6 Whoso privily slandereth his neighbour : him will I destroy.

7 Whoso hath also a proud look and high stomach : I will not suffer him.

8 Mine eyes look upon such as are faithful in the land : that they may dwell with me.

9 Whoso leadeth a godly life : he shall be my servant.

10 There shall no deceitful person dwell in my house : he that telleth lies shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the land : that I may root out all wicked doers from the city of the LORD.

Morning Prayer. DAY 20.

PSALM CII. *Domine, exaudi.*

HEAR my prayer, O LORD : and let my crying come unto Thee.

2 Hide not Thy face from me in the time of my trouble : incline

PSALM C.

This is also a jubilant thanksgiving of the Catholic Church of Christ for the blessing of God's adoption. No longer is the Divine Presence manifested in one land alone, but "all lands" are illuminated by it: no longer is the fold of God opened only to one people, but all the baptized are numbered among the sheep of His pasture; and they are His, not because He has "made" them according to natural Creation, but because they have become adopted children through the supernatural re-creation by which they have been born again.

With great joy, therefore, the Church remembers the words of the Lord, "I am the Good Shepherd, and know My sheep, and am known of Mine." With great joy she calls to mind that He also said, "By Me, if any man enter in, he shall be saved, and go in and out, and find pasture" . . . . "there shall be one fold, and one Shepherd." And knowing what "gracious words proceeded out of His mouth" when He was visible among men, those words are to faithful hearts as if they were being continuously spoken, words of mercy and words of truth that never cease to be heard by those who listen for the voice of the Good Shepherd.

This Psalm is, therefore, to be taken as a thanksgiving for the grace given in the Church by the manifestation of Christ's Presence: according to His words of enduring truth, "Lo, I am with you alway, even to the end of the world." "The Lord is King," "Be ye sure that the Lord He is God:" even the Lord our Shepherd.

PSALM CI.

Mercy and judgment are the two great characteristics which mark the acts of Christ towards others while He was upon earth, and the two which distinguish His rule in His Kingdom. This Psalm expresses first His righteous purposes while preparing the way of His Kingdom and lifting up the longings of His human heart to the Father; and, secondly, His voice speaking from the midst of His Mystical Body during the period of its probation and of its waiting for the Second Advent.

Under these two aspects is thus set forth the entire holiness of the Lord Jesus, to Whom alone of all men was given a "perfect heart" in its original nature, and in the obedience of will. To such perfect holiness and righteousness, froward or wilful wickedness, whether of the unfaithful, of the slanderer, of him who has been misled by that pride which gave Satan his first hold on man, of deceitful and lying persons who copy the "father of lies" in

Thine ear unto me when I call; O hear me, and that right soon.

3 For my days are consumed away like smoke: and my bones are burnt up as it were a firebrand.

4 My heart is smitten down, and withered like grass: so that I forget to eat my bread.

5 For the voice of my groaning: my bones will scarce cleave to my flesh.

6 I am become like a pelican in the wilderness: and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow: that sitteth alone upon the house-top.

8 Mine enemies revile me all the day long: and they that are mad upon me are sworn together against me.

9 For I have eaten ashes as it were bread: and mingled my drink with weeping;

10 And that because of Thine indignation and wrath: for Thou hast taken me up, and cast me down.

11 My days are gone like a shadow: and I am withered like grass.

12 But Thou, O LORD, shalt endure for ever: and Thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion: for it is time that Thou have mercy upon her, yea, the time is come.

14 And why? Thy servants think upon her stones: and it pitieth them to see her in the dust.

15 The heathen shall fear Thy Name, O LORD: and all the kings of the earth Thy Majesty;

16 When the LORD shall build up Sion: and when His glory shall appear;

17 When He turneth Him unto the prayer of the poor destitute: and despiseth not their desire.

18 This shall be written for those that come after: and the people which shall be born shall praise the LORD.

19 For He hath looked down from His sanctuary: out of the heaven did the LORD behold the earth;

20 That He might hear the mournings of such as are in captivity: and deliver the children appointed unto death;

21 That they may declare the Name of the LORD in Sion: and His worship at Jerusalem;

22 When the people are ga-

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their sin, or of any other perverse unholiness, is thoroughly hateful: and our Lord shewed His abhorrence of such while He was upon earth; as He declares respecting His glorified Church that none such shall have a place in the New Jerusalem.

And each particular Christian may take up the words of his holy Lord in the unity of His Mystical Body, so as humbly to use this Psalm respecting his own determination to root out sin from the City of the Lord.

PSALM CII. *Pen. Ps. Ash-Wednesday Evensong.*

In this, the fifth of the Penitential Psalms, the Voice of Christ, as the Representative Penitent, is heard pleading with God for pardon and restoration to His Presence. Though, as St. Augustine says, there are some things which make us fear to say so, there are other things which force us to say so: and a humble reverence influencing all our thoughts on so awful a subject, we may thankfully accept such a meaning as exhibiting the fulness and depth of our Saviour's Sacrifice of Himself for sinners. The same holy Voice is also heard lifting up the supplication of His fainting Church that God will build up the walls of the Heavenly City, and raise it to the glory of a never-ending endurance by filling it with the glory of His eternal Presence. So out of the depth of sorrow for sin Faith looks forward to that blessed time when "God shall wipe away all tears from the eyes of His people; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" [Rev. xxi. 4].

It is significant of our Lord's great humiliation that His words here are in several places similar to those used by Job: "Ye have heard of the patience of Job, and have seen the end of the Lord" [James v. 11]. Thus Job laments, "My days are swifter than a weaver's shuttle, and are spent without hope. . . . My skin is black upon me, and my bones are burned with heat. . . . My bone cleaveth to my skin, and to my flesh. . . . I am a brother to dragons, and a companion to owls. . . . My harp also is turned to mourning, and my organ into the voice of them that weep." Some expressions are also similar to those used by other suffering servants of God; as of Hezekiah when he said, "I reckoned till morning, that, as a lion, so will He break all my bones; from day even to night, so wilt Thou make an end of me. Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail with looking upward: O Lord, I am oppressed, undertake for me." Or as Jeremiah in his Lamentations respecting Israel, "Their visage is blacker

thered together : and the kingdoms also, to serve the LORD.

23 He brought down my strength in my journey : and shortened my days.

24 But I said, O my GOD, take me not away in the midst of mine age : as for Thy years, they endure throughout all generations.

25 Thou, LORD, in the beginning hast laid the foundation of the earth : and the heavens are the work of Thy hands.

26 They shall perish, but Thou shalt endure : they all shall wax old as doth a garment ;

27 And as a vesture shalt Thou change them, and they shall be changed : but Thou art the same, and Thy years shall not fail.

28 The children of Thy servants shall continue : and their seed shall stand fast in Thy sight.

PSALM CIII. *Benedic, anima mea.*

PRAISE the LORD, O my soul : and all that is within me praise His holy Name.

2 Praise the LORD, O my soul : and forget not all His benefits ;

3 Who forgiveth all thy sin : and healeth all thine infirmities ;

4 Who saveth thy life from destruction : and crowneth thee with mercy and loving-kindness ;

5 Who satisfieth thy mouth with good things : making thee young and lusty as an eagle.

6 The LORD executeth righteousness and judgement : for all them that are oppressed with wrong.

7 He shewed His ways unto Moses : His works unto the children of Israel.

8 The LORD is full of compassion and mercy : long-suffering, and of great goodness.

9 He will not alway be chiding : neither keepeth He His anger for ever.

10 He hath not dealt with us after our sins : nor rewarded us according to our wickednesses.

11 For look how high the heaven is in comparison of the

than a coal: they are not known in the streets: their skin cleaveth to their bones; it is withered, it is become like a stick." And thus it seems to be intimated that "in all our afflictions He was afflicted," and that when He bore our sins in His own Body on the Cross, He bore all the miseries also that sins bring with them condensed into one scorching ray of woe upon His Person.[1]

It is out of the midst of such misery that "The Afflicted One" looked forth on the travail of His soul and was satisfied; and though He had but a few hours before predicted of the Temple and of Jerusalem that not one stone should be left upon another, yet He could say, "Thou shalt arise, and have mercy upon Sion. . . . When the Lord shall build up Sion," for He knew that the fulness of time had come, and that though the earthly Zion was about to become a desolation, the City of God was to be built up anew, a spiritual house, not made with hands, eternal in the heavens.

To the edification of the spiritual Zion the rest of the Psalm looks; seeming to say with the prophet, "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established." "Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting Light, and the days of thy mourning shall be ended."

So Christ looked forward from His throne of suffering and vicarious penitence to His throne of dominion and glory. So the Church, His Mystical Body, looks forward from the time of her militant waiting, her contest with sin, her persecution at the hands of Christ's enemies, to the time when the Lord shall create all things new. So the penitent soul, abased before the Judge of all, may look forward too; and making its prayer "the prayer of the Poor destitute," receive of the riches which His poverty gained for sinners in an Absolution on earth that will be ratified in that Day when the redeemed and pardoned shall "stand fast," upheld by the Cross of their afflicted and glorified Saviour.

PSALM CIII.

The Evangelical key-note to this Psalm was given by St. Paul when he wrote, "Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places, in Christ."

In its liturgical use it is to be regarded as the thanksgiving of the Church for the redeeming work of Christ: a thanksgiving offered up indeed on behalf of the whole body of human nature, for every individual member of which that ever lived, or ever will live, Christ died. For the Church is the true "*anima mundi*;" and, although the world without, and even the dumb creation, praises God in a certain sense by the fulfilment of its duty and vocation, it is within the Church alone that mankind can appreciate the blessings of Redemption, and praise the Lord for them.

The Psalm contemplates mankind, then, as a whole, and in its fallen condition, and looks forward

[1] The title of this Psalm is, "A Prayer of the Afflicted, when He is overwhelmed, and poureth out His complaint before the Lord."

earth : so great is His mercy also toward them that fear Him.

12 Look how wide also the east is from the west : so far hath He set our sins from us.

13 Yea, like as a father pitieth his own children : even so is the LORD merciful unto them that fear Him.

14 For He knoweth whereof we are made : He remembereth that we are but dust.

15 The days of man are but as grass : for he flourisheth as a flower of the field.

16 For as soon as the wind goeth over it, it is gone : and the place thereof shall know it no more.

17 But the merciful goodness of the LORD endureth for ever and ever upon them that fear Him : and His righteousness upon children's children;

18 Even upon such as keep His covenant : and think upon His commandments to do them.

19 The LORD hath prepared His seat in heaven : and His Kingdom ruleth over all.

20 O praise the LORD, ye angels of His, ye that excel in strength : ye that fulfil His commandment, and hearken unto the voice of His words.

21 O praise the LORD, all ye His hosts : ye servants of His that do His pleasure.

22 O speak good of the LORD, all ye works of His, in all places of His dominion : praise Thou the LORD, O my soul.

Evening Prayer. DAY 20.

PSALM CIV. *Benedic, anima mea.*

PRAISE the LORD, O my soul : O LORD my GOD, Thou art become exceeding glorious; Thou art clothed with majesty and honour.

2 Thou deckest Thyself with light as it were with a garment : and spreadest out the heavens like a curtain.

3 Who layeth the beams of

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to that work whose effects reached back to the age of the Psalmist and to all previous times, the work by which the Saviour of all brought about the forgiveness of all. The "sin" is thus not any particular sins of one person, but the aggregate sin of mankind, there being no sin for which the blood of Christ is not a sufficient sacrifice and Atonement. The "infirmities" are also those which came upon mankind through sin; all that long train of physical weaknesses and degenerations which culminate in death: and all those spiritual weaknesses which the grace of God only can prevent from ending in spiritual destruction. Thus Christ procured a modification of the sentence, "Thou shalt surely die," by redeeming the life of human nature from that incapacity for immortality which was the consequence of the Fall; and restoring it to the vigour of its first state, making it "young and lusty as an eagle."

This gives the key to the interpretation of the whole Psalm. Man deserved the loss of eternal life and of the Vision of God, but the Lord was full of compassion and mercy, and provided a means of pardon and restoration. Man alienated himself from the family of God, yet He pitieth men as His children still, and remembers that they were created with a power of falling from their first estate, and of returning to the dust from which they were taken. In His "merciful goodness," therefore, the Son of God comes down from Heaven to become Man Himself, that the righteousness of God may be extended upon "children's children" if they are in the new covenant founded on the Incarnation.

The last verses of the Psalm express the unity of the Church in Heaven with the Church on earth through the work of Christ. "Ye are come unto Mount Sion, and unto the City of the living God, the heavenly Jerusalem, and to an innumerable company of angels: to the general assembly and Church of the Firstborn, which are written in Heaven" [Heb. xii. 22].

PSALM CIV. *Whitsun-Day Evensong.*

This is a hymn of praise to the Creator of all things visible and invisible: and it looks beyond the first Creation to that time of which Isaiah was inspired to prophesy in the words of God Himself, "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind; but be ye glad and rejoice in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy" [Isa. lxv. 17]. For this reason the Church has appointed this Psalm for Whitsun-Day, as being one the mystical sense of which glorifies God the Holy Ghost, the "Giver of life," in the spiritual creation: and formerly this sense was brought out even more conspicuously by the use of the Psalm throughout the Octave as well as on Whitsun-Day itself.

Whatever is recorded in Holy Scripture respecting the natural Creation is set down from information given by the Creator Himself: and in whatever language, whether that of history, prophecy, or poetry, such information is given, the absolute Truthfulness of God makes it impossible that the substance of it should be inconsistent with fact. In this Psalm we are, therefore, provided with a Divine Creed respecting the work of the Creator. The words are given us by God Himself that we may use them in His praise. Although perfectly consistent with the Mosaic narrative, the Psalm has sufficiently independent characteristics to make it improbable that it was in any way founded on that

His chambers in the waters : and maketh the clouds His chariot, and walketh upon the wings of the wind.

4 He maketh His angels spirits : and His ministers a flaming fire.

5 He laid the foundations of the earth : that it never should move at any time.

6 Thou coveredst it with the deep like as with a garment : the waters stand in the hills.

7 At Thy rebuke they flee : at the voice of Thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath : even unto the place which Thou hast appointed for them.

9 Thou hast set them their bounds which they shall not pass : neither turn again to cover the earth.

10 He sendeth the springs into the rivers : which run among the hills.

11 All beasts of the field drink thereof : and the wild asses quench their thirst.

12 Beside them shall the fowls of the air have their habitation : and sing among the branches.

13 He watereth the hills from above : the earth is filled with the fruit of Thy works.

14 He bringeth forth grass for the cattle : and green herb for the service of men;

15 That He may bring food out of the earth, and wine that maketh glad the heart of man : and oil to make him a cheerful countenance, and bread to strengthen man's heart.

16 The trees of the LORD also are full of sap : even the cedars of Libanus which He hath planted;

17 Wherein the birds make their nests : and the fir-trees are a dwelling for the stork.

18 The high hills are a refuge for the wild goats : and so are the stony rocks for the conies.

19 He appointed the moon for certain seasons : and the sun knoweth his going down.

20 Thou makest darkness that it may be night : wherein all the beasts of the forest do move.

21 The lions roaring after their prey : do seek their meat from GOD.

22 The sun ariseth, and they get them away together : and lay them down in their dens.

23 Man goeth forth to his work, and to his labour : until the evening.

24 O LORD, how manifold are Thy works : in wisdom hast Thou

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narrative, and we may consider it more justly as a new revelation, in which the Divine Wisdom teaches man to speak of his Creator's work out of the depth of a knowledge that cannot err; and especially to glorify that continuous act of Creation by which the universe is preserved in order, beauty, and usefulness.

Such a Christian strain is a constant witness against that kind of unbelief which denies the overruling hand of God, and believes a monstrous fable of independent and self-originative action in the operations of nature. It is the voice of the Church reading God's glory from age to age in every page of the book of Nature, and saying "Thou art worthy, O Lord, to receive glory, and honour, and power; for Thou hast created all things, and for Thy pleasure they are and were created" [Rev. iv. 11].

It has already been remarked that this Psalm has a further meaning, viz., a typical reference to the spiritual world of New Creation. The manner in which this mystical sense may be drawn out is almost self-evident to any mind accustomed to use the Psalms from day to day in the services of the Church. When we sing, "Thou deckest Thyself with light as with a garment," we cannot but think of those frequent allusions to light in connexion with God's Presence which culminate in the Apostolic saying, "God is Light;" the words of our Lord, "I am the Light of the world;" and the Vision of the New Creation in the Apocalypse, "The City had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." The Creator laying "the beams of His chambers in the waters" brings up thoughts of those waters of Baptism on which the Holy Spirit founds the work of New Creation in the Church of God. The many allusions to water will lead the mind to dwell on the streams of grace which flow like a "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Man "going forth to his work and to his labour until the evening" represents the whole period of that dispensation which will end in "the rest that remaineth for the people of God;" and the regeneration and glorious resurrection of mankind and nature is clearly indicated by the renewal of the earth under the operation of God's Spirit again going forth as at the first Creation. Thus we sing to the glory of the Lord, not only respecting the visible Creation,

made them all; the earth is full of Thy riches.

25 So is the great and wide sea also : wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and there is that Leviathan : whom Thou hast made to take his pastime therein.

27 These wait all upon Thee : that Thou mayest give them meat in due season.

28 When Thou givest it them they gather it : and when Thou openest Thy hand they are filled with good.

29 When Thou hidest Thy face they are troubled : when Thou takest away their breath they die, and are turned again to their dust.

30 When Thou lettest Thy breath go forth they shall be made : and Thou shalt renew the face of the earth.

31 The glorious Majesty of the LORD shall endure for ever : the LORD shall rejoice in His works.

32 The earth shall tremble at the look of Him : if He do but touch the hills, they shall smoke.

33 I will sing unto the LORD as long as I live : I will praise my GOD while I have my being.

34 And so shall my words please Him : my joy shall be in the LORD.

35 As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end : praise thou the LORD, O my soul, praise the LORD.

Morning Prayer. DAY 21.

PSALM CV. *Confitemini Domino.*

O GIVE thanks unto the LORD, and call upon His Name : tell the people what things He hath done.

2 O let your songs be of Him, and praise Him : and let your talking be of all His wondrous works.

3 Rejoice in His holy Name : let the heart of them rejoice that seek the LORD.

4 Seek the LORD and His strength : seek His face evermore.

5 Remember the marvellous works that He hath done : His wonders, and the judgements of His mouth,

6 O ye seed of Abraham His servant : ye children of Jacob His chosen.

7 He is the LORD our GOD : His judgements are in all the world.

but also respecting that of which "He that sat upon the throne said, Behold, I make all things new."

PSALM CV.

This and the following Psalm were written, prophetically or historically, with reference to the Captivity in Babylon. The one rehearses, in the form of a didactic hymn, the great goodness which God had ever shewn to His people, and His faithfulness in keeping the covenant which He had made with their forefathers, Abraham, Isaac, and Jacob, and with themselves, as a nation, in the time of Moses. The other recounts the history of the unfaithfulness which Israel had so continually shewn towards God, and the sins for which He had suffered them to be carried into captivity.

The first fifteen verses of this Psalm form part of that of which it is said, "On that day David delivered first this Psalm to thank the Lord into the hand of Asaph and his brethren," and the first and the last two verses of the 106th Psalm are identical with the last three of the one so spoken of. [1 Chron. xvi. 1—36.] Both the 105th and the 106th Psalms seem to be also associated with the 104th by the sequence of the subjects and by the Hallelujah, or Praise ye the Lord, which concludes all three and begins the two former,[1] and appears, for the first time, in this series of Psalms.

As the Old Testament is now as much the heritage of the Christian as it was anciently of the Jewish Church, so the history of God's ancient people is part of the history of the one chosen people of God: for there is an essential continuity between the Church of the Old and the Church of the New Dispensation through the Person of our Blessed Lord. In singing this Psalm, therefore, the Church of Christ is [1] celebrating the merciful Providence of God in so preserving the particular nation of the Jews that from among their number the Saviour should be born: and [2] praising Him also for His continual loving-kindness to those whom Christians must regard as their own spiritual ancestors.

But, in addition to this literal sense in which the Psalm is to be used, it must be remembered that

[1] The 78th, 135th, and 136th Psalms are of a similar character to the 105th and 106th, as is also the discourse of St. Stephen.

8 He hath been alway mindful of His covenant and promise : that He made to a thousand generations ;

9 Even the covenant that He made with Abraham : and the oath that He sware unto Isaac ;

10 And appointed the same unto Jacob for a law : and to Israel for an everlasting testament ;

11 Saying, Unto thee will I give the land of Canaan : the lot of your inheritance ;

12 When they were yet but a few of them : and they strangers in the land ;

13 What time as they went from one nation to another : from one kingdom to another people ;

14 He suffered no man to do them wrong : but reproved even kings for their sakes ;

15 Touch not Mine Anointed : and do My prophets no harm.

16 Moreover, He called for a dearth upon the land : and destroyed all the provision of bread.

17 But He had sent a man before them : even Joseph, who was sold to be a bond-servant ;

18 Whose feet they hurt in the stocks : the iron entered into his soul ;

19 Until the time came that his cause was known : the word of the LORD tried him

20 The king sent, and delivered him : the prince of the people let him go free.

21 He made him lord also of his house : and ruler of all his substance ;

22 That he might inform his princes after his will : and teach his senators wisdom.

23 Israel also came into Egypt : and Jacob was a stranger in the land of Ham.

24 And He increased His people exceedingly : and made them stronger than their enemies ;

25 Whose heart turned so, that they hated His people : and dealt untruly with His servants.

26 Then sent He Moses His servant : and Aaron whom He had chosen.

27 And these shewed His tokens among them : and wonders in the land of Ham.

28 He sent darkness, and it was dark : and they were not obedient unto His word.

29 He turned their waters into blood : and slew their fish.

30 Their land brought forth frogs : yea, even in their kings' chambers.

31 He spake the word, and there came all manner of flies : and lice in all their quarters.

32 He gave them hail-stones for rain : and flames of fire in their land.

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the history of Israel is typical in the highest degree: and that we are, therefore, justified in looking for mystical meanings throughout in any portion of Holy Scripture, and especially the Psalms, in which the events of that history are recounted. Some of these mystical meanings may be particularly noticed. The foundation of the whole Psalm, for example, is the covenant which God made with the Patriarchs, "saying, Unto thee will I give the land of Canaan, the lot of your inheritance:" which covenant was made when "there were yet but a few of them: and they strangers in the land." Such a covenant, also, was made by God with His newly-chosen people, a covenant signified in our Lord's words, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" [Luke xii. 32]. "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne" [Rev. iii. 21]. Again, the Touch not Mine Anointed of the Psalm clearly refers, literally, to the Patriarchs and to their descendants; mystically it is impossible not to see its reference to Christ and to those who are made kings and priests by the unction of the Holy Spirit. In the sending a Man before them, even Joseph, who was sold to be a bond-servant, whose feet they hurt in the stocks, the iron entered into his soul, we cannot fail to see a mystical type of the Man Who took upon Him the form of a servant, Whose feet were fastened to the Cross, Whose heart the iron lance pierced through, and Whom the King delivered in the Resurrection, making Him Lord also of His house, and Ruler of all His substance, by raising His Human Nature to the throne of Heaven. So also, in the increase of the people of Israel, in their growing stronger than their enemies, in the hatred of them, and the untrue dealing to which they were subjected, it is not difficult to see a typical representation of the first growth of the Church, and of its contest with the heathen world. Lastly, the plagues of Egypt find their parallel in the last plagues of Antichrist predicted in the Apocalypse: and the deliverance of the people from Egypt, their going forth with gladness, is a type of that final rest of the Church when it will have entered

33 He smote their vines also and fig-trees : and destroyed the trees that were in their coasts.

34 He spake the word, and the grasshoppers came, and caterpillars innumerable : and did eat up all the grass in their land, and devoured the fruit of their ground.

35 He smote all the first-born in their land : even the chief of all their strength.

36 He brought them forth also with silver and gold : there was not one feeble person among their tribes.

37 Egypt was glad at their departing : for they were afraid of them.

38 He spread out a cloud to be a covering : and fire to give light in the night-season.

39 At their desire He brought quails : and He filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out : so that rivers ran in the dry places.

41 For why? He remembered His holy promise : and Abraham His servant.

42 And He brought forth His people with joy : and His chosen with gladness ;

43 And gave them the lands of the heathen : and they took the labours of the people in possession ;

44 That they might keep His statutes : and observe His laws.

Evening Prayer. Day 21.

PSALM CVI. *Confitemini Domino.*

O GIVE thanks unto the LORD, for He is gracious : and His mercy endureth for ever.

2 Who can express the noble acts of the LORD : or shew forth all His praise?

3 Blessed are they that alway keep judgement : and do righteousness.

4 Remember me, O LORD, according to the favour that Thou bearest unto Thy people : O visit me with Thy salvation ;

5 That I may see the felicity of Thy chosen : and rejoice in the gladness of Thy people, and give thanks with Thine inheritance.

6 We have sinned with our fathers : we have done amiss, and dealt wickedly.

7 Our fathers regarded not Thy wonders in Egypt, neither kept they Thy great goodness in remembrance : but were disobedient at the sea, even at the Red sea.

8 Nevertheless, He helped them for His Name's sake : that He might make His power to be known.

9 He rebuked the Red sea also, and it was dried up : so He led

upon the many mansions prepared for it by the Father.

PSALM CVI.

The first and the last two verses of this Psalm are to be found, as already mentioned, in the dedication hymn of David : but the fourth and sixth verses seem to connect it with the prophets Daniel and Nehemiah. The whole Psalm is a confession of national sins, cast in the form of a penitential hymn : and its tone is that of Daniel's prayer when he knew that the time of the Captivity was drawing to a close, "We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from Thy precepts, and from Thy judgements." As the preceding Psalm recounts the noble acts of the Lord with a view to His praise, so are they recounted, in this one, for the sake of confession on the part of His people : and as, in that, God is glorified by the Christian Church for His mercies to His one people in the days before Christ and in the present dispensation, so this Psalm of Confession is offered up on behalf, and in the name, of the same one continuous spiritual fellowship in both periods of its progress towards the unveiled Presence of the Lord, "the felicity of His chosen."

Thus the Church of God is ever being brought out of the mystical Egypt by the guiding Providence of her Almighty Head, and ever being "delivered from the hand of the Enemy." This was most conspicuous in the early ages when Satan made the heathen persecutors his instruments for the destruction of the Church, and when her continued existence was a continuous miracle of Divine power. Passing through a Red Sea of persecution, the very waters into which she was driven by the Adversary's hand were the means of her preservation, and Heathenism itself was thus overwhelmed by what was intended to have been the destruction of Christianity. It has been generally thought by holy men that the words, "there was no more sea" [Rev. xxi. 1], are a mystical prophecy of the time when the Adversary's hand will cease to be lifted up for the destruction of the Church, and God will give her final rest and peace.

them through the deep, as through a wilderness.

10 And He saved them from the adversary's hand : and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them : there was not one of them left.

12 Then believed they His words : and sang praise unto Him.

13 But within a while they forgat His works : and would not abide His counsel.

14 But lust came upon them in the wilderness : and they tempted GOD in the desert.

15 And He gave them their desire : and sent leanness withal into their soul.

16 They angered Moses also in the tents : and Aaron the saint of the LORD.

17 So the earth opened, and swallowed up Dathan : and covered the congregation of Abiram.

18 And the fire was kindled in their company : the flame burnt up the ungodly.

19 They made a calf in Horeb : and worshipped the molten image.

20 Thus they turned their glory : into the similitude of a calf that eateth hay.

21 And they forgat GOD their Saviour : Who had done so great things in Egypt ;

22 Wondrous works in the land of Ham : and fearful things by the Red sea.

23 So He said, He would have destroyed them, had not Moses His chosen stood before Him in the gap : to turn away His wrathful indignation, lest He should destroy them.

24 Yea, they thought scorn of that pleasant land : and gave no credence unto His word ;

25 But murmured in their tents : and hearkened not unto the voice of the LORD.

26 Then lift He up His hand against them : to overthrow them in the wilderness ;

27 To cast out their seed among the nations : and to scatter them in the lands.

28 They joined themselves unto Baal-peor : and ate the offerings of the dead.

29 Thus they provoked Him to anger with their own inventions : and the plague was great among them.

30 Then stood up Phinees and prayed : and so the plague ceased.

31 And that was counted unto him for righteousness : among all posterities for evermore.

32 They angered Him also at the waters of strife : so that He punished Moses for their sakes ;

But "within a while they forgat His works." With the overwhelming of Heathenism and the comparative peace which followed, "lust came upon them in the wilderness," a desire of temporal power, and a general worldliness in which Christians often "forgat His counsel," "My Kingdom is not of this world." In the Eastern and the Western Church its rulers and people alike thought scorn of the pleasant land promised to them hereafter when they should reign with Christ for ever and ever, and acted as if they had "a continuing city" in this world. Then God gave them their desire, the Visible Church became great and powerful in the world's eyes, but its external prosperity was accompanied by internal weakness, through the heresies and schisms by which it was accompanied, and He "sent leanness withal into their soul." The Church and the world were mingled together, and the former "learned the works" of the latter. Then, again, God "gave them over into the hand of the heathen:" deadly heresies sprung up which culminated in Mahometanism, and what was once the fairest portion of the Church's heritage has for ages been "oppressed" and "had in subjection" by the enemies of Christ and of His Mystical Body.

Thus, in confessing the sins of Israel in old time, we are also confessing the sins of the Church in later ages: and such confession belongs, not to one period alone, but, in its degree, to all.

It is to be observed also that as, in the preceding Psalm, Joseph is a personal type of Christ in His Providential Office towards the Church, so in this one Moses is a type of Christ in His Mediatorial Office. He continually "stands before God in the gap," and without any such infirmity as that recorded of Moses in the thirty-third verse, He ever holds up His hands in intercession for His people, that they may not be destroyed by their own sins. It is His Voice, speaking from the midst of the Church Militant, which is heard, in the concluding verses of the Psalm, praying that the Captivity of

33 Because they provoked his spirit : so that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen : as the LORD commanded them ;

35 But were mingled among the heathen : and learned their works.

36 Insomuch that they worshipped their idols, which turned to their own decay : yea, they offered their sons and their daughters unto devils ;

37 And shed innocent blood, even the blood of their sons and of their daughters : whom they offered unto the idols of Canaan ; and the land was defiled with blood.

38 Thus were they stained with their own works : and went a whoring with their own inventions.

39 Therefore was the wrath of the LORD kindled against His people : insomuch that He abhorred His own inheritance.

40 And He gave them over into the hand of the heathen : and they that hated them were lords over them.

41 Their enemies oppressed them : and had them in subjection.

42 Many a time did He deliver them : but they rebelled against Him with their own inventions, and were brought down in their wickedness.

43 Nevertheless, when He saw their adversity : He heard their complaint.

44 He thought upon His covenant, and pitied them, according unto the multitude of His mercies : yea, He made all those that led them away captive to pity them.

45 Deliver us, O LORD our GOD, and gather us from among the heathen : that we may give thanks unto Thy holy Name, and make our boast of Thy praise.

46 Blessed be the LORD GOD of Israel from everlasting, and world without end : and let all the people say, Amen.

Morning Prayer. DAY 22.

PSALM CVII. *Confitemini Domino.*

O GIVE thanks unto the LORD, for He is gracious : and His mercy endureth for ever.

2 Let them give thanks whom the LORD hath redeemed : and delivered from the hand of the enemy ;

3 And gathered them out of the lands, from the east, and from the west : from the north, and from the south.

4 They went astray in the wilderness out of the way : and found no city to dwell in ;

5 Hungry and thirsty : their soul fainted in them.

6 So they cried unto the LORD

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its militant condition may be ended ; and that the glory of God may be perfected by the final redemption of His people. Their confession, "We have sinned with our fathers," is therefore supplemented by the prayer of their Intercessor, "Father, I will that they also, whom Thou hast given Me, be with Me where I am : that they may behold My glory, which Thou hast given Me" [John xvii. 24]. And the doxology of this Psalm (which is also the doxology of the fourth Book) is a type of that hymn of the purified Church, "Amen. Alleluia, Praise our God, all ye His servants, and ye that fear Him, both small and great. Alleluia, for the Lord God Omnipotent reigneth" [Rev. xix. 4—6].

THE FIFTH BOOK.

PSALM CVII.

The five divisions of this Psalm are each concluded with a doxology in two verses, that at the end of the last division being, as it stands, of a less marked character than the rest, but finding its complement in the *Gloria Patri*. Each division related originally to circumstances connected with the Captivity of the Israelites ; and, in the first four, commentators have found an expansion of the third verse, which refers to the gathering of the people from, and therefore their previous dispersion to, the desert on "the east" of Judæa, Egypt on "the west," Babylon on "the north," and the sea on "the south," where the Red Sea is situated. A parallel is found in the prophecy of Isaiah : "Fear not ; for I am with thee : I will bring thy seed from the east, and gather thee from the west : I will say to the north, Give up ; and to the south, Keep not back : bring My sons from far, and My daughters from the ends of the earth" [Isa. xliii. 5, 6]. Such a gathering of His own Mystical Body the Lord Jesus also predicted when He said, "They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the Kingdom of God" [Luke xiii. 29].

in their trouble : and He delivered them from their distress.

7 He led them forth by the right way : that they might go to the city where they dwelt.

8 O that men would therefore praise the LORD for His goodness : and declare the wonders that He doeth for the children of men !

9 For He satisfieth the empty soul : and filleth the hungry soul with goodness.

10 Such as sit in darkness, and in the shadow of death : being fast bound in misery and iron ;

11 Because they rebelled against the words of the LORD : and lightly regarded the counsel of the Most Highest ;

12 He also brought down their heart through heaviness : they fell down, and there was none to help them.

13 So when they cried unto the LORD in their trouble : He delivered them out of their distress.

14 For He brought them out of darkness, and out of the shadow of death : and brake their bonds in sunder.

15 O that men would therefore praise the LORD for His goodness : and declare the wonders that He doeth for the children of men !

16 For He hath broken the gates of brass : and smitten the bars of iron in sunder.

17 Foolish men are plagued for their offence : and because of their wickedness.

18 Their soul abhorred all manner of meat : and they were even hard at death's door.

19 So when they cried unto the LORD in their trouble : He delivered them out of their distress.

20 He sent His word, and healed them : and they were saved from their destruction.

21 O that men would therefore praise the LORD for His goodness : and declare the wonders that He doeth for the children of men !

22 That they would offer unto Him the sacrifice of thanksgiving : and tell out His works with gladness !

23 They that go down to the sea in ships : and occupy their business in great waters ;

24 These men see the works of the LORD : and His wonders in the deep.

25 For at His word the stormy wind ariseth : which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the

The Christian application of the Psalm appears to be to that blessed time when our Lord's words will have received their final and complete fulfilment at the marriage supper of the Lamb, when "the redeemed of the Lord shall return and come with singing unto Zion ; and everlasting joy shall be upon their head ; they shall obtain gladness and joy ; and sorrow and mourning shall flee away." As, therefore, the Church looks back, in her praises, to past history, recounting God's mercy to her in the days of the Jewish economy, so also does she look forward to the glorious end of all, and sings by anticipation the "new song," "Thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred, and tongue, and people, and nation."

Thus interpreted, the Psalm may be regarded as celebrating [1] the goodness of God to His people in gathering them out of the wilderness of this world into His Church ; [2] His comfort of them in the last hour when they "sit in darkness and the shadow of death ;" [3] His support of them in the intermediate state ; [4] His bringing them to "the haven" of His Presence "where they would be," and [5] His creation of a new Heaven and a new earth, the City of God, for those who have hungered and thirsted after righteousness "to dwell in."

The first division, with its doxology,[1] is comprised in the first nine verses. It represents the leading into the Church of Christ, "the city where they dwelt," of that human nature which had been going astray in the wilderness from the time of the Fall. Departing "out of the way" in which the Creator had placed it, there was still hunger, thirst, and emptiness ; a fainting for the grace of God. Then the Good Shepherd came and led His flock into the right way, gathering them into His one fold, satisfied the empty soul with His grace, and filled the hungry soul with His goodness. Such was His good word, "He that cometh to Me shall never hunger, and he that believeth on Me shall never thirst."

The second division extends from the tenth to the sixteenth verses inclusive, and celebrates the victory of Christ over that death which had come upon all mankind through the disobedience of their first parents, and the inheritance of a mortal nature by all their descendants. When the Lord saw there was none to help them, His own arm brought

[1] These doxologies (verses 8, 9 ; 15, 16 ; 21, 22 ; 31, 32 ; and 42, 43) should be distinctly marked by "full" singing.

deep : their soul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man : and are at their wits' end.

28 So when they cry unto the LORD in their trouble : He delivereth them out of their distress.

29 For He maketh the storm to cease : so that the waves thereof are still.

30 Then are they glad, because they are at rest : and so He bringeth them unto the haven where they would be.

31 O that men would therefore praise the LORD for His goodness : and declare the wonders that He doeth for the children of men !

32 That they would exalt Him also in the congregation of the people : and praise Him in the seat of the elders !

33 Who turneth the floods into a wilderness : and drieth up the water-springs.

34 A fruitful land maketh He barren : for the wickedness of them that dwell therein

35 Again, He maketh the wilderness a standing water : and water-springs of a dry ground.

36 And there He setteth the hungry : that they may build them a city to dwell in ;

37 That they may sow their land, and plant vineyards : to yield them fruits of increase.

38 He blesseth them, so that they multiply exceedingly : and suffereth not their cattle to decrease.

39 And again, when they are minished, and brought low : through oppression, through any plague, or trouble ;

40 Though He suffer them to be evil intreated through tyrants : and let them wander out of the way in the wilderness.

41 Yet helpeth He the poor out of misery : and maketh him households like a flock of sheep.

42 The righteous will consider this, and rejoice : and the mouth of all wickedness shall be stopped.

43 Whoso is wise will ponder these things : and they shall understand the loving-kindness of the LORD.

Evening Prayer. DAY 22.

PSALM CVIII. *Paratum cor meum.*

O GOD, my heart is ready, my heart is ready : I will

salvation. God asked of Job, "Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?" but of His "anointed," under the type of Cyrus, He says, "I will loose the loins of kings to open before Him the two-leaved gates ; and the gates shall not be shut : I will go before Thee, and make the crooked places straight : I will break in pieces the gates of brass, and cut in sunder the bars of iron." So has the Lord Jesus overcome for His people that they can say, "O death, where is thy sting ? O grave, where is thy victory?"

The third division, verses 17—22, and the fourth division, verses 23—32, both refer to the work of the Redeemer for His Church in the intermediate state, when the WORD, which had become flesh that mankind might be "healed," descended into Hell that He might carry His power even to the regions where the souls of men were "hard at the door of" eternal "death," and only that power could save them from final destruction. The representation of the Intermediate State under the figure of men in the midst of the deep is illustrated by the punishment of Jonah, which our Lord interprets as a figure of His own abiding for three days in the "heart of the earth" [Matt. xii. 40]. A further illustration may also be found in the miracle wrought by our Lord when the disciples were overtaken in a storm : "they willingly received Him into the ship : and immediately the ship was at the land whither they went."

The fourth division, from the thirty-third verse to the end, celebrates, by anticipation, the rest and glory of Christ's Church when it has passed from the wilderness of this world, and been gathered in for ever to th it City of God where the river of the water of life flows through the midst of its streets : where the Mystical Body of the POOR is helped out of misery for ever, and there is one fold and one Shepherd. In view of that blessed consummation of His Church's pilgrimage, "the righteous will consider this, and rejoice," and whatever may be the troubles attending it in life or in death, "they shall understand the loving-kindness of the Lord" in all His dealings with His people.

PSALM CVIII. *Ascension Day Evensong.*

There is scarcely any variation between the words of this Psalm and those verses of the fifty-seventh and sixtieth which are indicated in the margin. The two portions combined form a hymn of victory, the spiritual meaning of which is shewn by the appropriation of the Psalm to Ascension Day. It is the voice of the Church offering up her

sing and give praise with the best member that I have.

2 Awake, thou lute, and harp : I myself will awake right early.

3 I will give thanks unto Thee, O LORD, among the people : I will sing praises unto Thee among the nations.

4 For Thy mercy is greater than the heavens : and Thy truth reacheth unto the clouds.

5 Set up Thyself, O GOD, above the heavens : and Thy glory above all the earth.

6 That Thy beloved may be delivered : let Thy right hand save them, and hear Thou me.

7 GOD hath spoken in His holiness : I will rejoice therefore, and divide Sichem, and mete out the valley of Succoth.

8 Gilead is Mine, and Manasses is Mine : Ephraim also is the strength of My head.

9 Judah is My law-giver, Moab is My wash-pot : over Edom will I cast out My shoe; upon Philistia will I triumph.

10 Who will lead Me into the strong city : and who will bring Me into Edom?

11 Hast not Thou forsaken us, O GOD : and wilt not Thou, O GOD, go forth with our hosts?

12 O help us against the enemy : for vain is the help of man.

13 Through GOD we shall do great acts : and it is He that shall tread down our enemies.

PSALM CIX. *Deus laudum.*

HOLD not Thy tongue, O GOD of my praise : for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have spoken against me with false tongues : they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I had unto them, lo, they take now my contrary part : but I give myself unto prayer.

4 Thus have they rewarded me evil for good : and hatred for my good will.

5 Set Thou an ungodly man to be ruler over him : and let Satan stand at his right hand.

6 When sentence is given upon him, let him be condemned : and let his prayer be turned into sin.

7 Let his days be few : and let another take his office.

8 Let his children be fatherless : and his wife a widow.

9 Let his children be vagabonds, and beg their bread : let them seek it also out of desolate places.

Eucharistic Sacrifice before the throne in the Person of the ascended Jesus, the Head of all His members: "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God" [Acts vii. 56].

PSALM CIX.

When our Blessed Lord offered up to the Father the prayer which forms the seventeenth chapter of St. John's Gospel, He used words which give us a key to the meaning of this awful Psalm, "While I was with them in the world, I kept them in Thy Name: those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled" [John xvii. 12]. The "son of perdition" has always been understood to mean Judas, of whom two Evangelists record that "Satan entered into him." These words are a Divine illustration of the fifth verse of the Psalm, "Let Satan stand at his right hand." The seventh verse was also distinctly quoted by St. Peter a few days later, as among the words which the Holy Ghost had spoken before "concerning Judas," "His bishopric let another take."

We thus have the highest possible warrant for interpreting this Psalm as a Prayer of the Redeemer spoken prophetically of His betrayal, spoken against him who betrayed Him, and against Satan the "ungodly" and "deceitful," the great Accuser of Job [a personal type of our suffering Lord), and of "our brethren . . . , which accused them before our God day and night." And thus, while the awful imprecations of the Psalm have reference to Judas, they have also reference, in a still greater degree, to the great Adversary of God and man by whom Judas was possessed; and they are used in this latter sense by the Church of Christ. The constant, vigilant enmity of that Adversary is shewn by the words just quoted from the Revelation. "Day and night" his accusations are being made before God against the Mystical Body of Christ, with the same malice as against the Holy One Himself before the earthly tribunal: and the terms of the Psalm lead us to suppose that these accusations are not only those which may justly be made against sinners, but also the slanderous inventions of him who is the "father of lies."

As Christ is heard speaking, therefore, in this

10 Let the extortioner consume all that he hath : and let the stranger spoil his labour.

11 Let there be no man to pity him : nor to have compassion upon his fatherless children.

12 Let his posterity be destroyed : and in the next generation let his name be clean put out.

13 Let the wickedness of his fathers be had in remembrance in the sight of the LORD : and let not the sin of his mother be done away.

14 Let them alway be before the LORD : that He may root out the memorial of them from off the earth ;

15 And that, because his mind was not to do good : but persecuted the poor helpless man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen unto him : he loved not blessing, therefore shall it be far from him.

17 He clothed himself with cursing, like as with a raiment : and it shall come into his bowels like water, and like oil into his bones.

18 Let it be unto him as the cloke that he hath upon him : and as the girdle that he is alway girded withal.

19 Let it thus happen from the LORD unto mine enemies : and to those that speak evil against my soul.

20 But deal Thou with me, O LORD GOD, according unto Thy Name : for sweet is Thy mercy.

21 O deliver me, for I am helpless and poor : and my heart is wounded within me.

22 I go hence like the shadow that departeth : and am driven away as the grasshopper.

23 My knees are weak through fasting : my flesh is dried up for want of fatness.

24 I became also a reproach unto them : they that looked upon me shaked their heads.

25 Help me, O LORD my GOD : O save me according to Thy mercy ;

26 And they shall know, how that this is Thy hand : and that Thou, LORD, hast done it.

27 Though they curse, yet bless Thou : and let them be confounded that rise up against me ; but let Thy servant rejoice.

28 Let mine adversaries be clothed with shame : and let them cover themselves with their own confusion, as with a cloke.

29 As for me, I will give great thanks unto the LORD with my

Psalm, with regard to His Betrayal, so also is He heard speaking in and for His Mystical Body with regard to its persecution before the throne of God, by the slanders of Satan. So far as they who wilfully take part in this work of Satan are alluded to in the Psalm, they are spoken of as the enemies of Christ: and those who, having utterly and finally rejected Him and His mercies, have cut themselves off from the operation of His redemption and pardon, find there is "no Man to pity them." [See former remarks on the Imprecations, at page 603.] Nothing can more awfully set forth the danger of speaking against Christ ; or (what is more likely to be done in these days) of making slanderous accusations against His Church, the Temple of the Holy Ghost. "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come"[1] [Matt. xii. 32].

The last verse of the Psalm brings out very strongly the completeness of that deliverance which God will give to the Mystical Body of Christ from the accusations of Satan. The Accuser stands at the right hand of the Betrayer and the Slanderer as well as at the right hand of "Joshua the High Priest;" but while in the one case the words are heard "Let him be condemned," in the other the words are "The Lord rebuke thee, O Satan ; even the Lord that hath chosen Jerusalem rebuke thee : is not this a brand plucked out of the fire?" Thus God Himself shall stand at the right hand of the POOR to save His soul from unrighteous judges. And thus the prophecy will be fulfilled, "I heard a loud voice saying in Heaven, Now is come salvation, and strength, and the Kingdom of our God, and the power of His Christ : for the Accuser of our

[1] All readers are affectionately warned of the danger which hangs about any words spoken in depreciation of the Sacraments, or of the work of priests and bishops, the efficacy of which is entirely derived from the Holy Ghost. Such words as "the soul-destroying doctrine of Baptismal Regeneration" were once quite common ; and fearfully intemperate language has been used respecting the Presence of Christ in the Holy Communion.

mouth : and praise Him among the multitude ;

30 For He shall stand at the right hand of the poor : to save his soul from unrighteous judges.

Day 23. Morning Prayer.

PSALM CX. *Dixit Dominus.*

THE LORD said unto my LORD : Sit Thou on My right hand, until I make Thine enemies Thy footstool.

2 The LORD shall send the rod of Thy power out of Sion : be Thou ruler, even in the midst among Thine enemies.

3 In the day of Thy power shall the people offer Thee free-will offerings with an holy worship : the dew of Thy birth is of the womb of the morning.

4 The LORD sware, and will not repent : Thou art a Priest for ever after the order of Melchisedech.

5 The LORD upon Thy right hand : shall wound even kings in the day of His wrath.

6 He shall judge among the heathen ; He shall fill the places with the dead bodies : and smite in sunder the heads over divers countries.

7 He shall drink of the brook in the way : therefore shall He lift up His head.

PSALM CXI. *Confitebor tibi.*

I WILL give thanks unto the LORD with my whole heart : secretly among the faithful, and in the congregation.

2 The works of the LORD are great : sought out of all them that have pleasure therein.

3 His work is worthy to be praised, and had in honour : and His righteousness endureth for ever.

4 The merciful and gracious LORD hath so done His marvellous works : that they ought to be had in remembrance.

5 He hath given meat unto them that fear Him : He shall ever be mindful of His covenant.

6 He hath shewed His people the power of His works : that He may give them the heritage of the heathen.

7 The works of His hands are verity and judgement : all His commandments are true.

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brethren is cast down, which accused them before our God day and night."

PSALM CX. *Christmas-Day Evensong.*

Our Lord and His Apostles distinctly certify to us that this Psalm is spoken of the Messiah, by quoting the first and the fourth verses and applying them to Him. It is, in fact, quoted in the New Testament more than any other Psalm ; and may be taken,—as Christ's use of it shews,—as a treasury of Mystical truth respecting the Kingship and Priesthood of the Son of Man.

In the first words there is a revelation of the First and Second Persons of the Holy Trinity, since they are spoken by the Father to the Son. They are also considered to contain a reference to the Third Person, since it was by the Holy Ghost descending on the Son of Man that He was consecrated to that work by means of which His Human Nature attained to the glory of the Father's right hand. In the words "My Lord" has also been observed a prophecy of the Incarnation, David speaking of Christ as *his* because He was descended from him, as his *Lord*, because He was the Son of God.

The second verse proclaims the Kingship and Kingdom of Christ, both proceeding forth from the elder Church of God, and prevailing even over the Gentiles who had for so long been the enemies of God, ruling with a rod of iron, the sceptre of His power and redeeming love, the power and love of the Incarnation. To His Royal Person in "the Lord's Day" of the Incarnation the wise men were to bring offerings of gold, frankincense, and myrrh : to it the Church will be rendering the homage of Divine worship for ever in earth and in Heaven ; recognizing in the Holy Child Jesus the Day Star from on high, the Sun of Righteousness arising with healing in His beams.

And as the Kingship of Christ is here commemorated in holy song, so also is His eternal and supreme Priesthood, by which He offers up Himself as a perpetual Sacrifice before the throne of God, and from the Fountain of which originate all the streams of grace by which the Church waters and refreshes the world.

The Victory of the Messiah in the Resurrection and the Judgment is prefigured in the fifth and sixth verses. He will go forth conquering and to conquer, all things will be put under His feet, He will cause the dead both small and great to stand before His throne of righteous judgment, and will destroy even the last enemy ; so that when the graves are opened and the sea gives up her dead, and everlasting life dawns on the redeemed, they will say, "O Death, where is thy sting? O Grave, where is thy victory?"

So shall the Lord Jesus bruise the head of the tempter for ever, and His own head shall be lifted up in eternal triumph. He drank of the water-floods which ran over Him in His Passion, and so

8 They stand fast for ever and ever : and are done in truth and equity.

9 He sent redemption unto His people : He hath commanded His covenant for ever; holy and reverend is His Name.

10 The fear of the LORD is the beginning of wisdom : a good understanding have all they that do thereafter; the praise of it endureth for ever.

PSALM CXII. *Beatus vir.*

BLESSED is the man that feareth the LORD : he hath great delight in His commandments.

2 His seed shall be mighty upon earth : the generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house : and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darkness : he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth : and will guide his words with discretion.

6 For he shall never be moved : and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings : for his heart standeth fast, and believeth in the LORD.

8 His heart is established, and will not shrink : until he see his desire upon his enemies.

9 He hath dispersed abroad, and given to the poor : and his righteousness remaineth for ever; his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him : he shall gnash with his teeth, and consume away; the desire of the ungodly shall perish.

PSALM CXIII. *Laudate, pueri.*

PRAISE the LORD, ye servants : O praise the Name of the LORD.

2 Blessed be the Name of the LORD : from this time forth for evermore.

3 The LORD'S Name is praised : from the rising up of the sun unto the going down of the same.

4 The LORD is high above all heathen : and His glory above the heavens.

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was His prophecy fulfilled, "I, if I be lifted up, will draw all men unto Me."

PSALM CXI.[1] *Easter-Day Morning.*

The praises of the Church are here offered to God for the spiritual works which He has wrought through the "grace and truth" which "came by Jesus Christ." The "works of the Lord" are, therefore, those works the power and efficacy of which proceed from the Person of God Incarnate. Hence the subject of praise in this Psalm is our Lord Himself as the source of redemption, grace, and salvation: "I am sought of them that asked not for Me: I am found of them that sought Me not." To him that overcometh will I give to eat of the hidden manna." "Great and marvellous are Thy works, Lord God Almighty: just and true are Thy ways, Thou King of saints."

PSALM CXII.[2]

Our Lord's words, "It is more blessed to give than to receive" [Acts xx. 35], offer a comprehensive illustration of this Psalm, which recounts the blessedness of the Man Christ Jesus, Who "is merciful and lendeth" the talents of His grace, Who "hath dispersed abroad and given to the poor" of the bounties of His mercy.

In His perfect obedience to the will of His Father our Lord became the source of regeneration to mankind, and in Him the prophecy was fulfilled, "He shall see His seed, He shall prolong His days." Thus, having originated a new people, the riches and plenteousness of His grace are stored up in His Church for them: and He is the "good Man" Who scattereth and yet increaseth, and Who in His mercifulness so bestows His grace that He can say to His Church respecting it, "Freely ye have received, freely give."

These indications of a spiritual interpretation of this Psalm will be a guide to further developement of it in the same direction; especially when considered in connexion with the remarkable parallel expressions in the eleventh chapter of Proverbs.

PSALMS CXIII.—CXVIII. *East.-Day Evensong.*

THE GREAT HALLELUJAH.

"And when they had sung an hymn, they went out into the Mount of Olives."—*Mark* xiv. 26.

The group of Psalms which begins with the hundred and thirteenth and ends with the hundred and eighteenth is endowed with a special character as a

[1] This is one of the "alphabet Psalms," each verse or clause successively, in the Hebrew, beginning with the successive letters of the alphabet.

[2] This is also an alphabet Psalm.

5 Who is like unto the LORD our GOD, that hath His dwelling so high : and yet humbleth Himself to behold the things that are in heaven and earth ?

6 He taketh up the simple out of the dust : and lifteth the poor out of the mire ;

7 That He may set him with the princes : even with the princes of His people.

8 He maketh the barren woman to keep house : and to be a joyful mother of children.

DAY 23. Evening Prayer.

PSALM CXIV. *In exitu Israel.*

WHEN Israel came out of Egypt : and the house of Jacob from among the strange people,

2 Judah was His sanctuary : and Israel His dominion.

3 The sea saw that, and fled : Jordan was driven back.

4 The mountains skipped like rams : and the little hills like young sheep.

5 What aileth thee, O thou sea, that thou fleddest : and thou Jordan, that thou wast driven back ?

6 Ye mountains, that ye skipped like rams : and ye little hills, like young sheep ?

7 Tremble, thou earth, at the presence of the LORD : at the presence of the GOD of Jacob ;

8 Who turned the hard rock into a standing water : and the flint-stone into a springing well.

PSALM CXV. *Non nobis, Domine.*

NOT unto us, O LORD, not unto us, but unto Thy Name give the praise : for Thy loving mercy, and for Thy truth's sake.

2 Wherefore shall the heathen say : Where is now their GOD ?

3 As for our GOD, He is in heaven : He hath done whatsoever pleased Him.

4 Their idols are silver and gold : even the work of men's hands.

5 They have mouths, and speak not : eyes have they, and see not.

6 They have ears, and hear

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link between the Old Dispensation and the New above all the rest of the Psalms. At the time of the Passover it was the custom of the Jewish ritual to sing the hymn made up of these six Psalms partly in the Temple, and partly at home, under the title of the Great Hallelujah, the hymn beginning with that word, and having it also in several other places. The first three of the Psalms of which it is composed were sung "in the courts of the Lord's house" during the time occupied by slaying the Passover lambs : the latter three, beginning "I am well pleased," were sung in the room in which the Passover lamb had been eaten, and at the conclusion of all the ceremonies connected with the Supper.

Whether the Great Hallelujah was composed for this purpose or not, there are several historical and local expressions in it which indicate its fitness for use at the Passover. The first division, for public use in the Temple, is a hymn of thanksgiving to the Lord for His mercy and loving-kindness to the people of Israel : a national hymn in which the distinctive position of the separated nation is prominently kept in view, and the Lord praised as the God of Israel. The hundred and thirteenth and hundred and fourteenth Psalms are supposed to have been written for the foundation of the second Temple by Ezra. In the first of these the allusion to the worship of God, "from the rising up of the sun unto the going down of the same," seems to give evidence of a travelled people who had retained their true faith and religious customs in a distant land, and among the heathen who are named directly afterwards. Then the praise of the condescension of the Lord of Heaven towards the simple and poor, who had lain in the dust and the mire, but was now being lifted up by Him to be set among princes, speaks the natural feeling of those who had returned from the Captivity, and were once more beginning a national existence : while in "the barren woman" we see the long-desolated Church of Israel once more about to "keep house" in the Holy City and be a joyful mother of children to be added to the household of God. The following Psalm, the hundred and fourteenth, refers to still more ancient mercies of God towards His people, when He took them out of their Egyptian bondage, and after their long miraculous sustenance by means of the stream which sprung from the rock in the wilderness, cleft the waters of Jordan in two, as He had done those of the Red Sea, that He might make a way for Israel to go to their home, the land which was to be marked so signally as the sanctuary and dominion of the Lord. Such national mercies of old time lead on, through the humble acknowledgment "Not unto us, O Lord, not unto us, but unto Thy Name give the praise," to an expression of faith and confidence in the continued loving-kindness of the Lord and in His providential care for Israel. A small band,—on their return from captivity, and even at the best of times,—among the heathen round about, yet the Lord's manifest dealings towards them are an answer to the taunt which had been cast upon them by those heathen on account of the depressed state of Israel,

not : noses have they, and smell not.

7 They have hands, and handle not; feet have they, and walk not : neither speak they through their throat.

8 They that make them are like unto them : and so are all such as put their trust in them.

9 But thou, house of Israel, trust thou in the LORD : He is their Succour and Defence.

10 Ye house of Aaron, put your trust in the LORD : He is their Helper and Defender.

11 Ye that fear the LORD, put your trust in the LORD : He is their Helper and Defender.

12 The LORD hath been mindful of us, and He shall bless us : even He shall bless the house of Israel, He shall bless the house of Aaron.

13 He shall bless them that fear the LORD : both small and great.

14 The LORD shall increase you more and more : you and your children.

15 Ye are the blessed of the LORD : Who made heaven and earth.

16 All the whole heavens are the LORD'S : the earth hath He given to the children of men.

17 The dead praise not Thee, O LORD : neither all they that go down into silence.

18 But we will praise the LORD : from this time forth for evermore. Praise the LORD.

Morning Prayer. DAY 24.

PSALM CXVI. *Dilexi, quoniam.*

I AM well pleased : that the LORD hath heard the voice of my prayer;

2 That He hath inclined His ear unto me : therefore will I call upon Him as long as I live.

3 The snares of death compassed me round about : and the pains of hell gat hold upon me.

4 I shall find trouble and heaviness, and I will call upon the Name of the LORD : O LORD, I beseech Thee, deliver my soul.

5 Gracious is the LORD, and

"Where is now their God?" What evidence could Heathendom give to prove any Providence exercised by their idols, though they were idols of silver and idols of gold? But for the house of Israel and the Priesthood of Aaron there was abundant reason for trusting in God, who had shewn Himself to be their succour and defence in past ages, and would shew Himself the same in time to come towards those who feared Him with the loving reverence of filial fear. The Lord had sent His people into captivity for their national sins, but He had not forsaken them altogether; He would still bless the separated nation, and the separated priesthood, and shew once more that they were His chosen. Such is the substance of the hymn sung in the Temple, which ends as it began with the sacred and joyous cry, "Hallelujah."

The second portion of the hymn is all written in the first person, with the exception of the two verses numbered as the hundred and seventeenth Psalm, which seem to be a choral refrain taking up the burden of the Temple part of the hymn, and so connecting the private and the public divisions of it. In this there are several references to the Passover itself. The "cup of salvation" cannot but have referred to the cup of wine over which a Benediction was said, and which was partaken of several times during the supper as a part of the ritual of the Passover. "Bind the sacrifice with cords, yea, even unto the horns of the altar," is a memorial of the offering made in the Temple, and upon which the household has been reverently feasting at home. So also with the verse, "I will offer to Thee the sacrifice of thanksgiving . . . . I will pay my vows." And not less distinct is the local colouring of the words "The voice of joy and health is in the dwellings of the righteous," and of "This is the day which the Lord hath made, we will rejoice and be glad in it;" while throughout this portion of the hymn, as of the other, there are references to the circumstances of the first Passover and the early history of Israel which unite the thanksgivings for present mercies to commemorations of the never-to-be-forgotten providence of God's hand in ancient days.

But, draw out the meaning and the application of this hymn as we will, it is impossible not to feel that these are so far from being exhausted by their connexion with the Old Dispensation, that they seem only like morsels of gold lying upon the surface which point out to the observant eye the place where rich veins of treasure are to be found by deeper research. This is especially the case with the latter portion, beginning "I am well pleased," and a flood of light is thrown upon the whole of the Great Hallelujah by the use of this portion under the circumstances narrated by St. Mark, "When they had sung an hymn, they went out into the Mount of Olives."

For the moment at which this hymn was sung by our Blessed Saviour and His Apostles was the crisis of the Old and New Dispensation, when the Passover sacrifice was about to be merged in that great Sacrifice of the Lamb of God whereof it was

righteous : yea, our GOD is merciful.

6 The LORD preserveth the simple : I was in misery, and He helped me.

7 Turn again then unto thy rest, O my soul : for the LORD hath rewarded thee.

8 And why? Thou hast delivered my soul from death : mine eyes from tears, and my feet from falling.

9 I will walk before the LORD : in the land of the living.

10 I believed, and therefore will I speak; but I was sore troubled : I said in my haste, All men are liars.

11 What reward shall I give unto the LORD : for all the benefits that He hath done unto me?

12 I will receive the cup of salvation : and call upon the Name of the LORD.

13 I will pay my vows now in the presence of all His people : right dear in the sight of the LORD is the death of His saints.

14 Behold, O LORD, how that I am Thy servant : I am Thy servant, and the son of Thine handmaid; Thou hast broken my bonds in sunder.

15 I will offer to Thee the sacrifice of thanksgiving : and will call upon the Name of the LORD.

16 I will pay my vows unto the LORD, in the sight of all His people : in the courts of the LORD's house, even in the midst of thee, O Jerusalem. Praise the LORD.

PSALM CXVII. *Laudate Dominum.*

O PRAISE the LORD, all ye heathen : praise Him, all ye nations.

2 For His merciful kindness is ever more and more towards us : and the truth of the LORD endureth for ever. Praise the LORD.

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the type, when the Passover Supper was vanishing before the Supper of the Lord then instituted, when typical shadows were about to become sacramental realities, and when the hidden words of this prophetic hymn were to receive their full interpretation in the woful, yet glorious, work of the three following days. It is in the light so shed upon the Great Hallelujah that it is to be viewed now that it is used in Divine Service and by Christian worshippers: in that Light in which we shall see light; as the Hallelujah of Him Who, when He had sung it, went forth to the Mount of Olives, to Gethsemane, and to Calvary.

PSALM CXIII.—The first three Psalms of this series are of a much less individual character in their language than the later three; and are thus to be taken as the voice of the Church, while the others are the Voice of Christ Himself. In the 113th, the Church praises God for the rising of the Sun of Righteousness upon her, and with Him shining in the midst, speaks in the tone of Malachi's Eucharistic prophecy: "From the rising of the sun unto the going down of the same, My Name shall be great among the Gentiles, and in every place incense shall be offered unto Me, and a pure offering, for My Name shall be great among the heathen, saith the Lord of Hosts" [Mal. i. 11]. Looking forward to Christ's "lifting up" to the throne of the Cross, He is beheld also rising again to His Easter throne of victory and everlasting dominion, taken up out of the dust of death, and set "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" [Eph. i. 22]. And this glory of Christ is seen to be also the glory of "the Church, which is His Body, the fulness of Him that filleth all in all" [*ibid.* 23]: so that the Psalm ends with words of rejoicing which also find their parallel in prophecy: "Sing, O barren, thou that didst not bear: break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate, than the children of the married wife, saith the Lord."

PSALM CXIV.—The same strain is continued in the next of the series; in which it must be understood that the ancient Israel and the Gentiles have changed places, and that the former being rejected the latter have been accepted in their stead.[1] The coming forth of Israel from Egypt is to be taken, therefore, as the taking of His little flock (soon to become a great people) out from among the world, by Christ; and the succeeding verses are to be interpreted in the sense which was given by the coming of Christ to the ancient prophecy: "Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it" [Isa. xl. 4, 5]. When that glory was revealed the Rock of Ages became a sacramental Fountain of life, opened for all uncleanness: and from the Corner-Stone flowed forth a springing well of grace, whose waters are for the refreshment of every age.

PSALM CXV.—The third of the series still proclaims the great work of salvation about to be wrought in the sufferings and glory of Christ: but

[1] See note on Psalm lix. p. 593.

PSALM CXVIII. *Confitemini Domino.*

O GIVE thanks unto the LORD, for He is gracious : because His mercy endureth for ever.

2 Let Israel now confess, that He is gracious : and that His mercy endureth for ever.

3 Let the house of Aaron now confess : that His mercy endureth for ever.

4 Yea, let them now that fear the LORD confess : that His mercy endureth for ever.

5 I called upon the LORD in trouble : and the LORD heard me at large.

6 The LORD is on my side : I will not fear what man doeth unto me.

7 The LORD taketh my part with them that help me : therefore shall I see my desire upon mine enemies.

8 It is better to trust in the LORD : than to put any confidence in man.

9 It is better to trust in the LORD : than to put any confidence in princes.

10 All nations compassed me round about : but in the Name of the LORD will I destroy them.

11 They kept me in on every side, they kept me in, I say, on every side : but in the Name of the LORD will I destroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns : for in the Name of the LORD I will destroy them.

13 Thou hast thrust sore at me, that I might fall : but the LORD was my Help.

14 The LORD is my Strength, and my Song : and is become my Salvation.

15 The voice of joy and health is in the dwellings of the righteous : the right hand of the LORD bringeth mighty things to pass.

16 The right hand of the LORD hath the pre-eminence : the right

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the tone is rather that of confident faith in something yet to come than of assurance respecting a gain already acquired. The second verse points to the taunts with which the Jews mocked our Lord when upon the Cross, and to those with which the heathen long assailed the Church respecting her invisible God and Saviour. The blindness of those who reject Christ is also compared to the senselessness of the idols which they set up in His place; idols, at one time of material silver and gold, at another of the imagination and distorted reason, but all equally worthless as objects of worship and faith. The new Israel of Christ is bidden to stand firm against the shock of all such taunts and all such seductions, to look for the blessing of its Divine Head, and to be assured that though only a "little flock" they shall grow into a vast people, a living body spread over the earth, which has become the heritage of the Son of Man, and singing Hallelujah to Him for evermore.

PSALM CXVI.[1]—This and the last Psalm of the series are of a much more distinctly personal character than those which form the first half of the series, as if they were words spoken within the privacy of the inner fold of Apostles in which Christ was accustomed to expound privately the things which had been spoken to the people at large in parables, and as if the time of the Great Passover was felt to be drawing nearer and nearer. The tone of this Psalm is like that of One already recovering from a great Agony, comforted and reassured by having been heard in His prayer which He had thrice uttered out of the midst of snares of death and the pains of hell through which He had passed. Further trouble and heaviness yet await Him, but His resignation is now complete, "not My will but Thine:" and His vision of future deliverance is clear. Thus we cannot fail to associate the "Cup of salvation" with that of which He said, "If it be possible, remove this Cup from Me," and with His words to the sons of Zebedee, "Are ye able to drink of the Cup that I shall drink of?" That Cup is viewed, now, not as a cup of suffering, but as an Eucharistic Cup, "I will offer to Thee the sacrifice of thanksgiving;" and it is to be offered in the presence of all His people, *in facie Ecclesiæ*, as a Memorial of that Death of the King of Saints which is "right dear in the sight of the Lord," as a prevailing Intercession.

PSALM CXVII.—This expansion of the word Hallelujah is to be considered as a doxology uniting the 116th and 118th Psalms, calling upon all people to join with the "little flock" of the Saviour in praising the Lord for His merciful kindness and for the fulfilment of His covenant with mankind respecting their salvation.

PSALM CXVIII.—The first four verses of the last Psalm of the series are a continuation of the strain taken up in the preceding Doxology: in the fifth verse the individual or personal Voice of Christ is again heard, and thenceforward to the end. That tone is a triumphant anticipation, throughout, of the Easter victory: and its climax is reached in the twenty-seventh verse, where the Lamb of God offers Himself willingly for the coming sacrifice. A few days before the singing of the Great Hallelujah, the multitude had led Jesus into Jerusalem with

[1] This Psalm was associated with the Burial of the Dead as early as the time of St. Chrysostom.

hand of the LORD bringeth mighty things to pass.

17 I shall not die, but live : and declare the works of the LORD.

18 The LORD hath chastened and corrected me : but He hath not given me over unto death.

19 Open me the gates of righteousness : that I may go into them, and give thanks unto the LORD.

20 This is the gate of the LORD : the righteous shall enter into it.

21 I will thank Thee, for Thou hast heard me : and art become my Salvation.

22 The same stone which the builders refused : is become the head-stone in the corner.

23 This is the LORD's doing : and it is marvellous in our eyes.

24 This is the day which the LORD hath made : we will rejoice and be glad in it.

25 Help me now, O LORD : O LORD, send us now prosperity.

26 Blessed be he that cometh in the Name of the LORD : we have wished you good luck, ye that are of the house of the LORD.

27 GOD is the LORD Who hath shewed us light : bind the sacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my GOD, and I will thank Thee : Thou art my GOD, and I will praise Thee.

29 O give thanks unto the LORD, for He is gracious : and His mercy endureth for ever.

Evening Prayer. DAY 24.

PSALM CXIX. *Beati immaculati.*

BLESSED are those that are undefiled in the way : and walk in the law of the LORD.

2 Blessed are they that keep His testimonies : and seek Him with their whole heart.

3 For they who do no wickedness : walk in His ways.

4 Thou hast charged : that we shall diligently keep Thy commandments.

5 O that my ways were made so direct : that I might keep Thy statutes !

6 So shall I not be confounded : while I have respect unto all Thy commandments.

7 I will thank Thee with an unfeigned heart : when I shall have learned the judgements of Thy righteousness.

8 I will keep Thy ceremonies : O forsake me not utterly.

In quo corriget ?

WHEREWITHAL shall a young man cleanse his

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the glad proclamation taken from the twenty-sixth verse of this Psalm. [Matt. xxi. 9.] When our Lord was taking His last farewell of the city He said, "Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the Name of the Lord" [Matt. xxiii. 39]. His last words to the people at large were, "Yet a little while is the Light with you. Walk while ye have the Light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the Light, that ye may be the children of light" [John xii. 35, 36]. Thus are His "lifting up" [*ibid.* 32], and His accustomed cry "I am come a Light into the world" [*ibid.* 46], associated with the twenty-sixth and twenty-seventh verses of this Psalm, and the ancient words of Abraham were illustrated in their fulfilment, "My son, God will provide Himself a Lamb for a burnt offering" [Gen. xxii. 8].

From the tenth to the thirteenth verses is expressed the suffering Saviour's prevision of the result of His work: in the seventeenth, eighteenth, and nineteenth, the same prevision of a glorious Resurrection through which He Himself was to become eternally the Door whereby His flock should enter into life: and the twenty-fourth verse is a prophetic welcome of that Day of the Lord in which all mankind should keep a perpetual Easter of joy. And thus throughout are heard such words as those of the prophet, "In that day thou shalt say, O Lord, I will praise Thee: though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; He also is become my salvation" [Isa. xii. 2]. "O give thanks unto the Lord, for He is gracious, and His mercy endureth for ever."

PSALM CXIX.[1]

The characteristic feature of this Psalm is a per-

[1] This is an "alphabet Psalm" of a peculiar character. Each division is made of verses which begin

way : even by ruling himself after Thy word.

10 With my whole heart have I sought Thee : O let me not go wrong out of Thy commandments.

11 Thy words have I hid within my heart : that I should not sin against Thee.

12 Blessed art Thou, O LORD : O teach me Thy statutes.

13 With my lips have I been telling : of all the judgements of Thy mouth.

14 I have had as great delight in the way of Thy testimonies : as in all manner of riches.

15 I will talk of Thy commandments : and have respect unto Thy ways.

16 My delight shall be in Thy statutes : and I will not forget Thy word.

Retribue servo tuo.

17 O DO well unto Thy servant : that I may live, and keep Thy word.

18 Open Thou mine eyes : that I may see the wondrous things of Thy law.

19 I am a stranger upon earth : O hide not Thy commandments from me.

20 My soul breaketh out for the very fervent desire : that it hath alway unto Thy judgements.

21 Thou hast rebuked the proud : and cursed are they that do err from Thy commandments.

22 O turn from me shame and rebuke : for I have kept Thy testimonies.

23 Princes also did sit and speak against me : but Thy servant is occupied in Thy statutes.

24 For Thy testimonies are my delight : and my counsellors.

Adhæsit pavimento.

25 MY soul cleaveth to the dust : O quicken Thou me, according to Thy word.

26 I have acknowledged my ways, and Thou heardest me : O teach me Thy statutes.

27 Make me to understand the way of Thy commandments : and so shall I talk of Thy wondrous works.

28 My soul melteth away for very heaviness : comfort Thou me according unto Thy word.

29 Take from me the way of lying : and cause Thou me to make much of Thy law.

30 I have chosen the way of truth : and Thy judgements have I laid before me.

31 I have stuck unto Thy testimonies : O LORD, confound me not.

32 I will run the way of Thy commandments : when Thou hast set my heart at liberty.

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vading reference to the will of God and the grace of obedience. It was noted by the ancient Jewish commentators that every verse contains some word associated with the spoken will of God: and the light of Gospel truth leads clearly to the interpretation of all, or nearly all, of these, in connexion with the Person of our Blessed Lord. This is the more evident, as in forty out of one hundred and seventy-six such expressions, the actual title of the "WORD" is used, by which the Second Person in the Blessed Trinity is designated in the New Testament: while the remainder, such as Law, Testimony, Commandment, Judgment, Way, Truth, are all of a character that gives them a personal association with Him Who declared "I am the Way, the Truth, and the Life," and Whose declaration "I am the Light of the world," also exhibits Him as being the Personal Manifestation of Divine Will and Law.

As, moreover, we know by later revelations that our Lord Jesus is set forth to mankind as the highest standard of obedience and holiness, so we hear, throughout this Psalm, the Voice of His Human Nature speaking as the Representative of God's children: and speaking in such tones as to make Himself, in His *perfect* obedience, the One Example for us, according to our ability, to follow. "Learn of Me, for I am meek and lowly of heart."

And, lastly, as our Lord's Person is the Sacramental Fountain of all holiness, so incorporation

with the same letter, the *sections* answering to the *verses* of the other alphabet Psalms. The same arrangement is found in the Book of Lamentations. In the earlier Latin version of the Psalms the Hebrew division is recognized as in our English Psalter. But in the Sarum Psalter, and in the modern Vulgate, the Psalm is divided into sections of sixteen verses.

Day 25. Morning Prayer.

Legem pone.

TEACH me, O Lord, the way of Thy statutes : and I shall keep it unto the end.

34 Give me understanding, and I shall keep Thy law : yea, I shall keep it with my whole heart.

35 Make me to go in the path of Thy commandments : for therein is my desire.

36 Incline my heart unto Thy testimonies : and not to covetousness.

37 O turn away mine eyes, lest they behold vanity : and quicken Thou me in Thy way.

38 O stablish Thy word in Thy servant : that I may fear Thee.

39 Take away the rebuke that I am afraid of : for Thy judgements are good.

40 Behold, my delight is in Thy commandments : O quicken me in Thy righteousness.

Et veniat super me.

LET Thy loving mercy come also unto me, O Lord : even Thy salvation, according unto Thy word.

42 So shall I make answer unto my blasphemers : for my trust is in Thy word.

43 O take not the word of Thy truth utterly out of my mouth : for my hope is in Thy judgements.

44 So shall I alway keep Thy law : yea, for ever and ever.

45 And I will walk at liberty : for I seek Thy commandments.

46 I will speak of Thy testimonies also, even before kings : and will not be ashamed.

47 And my delight shall be in Thy commandments : which I have loved.

48 My hands also will I lift up unto Thy commandments which I have loved : and my study shall be in Thy statutes.

Memor esto servi tui.

O THINK upon Thy servant, as concerning Thy word : wherein Thou hast caused me to put my trust.

50 The same is my comfort in my trouble : for Thy word hath quickened me.

51 The proud have had me exceedingly in derision : yet have I not shrinked from Thy law.

52 For I remembered Thine everlasting judgements, O Lord : and received comfort.

53 I am horribly afraid : for the ungodly that forsake Thy law.

54 Thy statutes have been my songs : in the house of my pilgrimage.

55 I have thought upon Thy Name, O Lord, in the night-season : and have kept Thy law.

56 This I had : because I kept Thy commandments.

Portio mea, Domine.

THOU art my portion, O Lord : I have promised to keep Thy law.

58 I made my humble petition in Thy presence with my whole heart : O be merciful unto me, according to Thy word.

59 I called mine own ways to remembrance : and turned my feet unto Thy testimonies.

60 I made haste, and prolonged not the time : to keep Thy commandments.

61 The congregations of the ungodly have robbed me : but I have not forgotten Thy law.

62 At midnight I will rise to

with the WORD is mystically set forth in every portion of this Psalm as the means by which holiness is to be attained. "I am the Vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for severed from Me ye can do nothing" [John xv. 5, marg.].

give thanks unto Thee : because of Thy righteous judgements.

63 I am a companion of all them that fear Thee : and keep Thy commandments.

64 The earth, O LORD, is full of Thy mercy : O teach me Thy statutes.

Bonitatem fecisti.

O LORD, Thou hast dealt graciously with Thy servant : according unto Thy word.

66 O learn me true understanding and knowledge : for I have believed Thy commandments.

67 Before I was troubled, I went wrong : but now have I kept Thy word.

68 Thou art good and gracious : O teach me Thy statutes.

69 The proud have imagined a lie against me : but I will keep Thy commandments with my whole heart.

70 Their heart is as fat as brawn : but my delight hath been in Thy law.

71 It is good for me that I have been in trouble : that I may learn Thy statutes.

72 The law of Thy mouth is dearer unto me : than thousands of gold and silver.

DAY 25. Evening Prayer.

Manus tuæ fecerunt me.

THY hands have made me and fashioned me : O give me understanding, that I may learn Thy commandments.

74 They that fear Thee will be glad when they see me : because I have put my trust in Thy word.

75 I know, O LORD, that Thy judgements are right : and that Thou of very faithfulness hast caused me to be troubled.

76 O let Thy merciful kindness be my comfort : according to Thy word unto Thy servant.

77 O let Thy loving mercies come unto me, that I may live : for Thy law is my delight.

78 Let the proud be confounded, for they go wickedly about to destroy me : but I will be occupied in Thy commandments.

79 Let such as fear Thee, and have known Thy testimonies : be turned unto me.

80 O let my heart be sound in Thy statutes : that I be not ashamed.

Defecit anima mea.

MY soul hath longed for Thy salvation : and I have a good hope because of Thy word.

82 Mine eyes long sore for Thy word : saying, O when wilt Thou comfort me?

83 For I am become like a bottle in the smoke : yet do I not forget Thy statutes.

84 How many are the days of Thy servant : when wilt Thou be avenged of them that persecute me?

85 The proud have digged pits for me : which are not after Thy law.

86 All Thy commandments are true : they persecute me falsely ; O be Thou my help.

87 They had almost made an end of me upon earth : but I forsook not Thy commandments.

88 O quicken me after Thy loving-kindness : and so shall I keep the testimonies of Thy mouth.

In æternum, Domine.

O LORD, Thy word : endureth for ever in heaven.

90 Thy truth also remaineth

The whole Psalm is, therefore, to be interpreted on one principle, as setting forth the blessedness of conformity to the example of our Lord Jesus Christ by the transformation of our own wills through sacramental union with Him, THE WORD. In many parts there seems to be little other coherence

from one generation to another : Thou hast laid the foundation of the earth, and it abideth.

91 They continue this day according to Thine ordinance : for all things serve Thee.

92 If my delight had not been in Thy law : I should have perished in my trouble.

93 I will never forget Thy commandments : for with them Thou hast quickened me.

94 I am Thine, O save me : for I have sought Thy commandments.

95 The ungodly laid wait for me to destroy me : but I will consider Thy testimonies.

96 I see that all things come to an end : but Thy commandment is exceeding broad.

Quomodo dilexi!

LORD, what love have I unto Thy law : all the day long is my study in it.

98 Thou through Thy commandments hast made me wiser than mine enemies : for they are ever with me.

99 I have more understanding than my teachers : for Thy testimonies are my study.

100 I am wiser than the aged : because I keep Thy commandments.

101 I have refrained my feet from every evil way : that I may keep Thy word.

102 I have not shrunk from Thy judgements : for Thou teachest me.

103 O how sweet are Thy words unto my throat : yea, sweeter than honey unto my mouth.

104 Through Thy commandments I get understanding : therefore I hate all evil ways.

Morning Prayer. Day 26.

Lucerna pedibus meis.

THY word is a lantern unto my feet : and a light unto my paths.

106 I have sworn, and am stedfastly purposed : to keep Thy righteous judgements.

107 I am troubled above measure : quicken me, O LORD, according to Thy word.

108 Let the free-will offerings of my mouth please Thee, O LORD : and teach me Thy judgements.

109 My soul is alway in my hand : yet do I not forget Thy law.

110 The ungodly have laid a snare for me : but yet I swerved not from Thy commandments.

111 Thy testimonies have I claimed as mine heritage for ever : and why? they are the very joy of my heart.

112 I have applied my heart to fulfil Thy statutes alway : even unto the end.

Iniquos odio habui.

I HATE them that imagine evil things : but Thy law do I love.

114 Thou art my Defence and Shield : and my trust is in Thy word.

115 Away from me, ye wicked : I will keep the commandments of my GOD.

116 O stablish me according to Thy word, that I may live : and let me not be disappointed of my hope.

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between the separate sections, or even the separate verses of a section; but this pervading principle is a bond of unity which makes it impossible to consider the Psalm as a fortuitous collection of pious thoughts, as some have supposed. At the same time there does not seem to be any formal division of the Psalm into separate subjects, and it must be taken as a continuous elaboration of the one idea indicated; the turning about of a diamond whose light is refracted through many facets, and whose

117 Hold Thou me up, and I shall be safe : yea, my delight shall be ever in Thy statutes.

118 Thou hast trodden down all them that depart from Thy statutes : for they imagine but deceit.

119 Thou puttest away all the ungodly of the earth like dross : therefore I love Thy testimonies.

120 My flesh trembleth for fear of Thee : and I am afraid of Thy judgements.

Feci judicium.

I DEAL with the thing that is lawful and right : O give me not over unto mine oppressors.

122 Make Thou Thy servant to delight in that which is good : that the proud do me no wrong.[1]

123 Mine eyes are wasted away with looking for Thy health : and for the word of Thy righteousness.

124 O deal with Thy servant according unto Thy loving mercy : and teach me Thy statutes.

125 I am Thy servant, O grant me understanding : that I may know Thy testimonies.

126 It is time for Thee, LORD, to lay to Thine hand : for they have destroyed Thy law.

127 For I love Thy commandments : above gold and precious stone.

128 Therefore hold I straight all Thy commandments : and all false ways I utterly abhor.

Mirabilia.

THY testimonies are wonderful : therefore doth my soul keep them.

130 When Thy word goeth forth : it giveth light and understanding unto the simple.

131 I opened my mouth, and drew in my breath : for my delight was in Thy commandments.

132 O look Thou upon me, and be merciful unto me : as Thou usest to do unto those that love Thy Name.

133 Order my steps in Thy word : and so shall no wickedness have dominion over me.

134 O deliver me from the wrongful dealings of men : and so shall I keep Thy commandments.

135 Shew the light of Thy countenance upon Thy servant : and teach me Thy statutes.

136 Mine eyes gush out with water : because men keep not Thy law.

Justus es, Domine.

RIGHTEOUS art Thou, O LORD : and true is Thy judgement.

138 The testimonies that Thou hast commanded : are exceeding righteous and true.

139 My zeal hath even consumed me : because mine enemies have forgotten Thy words.

140 Thy word is tried to the uttermost : and Thy servant loveth it.

141 I am small, and of no reputation : yet do I not forget Thy commandments.

142 Thy righteousness is an everlasting righteousness : and Thy law is the truth.

143 Trouble and heaviness have taken hold upon me : yet is my delight in Thy commandments.

144 The righteousness of Thy testimonies is everlasting : O

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brilliant beauty is discerned from whatever point of view it is looked at.

[1] The ancient Jewish interpreters noted this verse as the only one which does not contain "Thy word" or an equivalent expression.

This characteristic of the 119th Psalm seems to make it unnecessary to give any exposition of it in further detail. It is sufficient to offer the suggestion, that the principle indicated should be carefully kept in view in the liturgical use of the Psalm, and that a mind imbued with pervading reverence for

grant me understanding, and I shall live.

Day 26. Evening Prayer.

Clamavi in toto corde meo.

I CALL with my whole heart : hear me, O LORD, I will keep Thy statutes.

146 Yea, even unto Thee do I call : help me, and I shall keep Thy testimonies.

147 Early in the morning do I cry unto Thee : for in Thy word is my trust.

148 Mine eyes prevent the night-watches : that I might be occupied in Thy words.

149 Hear my voice, O LORD, according unto Thy loving-kindness : quicken me, according as Thou art wont.

150 They draw nigh that of malice persecute me : and are far from Thy law.

151 Be Thou nigh at hand, O LORD : for all Thy commandments are true.

152 As concerning Thy testimonies, I have known long since : that Thou hast grounded them for ever.

Vide humilitatem.

O CONSIDER mine adversity, and deliver me : for I do not forget Thy law.

154 Avenge Thou my cause, and deliver me : quicken me, according to Thy word.

155 Health is far from the ungodly : for they regard not Thy statutes.

156 Great is Thy mercy, O LORD : quicken me, as Thou art wont.

157 Many there are that trouble me, and persecute me : yet do I not swerve from Thy testimonies.

158 It grieveth me when I see the transgressors : because they keep not Thy law.

159 Consider, O LORD, how I love Thy commandments : O quicken me, according to Thy loving-kindness.

160 Thy word is true from everlasting : all the judgements of Thy righteousness endure for evermore.

Principes persecuti sunt.

PRINCES have persecuted me without a cause : but my heart standeth in awe of Thy word.

162 I am as glad of Thy word : as one that findeth great spoils.

163 As for lies, I hate and abhor them : but Thy law do I love.

164 Seven times a day do I praise Thee : because of Thy righteous judgements.

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our Lord's Person and Example can hardly apply that principle in too minute detail.

THE FIFTEEN PSALMS OF DEGREES. CXX—CXXXIV.

These fifteen Psalms have been so called from very distant times, perhaps from the time when they were originally composed. They have also been named "Psalmi communes" and "Psalmi pœnitentiales," but these names have been less generally recognized than the other.

Several explanations have been given of the title "Songs of Degrees." Some have supposed that it indicated Psalms which were to be sung by the Levites with a high voice [2 Chron. xx. 19]; others that they were Psalms of special excellency, as persons are sometimes said to be of "high degree" [1 Chron. xvii. 17]; others again that they were Psalms composed to be sung at the "going up" of the banished tribes from Babylon to Judæa; others that they were intended to be used by the people when "going up" to the feasts at Jerusalem. The most generally received explanation of the title is, however, that it marks processional Psalms which were sung during the ascent of the fifteen steps which led up to the Temple. [Cf. Ezek. xl. 22—34.] The first of these Psalms is entitled in the Chaldee "A Song for the goings up out of the deep," [1] a superscription which is consistent with either of the two latter theories. They were probably written by David as part of that preparation which he made for the building of the Temple, and for the Divine Service to be carried on there: and although he himself was not permitted to lay a single stone, he

[1] This title has been associated with an ancient Chaldee tradition, that after the Captivity a flood poured forth from the earth which reached to the height of fifteen cubits, threatening to overwhelm the whole area of the Temple; and that its destructive progress was stayed by writing the ineffable Name upon each of the steps.

165 Great is the peace that they have who love Thy law : and they are not offended at it.

166 LORD, I have looked for Thy saving health : and done after Thy commandments.

167 My soul hath kept Thy testimonies : and loved them exceedingly.

168 I have kept Thy commandments and testimonies : for all my ways are before Thee.

Appropinquet deprecatio.

LET my complaint come before Thee, O LORD : give me understanding, according to Thy word.

170 Let my supplication come before Thee : deliver me, according to Thy word.

171 My lips shall speak of Thy praise : when Thou hast taught me Thy statutes.

172 Yea, my tongue shall sing of Thy word : for all Thy commandments are righteous.

173 Let Thine hand help me : for I have chosen Thy commandments.

174 I have longed for Thy saving health, O LORD : and in Thy law is my delight.

175 O let my soul live, and it shall praise Thee : and Thy judgements shall help me.

176 I have gone astray like a sheep that is lost : O seek Thy servant, for I do not forget Thy commandments.

Morning Prayer. DAY 27.

PSALM CXX. *Ad Dominum.*

WHEN I was in trouble I called upon the LORD : and He heard me.

2 Deliver my soul, O LORD, from lying lips : and from a deceitful tongue.

3 What reward shall be given or done unto thee, thou false tongue : even mighty and sharp arrows, with hot burning coals.

4 Woe is me, that I am constrained to dwell with Mesech : and to have my habitation among the tents of Kedar.

5 My soul hath long dwelt among them : that are enemies unto peace.

6 I labour for peace, but when I speak unto them thereof : they make them ready to battle.

PSALM CXXI. *Levavi oculos.*

I WILL lift up mine eyes unto the hills : from whence cometh my help.

2 My help cometh even from the LORD : Who hath made heaven and earth.

3 He will not suffer thy foot to be moved : and He that keepeth thee will not sleep.

thus in prophetic vision beheld the choirs of the House of God going up in procession to their work of praise. All of them bear the appearance of being written originally for use in the Temple Service, containing as they do such frequent references to Zion and Jerusalem, the Temple of the Lord, and the habitation of the mighty God of Jacob, references which, in a Christian sense, must be understood to apply to the Church of Christ. In that sense we may thus take the "Songs of Degrees" as hymns relating to the progress of Christ's Mystical Body through the successive stages of its pilgrimage and ascent towards its heavenly glory and rest.

PSALM CXX.

This opening Psalm of the series represents Christ in the time of His sojourning on earth, and the Church in the time of her warfare, lamenting the wickedness of those who refuse the "peace of God which passeth all understanding," and are ever ready to contend against Him Who would lead them to the true Salem.

It is, therefore, the Voice of Christ's Mystical Body dwelling in exile from the Presence of God, and carrying on her conflict with the great Enemy. The Church, passing through the wilderness of this world, has often had to say, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed" [2 Cor. iv. 8, 9]. But, looking forward and upward to the end of her pilgrimage, she beholds the place of God's Presence there, and says also, "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." "When I was in trouble, I called upon the Lord, and He heard me."

PSALM CXXI.

Thus in her pilgrimage the Church lifts up her

4 Behold, He that keepeth Israel : shall neither slumber nor sleep.

5 The LORD Himself is thy Keeper : the LORD is thy Defence upon thy right hand ;

6 So that the sun shall not burn thee by day : neither the moon by night.

7 The LORD shall preserve thee from all evil : yea, it is even He that shall keep thy soul.

8 The LORD shall preserve thy going out, and thy coming in : from this time forth for evermore.

PSALM CXXII. *Lætatus sum.*

I WAS glad when they said unto me : We will go into the house of the LORD.

2 Our feet shall stand in thy gates : O Jerusalem.

3 Jerusalem is built as a city : that is at unity in itself.

4 For thither the tribes go up, even the tribes of the LORD : to testify unto Israel, to give thanks unto the Name of the LORD.

5 For there is the seat of judgement : even the seat of the house of David.

6 O pray for the peace of Jerusalem : they shall prosper that love thee.

7 Peace be within thy walls : and plenteousness within thy palaces.

8 For my brethren and companions' sakes : I will wish thee prosperity.

9 Yea, because of the house of the LORD our GOD : I will seek to do thee good.

PSALM CXXIII. *Ad te levavi oculos meos.*

UNTO Thee lift I up mine eyes : O Thou that dwellest in the heavens.

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eyes to look upon "the Holy City, New Jerusalem," whose foundations are in the holy hills, beholding her joy from afar. Yet is she ever drawing nearer and nearer to the help which cometh from the Lord: to the time when "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" [Rev. xxi. 4].

And even the prospect of God's glory on the distant everlasting hills gives strength to the faith which recognizes His protecting Presence in the Church during the time of warfare and pilgrimage. So the promise is remembered that "none shall stumble or fall" who lean upon the strength of Israel, and that He has said that not even the gates of hell shall prevail against His Church. As the Presence of the Lord was manifested upon the tabernacle in its journeyings through the wilderness, so is it given to the Church in her pilgrimage, and the word is already fulfilled: "My Righteousness shall go before thee: the glory of the Lord shall be thy rereward . . . and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water whose waters fail not."

PSALM CXXII.

The New Jerusalem is here set forth as being the treasury of Christ's peace and unity, according to our Lord's words, "My peace I leave with you," and His final prayer, "That they all may be one." The unity of the Church is symbolized in the Book of Revelation by the figure of a city built four-square, "having twelve foundations, and in them the names of the twelve Apostles of the Lamb." And the association of this unity with peace is elaborated by St. Paul when he writes to the Ephesians that they should walk worthy of the vocation with which they are called, "endeavouring to keep the unity of the Spirit in the bond of peace." "For," he adds, "there is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, Who is above all, and through all, and in you all." And, shewing this unity of peace to be in Christ, he shews also that it is maintained by Apostolic order: "And He gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the building up of the Body of Christ: till we all come, in the unity of the faith, and of the knowledge of the Son of God, unto a perfect Man, unto the measure of the stature of the fulness of Christ."

From the Church of Christ, therefore, proceeds the peace which Christ left for His people, the "peace which passeth all understanding." Because His throne is within its walls it is a City which is at unity with itself in respect to the essentials of grace, however diverse its gates in the sight of men. Whatever may seem the outward divisions of the one Catholic and Apostolic Church, there is a sacramental unity which must bind together all its parts so long as they are united to the Head. And hence even already the words of the prophet are fulfilled in their degree, though hereafter to receive a more complete fulfilment: "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plow-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

PSALM CXXIII.

This is a prayer of the Church for times of trouble during her pilgrimage. The way of that pilgrimage is not one of unimpeded progress, for the sin of men brings down the displeasure of God even upon His

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress : even so our eyes wait upon the LORD our GOD, until He have mercy upon us.

3 Have mercy upon us, O LORD, have mercy upon us : for we are utterly despised.

4 Our soul is filled with the scornful reproof of the wealthy : and with the despitefulness of the proud.

PSALM CXXIV. *Nisi quia Dominus.*

IF the LORD Himself had not been on our side, now may Israel say : if the LORD Himself had not been on our side, when men rose up against us ;

2 They had swallowed us up quick : when they were so wrathfully displeased at us.

3 Yea, the waters had drowned us : and the stream had gone over our soul.

4 The deep waters of the proud : had gone even over our soul.

5 But praised be the LORD : Who hath not given us over for a prey unto their teeth.

6 Our soul is escaped even as a bird out of the snare of the fowler : the snare is broken, and we are delivered.

7 Our help standeth in the Name of the LORD : Who hath made heaven and earth.

PSALM CXXV. *Qui confidunt.*

THEY that put their trust in the LORD shall be even as the mount Sion : which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem : even so standeth the LORD round about His people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous : lest the righteous put their hand unto wickedness.

4 Do well, O LORD : unto those that are good and true of heart.

5 As for such as turn back unto their own wickedness : the LORD shall lead them forth with the evildoers ; but peace shall be upon Israel.

Holy City, and the Evil One is permitted to bring desolation upon it, so that even "the remnant that are left of the Captivity . . . . are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire." Then her faithful prayer goes up to the throne of God to undo the work of her faithless children, memorializing Him that "they are Thy people and Thine inheritance, which Thou broughtest out by Thy mighty power, and Thy stretched-out arm" [Deut. ix. 29].

PSALM CXXIV.

This is a thanksgiving, corresponding to the prayer of the preceding Psalm, acknowledging that it is God's arm which has delivered His Church in all time of trouble, and that but for His protecting Providence it could never continue from age to age in the face of opposition from Satan and the world. "When the Enemy shall come in like a flood, the Spirit of the Lord shall lift up a Standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord" [Isa. lix. 19, 20].

PSALM CXXV.

This is another hymn concerning the Lord's protection and care of His Church in the midst of the dangers to which it is subject from foes. It is a House built upon a rock, even the Rock of Christ's Person, and though the winds and storms of persecution may beat against it it cannot fall, nor can the gates of Hell prevail against it, because it is thus securely founded. It is a Vineyard in a very fruitful hill, which the Lord has fenced about with His Providence as Jerusalem was surrounded by its fortress mountains. And though His Church is in the midst of many and great dangers through the strength of the foe without and the weakness of those within, yet He will never suffer it to be overcome by the enemy: "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil" [John xvii. 15]. He permitted Satan to stretch forth his hand on Job, but there was a restriction laid upon him, "Save his life;" and the effect of this limitation of the "rod of the ungodly" was that "in all this Job sinned not, nor charged God foolishly." Thus does the Lord fulfil His promise to His Church: "When thou passest through the waters, I will be with thee: and through the floods, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy

Day 27. Evening Prayer.

PSALM CXXVI. *In convertendo.*

WHEN the LORD turned again the captivity of Sion : then were we like unto them that dream.

2 Then was our mouth filled with laughter : and our tongue with joy.

3 Then said they among the heathen : The LORD hath done great things for them.

4 Yea, the LORD hath done great things for us already : whereof we rejoice.

5 Turn our captivity, O LORD : as the rivers in the south.

6 They that sow in tears : shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed : shall doubtless come again with joy, and bring his sheaves with him.

PSALM CXXVII. *Nisi Dominus.*

EXCEPT the LORD build the house : their labour is but lost that build it.

2 Except the LORD keep the city : the watchman waketh but in vain.

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness : for so He giveth His beloved sleep.

4 Lo, children and the fruit of the womb : are an heritage and gift that cometh of the LORD.

5 Like as the arrows in the hand of the giant : even so are the young children.

6 Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

PSALM CXXVIII. *Beati omnes.*

BLESSED are all they that fear the LORD : and walk in His ways.

2 For thou shalt eat the labours of thine hands : O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitful vine : upon the walls of thine house.

God, the Holy One of Israel, thy Saviour" [Isa. xliii. 2].

PSALM CXXVI.

This prophecy of Israel's return from the Babylonish Captivity is also a prediction of the Lord's final reception of His Church out of its captivity in this world to its glory in heaven: and hence it is a hymn based on the constant prayer of the Church, "Thy Kingdom come." When that time arrives, the living shall be like those that have already been in the state of rest, "and we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep . . . . the dead in Christ shall rise first: then we which are alive shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord" [1 Thess. iv. 15, 17]. The redeemed will sing of the great things that the Lord has done for them, "Great and marvellous are Thy works, Lord God Almighty:" "the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." The bread which Christ the Sower hath cast upon the waters shall then be found after many days, and the full blessing revealed of them that sow beside all waters, in the joy with which He shall gather in His harvest. "And I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of Man, having on His head a golden crown, and in His hand a sharp sickle . . . . and He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped."

PSALM CXXVII.

The building of the Temple by Solomon, the rebuilding of the wall of Jerusalem by Nehemiah, and of the ruined House of the Lord by Zerubbabel, were all typical of the foundation and building of the City of God, whose walls are Salvation and her gates Praise. It was predicted respecting this "new house" that "The sons of strangers shall build up thy walls, and their kings shall minister unto thee . . . . the glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of My sanctuary, and I will make the place of My feet glorious" [Isa. lx. 11, 13]. But it was the sleep of the Beloved by which the Lord built the house, and by which He keeps the City. For as when Adam slept Eve was taken out of his side, so when the second Adam fell asleep on the Cross there proceeded forth from His side the Sacramental streams by which the children who are the Lord's heritage and gift are new born to Him and nourished up to eternal life.

It is these children who are as arrows in the hand of the Bridegroom, rejoicing as a Giant to run His course: and He is the Man Whose happiness it is to say, "Behold I and the children whom the Lord hath given Me:" because, also, He is their Strength they shall have "boldness in the Day of Judgment" when the great Enemy shall be their accuser before the throne.[1]

[1] The "gate" in the last verse may be an antitype of both the "gate of death" and the gate in

4 Thy children like the olive-branches : round about thy table.

5 Lo, thus shall the man be blessed : that feareth the LORD.

6 The LORD from out of Sion shall so bless thee : that thou shalt see Jerusalem in prosperity all thy life long.

7 Yea, that thou shalt see thy children's children : and peace upon Israel.

PSALM CXXIX. *Sæpe expugnaverunt.*

MANY a time have they fought against me from my youth up : may Israel now say.

2 Yea, many a time have they vexed me from my youth up : but they have not prevailed against me.

3 The plowers plowed upon my back : and made long furrows.

4 But the righteous LORD : hath hewn the snares of the ungodly in pieces.

5 Let them be confounded and turned backward : as many as have evil will at Sion.

6 Let them be even as the grass growing upon the house-tops : which withereth afore it be plucked up ;

7 Whereof the mower filleth not his hand : neither he that bindeth up the sheaves his bosom.

8 So that they who go by say not so much as, The LORD prosper you : we wish you good luck in the Name of the LORD.

PSALM CXXX. *De profundis.*

OUT of the deep have I called unto Thee, O LORD : LORD, hear my voice.

2 O let Thine ears consider well : the voice of my complaint.

3 If Thou, LORD, wilt be extreme to mark what is done amiss : O LORD, who may abide it ?

4 For there is mercy with Thee : therefore shalt Thou be feared.

5 I look for the LORD ; my soul doth wait for Him : in His word is my trust.

6 My soul fleeth unto the LORD : before the morning watch, I say, before the morning watch.

7 O Israel, trust in the LORD,

PSALM CXXVIII.

Respecting this Psalm also the words of St. Paul may be put into the mouth of the Psalmist, "I speak concerning Christ and His Church." The figure of marriage is one constantly used in a mystical sense of the union which God establishes between Himself and His people. So He said of old, "Thy maker is thy Husband:" so also when all things are made new the Apocalyptic vision of the glorified Church is of one "prepared as a Bride adorned for her Husband," of whom the angel said, "Come hither, I will shew thee the Bride, the Lamb's Wife" [Rev. xxi. 1, 9].

Thus this Psalm is to be taken, in its highest aspect, as spoken of Christ, "the Man" so often pronounced to be "blessed" throughout the whole Book of Psalms. The "labours of Thine hands" are those marvellous works for which the saints praise the King of Saints [Rev. xv. 3]: "Thy wife" is the Bride of Christ, made one with Himself "the true Vine," which has become the Tree of Life beside His House on earth: "Thy children" are they who have become the children of God through their regeneration. [1 Pet. i. 3; 1 John v. 1.] "Let us be glad, and rejoice, and give honour to Him; for the marriage of the Lamb is come, and His Wife hath made herself ready."

PSALM CXXIX.

From her youth up to her later ages the world and Satan have fought against the Church, and vexed her and made her to "fill up that which is behind of the afflictions of Christ" [Col. i. 24]. As "He gave His back to the smiters" and was "wounded for our transgressions" by the scourging which He suffered in the hall of Pilate, so the persecutions which fell upon the Church in its youth were as the torture of plowers plowing upon His Mystical Body, and making long furrows with the scourge of wicked tyranny. [Cf. Acts ix. 4, 5.]

Active persecution of this kind is but one phase of that continuous opposition to the work of Christ and His Church which the Apostle speaks of as "crucifying the Son of God afresh." It will never cease until the warfare of the Church is ended, Satan defeated, and all the foes of Christ made His footstool. But as the Lord Himself suffered the plowers to plow upon His back that His sufferings might work the salvation of men, so the persecutions which fall upon the Church are for her purification. At the last He will make manifest His good Providence in this, and say to the enemies of the new as He did to those of the ancient Israel, "Hast thou not heard long ago how I have done it: and of ancient times that I have formed it: now have I brought it to pass that thou shouldest be to lay defenced cities into ruinous heaps . . . . . I will turn thee back by the way by which thou camest."

PSALM CXXX.

This is the sixth of the Penitential Psalms: and has also been associated time immemorial with the mourning and watching of survivors over their departed brethren. It bears much similarity to the

which the king sat to judge the people's causes. See 2 Sam. xv. 2; xix. 8.

for with the LORD there is mercy : and with Him is plenteous redemption.

8 And He shall redeem Israel : from all his sins.

PSALM CXXXI. *Domine, non est.*

LORD, I am not high-minded : I have no proud looks.

2 I do not exercise myself in great matters : which are too high for me.

3 But I refrain my soul, and keep it low, like as a child that is weaned from his mother : yea, my soul is even as a weaned child.

4 O Israel, trust in the LORD : from this time forth for evermore.

DAY 28. Morning Prayer.

PSALM CXXXII. *Memento, Domine.*

LORD, remember David : and all his trouble ;

2 How he sware unto the LORD : and vowed a vow unto the Almighty GOD of Jacob ;

3 I will not come within the tabernacle of mine house : nor climb up into my bed ;

4 I will not suffer mine eyes to sleep, nor mine eye-lids to slumber : neither the temples of my head to take any rest ;

5 Until I find out a place for the temple of the LORD : an habitation for the mighty GOD of Jacob.

6 Lo, we heard of the same at Ephrata : and found it in the wood.

7 We will go into His tabernacle : and fall low on our knees before His footstool.

8 Arise, O LORD, into Thy resting-place : Thou, and the ark of Thy strength.

9 Let Thy priests be clothed with righteousness : and let Thy saints sing with joyfulness.

10 For Thy servant David's sake : turn not away the presence of Thine Anointed.

11 The LORD hath made a faithful oath unto David : and He shall not shrink from it ;

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prayer of Jonah, which begins, "I cried by reason of mine affliction unto the Lord, and He heard me: out of the belly of hell cried I, and Thou heardest my voice." And as our Lord Himself declared that the prophet Jonah was a sign or type of Him so clear as to be evident even to that wicked generation which rejected Him, we have, in this coincidence of the prayer and the Psalm, an evidence that the latter is to be understood, like the other Penitential Psalms, as the words of Christ taking our sins upon Him, and offering up a vicarious penitence, by participation in the fulness of which by His brethren their imperfect penitence is made acceptable to God.

This Psalm expresses, however, the cry of the penitent in the state of the departed, rather than that of the sinner in the day of probation. As Jonah from his living grave, as Christ from His Cross, so the sinner from his place in the intermediate state calls "out of the deep" upon the mercy of God, pleads the impossibility of salvation if full justice is poured out upon his sins, memorializes God of His mercy through Christ, and lifts up the aspiration of his soul to flee unto the Lord "very early in the" resurrection "morning."

Thus this Psalm finds a proper Antiphon in the words of the prophets Nahum and Zechariah. "Who can stand before His indignation, and who can abide in the fierceness of His anger? His fury is poured out like fire, and the rocks are thrown down by Him. The Lord is good, a stronghold in the Day of trouble; and He knoweth them that trust in Him." "Turn you to the stronghold, ye prisoners of hope" [Zech. ix. 12].

PSALM CXXXI.

This is the Voice of Him Who, esteeming it no robbery to be even equal with God, yet took upon Him the form of a servant, veiled His Divine glory in a tabernacle of flesh, and came into the world in the likeness of sinful men. Such was our Lord, and such was the Example which He set forth, "Learn of Me, for I am meek and lowly of heart." On more than one occasion the people desired to take the holy Jesus and set Him up for their King, but His ordinary practice on such occasions was to go apart from the multitude, as not exercising Himself in great matters; and only once, immediately before His sufferings, did He permit Himself to be led in triumph. Thus His holy Example illustrated the benediction which He uttered, "Blessed are the meek: for they shall inherit the earth" [Matt. v. 5]. And as our Lord, in the Psalms, mostly speaks in the Person of His Mystical Body, so here we may doubtless see both example and precept teaching us that the Church should ever be kept apart from schemes of secular ambition, and "exercised" only in such matters as are connected with her spiritual work.

PSALM CXXXII.

When David sang respecting the vow which he had made to God to build Him a house [vv. 1—10], and respecting God's promise to him as to the firm establishment of his seed in Sion [vv. 11—19], he was mystically indicating [1] the Son of David tabernacling among men in the flesh that He might find out a place for the spiritual Temple, and [2] the promises of God made to His children for the sake of His Beloved Son. "But thou, Bethlehem Ephrata, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be Ruler in Israel, Whose goings forth have been from of old, from the days of eternity" [Mic. v. 2; Matt. ii. 6].

In this Psalm, God is therefore memorialized of

12 Of the fruit of thy body : shall I set upon thy seat.

13 If thy children will keep My covenant, and My testimonies that I shall learn them : their children also shall sit upon thy seat for evermore.

14 For the LORD hath chosen Sion to be an habitation for Himself : He hath longed for her.

15 This shall be My rest for ever : here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase : and will satisfy her poor with bread.

17 I will deck her priests with health : and her saints shall rejoice and sing.

18 There shall I make the horn of David to flourish : I have ordained a lantern for Mine Anointed.

19 As for his enemies, I shall clothe them with shame : but upon himself shall his crown flourish.

PSALM CXXXIII. *Ecce, quam bonum!*

BEHOLD, how good and joyful a thing it is : brethren, to dwell together in unity!

2 It is like the precious ointment upon the head, that ran down unto the beard : even unto Aaron's beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon : which fell upon the hill of Sion.

4 For there the LORD promised His blessing : and life for evermore.

PSALM CXXXIV. *Ecce nunc.*

BEHOLD now, praise the LORD : all ye servants of the LORD;

2 Ye that by night stand in the house of the LORD : even in the courts of the house of our GOD.

3 Lift up your hands in the sanctuary : and praise the LORD.

4 The LORD that made heaven

the "good pleasure" which the Son of God "hath purposed in Himself," and of "the eternal purpose which He purposed in Christ Jesus" that the WORD should become flesh and dwell among us, and that "the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients, gloriously." "He has chosen for a rest," says St. Hilary, "those of whom the Lord says in the Gospel, 'No man can come to Me, except the Father Which hath sent Me draw him.' He has chosen that holy Zion, that heavenly Jerusalem, to wit, the harmonious company of the faithful, and the souls hallowed by the sacraments of the Church, to the end that in them, as in a reasonable and intelligent habitation, thoroughly cleansed, and eternal through the glory of the Resurrection, the reasonable and intelligent, and undefiled, and eternal nature of His ineffable Divinity may rest."

Dwelling in His Church here, Christ thus reigns in His chosen habitation, blessing her corn and wine with sacramental increase that they may satisfy her poor with the Bread of Life. There does God make the horn of the Son of David to flourish, and there He has ordained a City set on an hill to be a lantern for His Christ. Hereafter all things will be put under His feet, and His enemies shall be clothed with shame when they see the crown of thorns transfigured into the *corona radiata* of an Imperial glory, the sign of just judgment, and of everlasting dominion.

PSALM CXXXIII.

This is a song of the Church respecting the Indwelling of the Holy Ghost in the Mystical Body of Christ. It is this by which the Unity of the Church is originated and maintained through the union of the members with the Head, the engrafting and growth of the branches in the Vine. Poured out first upon Christ our High Priest, to Whom "God giveth not the Spirit by measure," it flowed down from Him to the Apostles, from the Apostles to the elect of God's ancient Israel, and thence to the Gentiles. Thus the superabundance of the heavenly Gift was bestowed upon the Body of Christ as the anointing oil poured forth upon the head of Aaron, so that its unction extended to the very skirts of his clothing: as the fertilizing dew which God sends forth to water the earth, and to cause it to bring forth much fruit to perfection. By such an indwelling of the Holy Ghost was the prayer of our Lord fulfilled, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us." "And after these things I heard a great voice of much people in Heaven" [Rev. xix. 1].

PSALM CXXXIV.

The Evensong of the Church day by day has always been associated with thoughts of the night which is at hand in the unseen world. So this ancient Compline Psalm looks to the condition of those members of Christ's Body who are in the state of the departed, in the darkness of night so far as our external vision is concerned, but who, in the Light of Christ's Presence, are yet united with the Church on earth in the one work of praising the Lord: the one work of those who "are before the throne of God, and serve Him day and night in His Temple."

The Church Militant, therefore, calls to the Church in the intermediate state to continue the work of God's praise; and offers up her supplication for the departed, that the Lord Who made heaven and earth, being their Lord still, will grant to them the blessed benefits of Christ's Passion from out of the inexhaustible stores of His Sion. "The Lord grant

and earth : give thee blessing out of Sion.

PSALM CXXXV. *Laudate Nomen.*

O PRAISE the LORD, laud ye the Name of the LORD : praise it, O ye servants of the LORD ;

2 Ye that stand in the house of the LORD : in the courts of the house of our GOD.

3 O praise the LORD, for the LORD is gracious : O sing praises unto His Name, for it is lovely.

4 For why? the LORD hath chosen Jacob unto Himself : and Israel for His own possession.

5 For I know that the LORD is great : and that our LORD is above all gods.

6 Whatsoever the LORD pleased, that did He in heaven, and in earth : and in the sea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world : and sendeth forth lightnings with the rain, bringing the winds out of His treasures.

8 He smote the first-born of Egypt : both of man and beast.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt : upon Pharaoh, and all his servants.

10 He smote divers nations : and slew mighty kings ;

11 Sehon king of the Amorites, and Og the king of Basan : and all the kingdoms of Canaan ;

12 And gave their land to be an heritage : even an heritage unto Israel His people.

13 Thy Name, O LORD, endureth for ever : so doth Thy memorial, O LORD, from one generation to another.

14 For the LORD will avenge His people : and be gracious unto His servants.

15 As for the images of the heathen, they are but silver and gold : the work of men's hands.

16 They have mouths, and speak not : eyes have they, but they see not.

17 They have ears, and yet they hear not : neither is there any breath in their mouths.

18 They that make them are like unto them : and so are all they that put their trust in them.

19 Praise the LORD, ye house of Israel : praise the LORD, ye house of Aaron.

20 Praise the LORD, ye house of Levi : ye that fear the LORD, praise the LORD.

21 Praised be the LORD out of Sion : Who dwelleth at Jerusalem.

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unto him that he may find mercy of the Lord in that Day."

PSALM CXXXV.

The antiphonal structure of each verse of this Psalm marks it especially with the characteristic which belongs to many others, that indicated by the heavenly worship seen and heard by Isaiah : "And one cried unto another, and said." Each verse contains what we are accustomed to call a versicle and response, priests and people "teaching and admonishing one another in psalms and hymns and spiritual songs." This is most conspicuous in the first and last three verses, but the others also are evidently intended to be "cast," as it has been said, "from one to the other;" and in carrying out this purpose the Psalmist has been following a Divine pattern, shewn to him in the mount of God.

In this Psalm the Church again praises God for His continuous mercy and goodness towards her in the days of His ancient as in those of His new Israel : and the greatness of this mercy is set forth by such references to the majesty and power of God as declare throughout that "the Lord thy God giveth thee not this good land to possess it for thy righteousness," but for His holy Name's sake, that "great Name" which He "will sanctify" [Deut. ix. 6 ; Ezek. xxxvi. 22]. And as it was a perpetual subject of rejoicing among God's ancient people that He had thus chosen them from among all nations as a people among whom He might dwell and manifest forth His glory, so the Presence of Christ in His Church is still the chief subject of praise. "Whatsoever the Lord pleased, that did He in Heaven and in earth, and in the sea, and in all deep places," but He condescended to come down and take Human Nature upon Him, and, considering not His own Almighty and irresistible will alone, took pity also upon a fallen world. "Behold, the heaven and heaven of heavens cannot contain Thee ; how much less this house that I have builded! Yet have Thou respect unto the prayer of Thy Servant, and to his supplication, O Lord my God."

Day 28. Evening Prayer.

PSALM CXXXVI. *Confitemini.*

O GIVE thanks unto the LORD, for He is gracious : and His mercy endureth for ever.

2 O give thanks unto the GOD of all gods : for His mercy endureth for ever.

3 O thank the LORD of all lords : for His mercy endureth for ever.

4 Who only doeth great wonders : for His mercy endureth for ever.

5 Who by His excellent wisdom made the heavens : for His mercy endureth for ever.

6 Who laid out the earth above the waters : for His mercy endureth for ever.

7 Who hath made great lights : for His mercy endureth for ever ;

8 The sun to rule the day : for His mercy endureth for ever ;

9 The moon and the stars to govern the night : for His mercy endureth for ever.

10 Who smote Egypt with their first-born : for His mercy endureth for ever ;

11 And brought out Israel from among them : for His mercy endureth for ever ;

12 With a mighty hand, and stretched out arm : for His mercy endureth for ever.

13 Who divided the Red sea in two parts : for His mercy endureth for ever ;

14 And made Israel to go through the midst of it : for His mercy endureth for ever.

15 But as for Pharaoh and his host, He overthrew them in the Red sea : for His mercy endureth for ever.

16 Who led His people through the wilderness : for His mercy endureth for ever.

17 Who smote great kings : for His mercy endureth for ever ;

18 Yea, and slew mighty kings : for His mercy endureth for ever ;

19 Sehon king of the Amorites : for His mercy endureth for ever ;

20 And Og the king of Basan : for His mercy endureth for ever ;

21 And gave away their land for an heritage : for His mercy endureth for ever ;

22 Even for an heritage unto Israel His servant : for His mercy endureth for ever.

23 Who remembered us when we were in trouble : for His mercy endureth for ever ;

24 And hath delivered us from our enemies : for His mercy endureth for ever.

PSALM CXXXVI.

God is here praised as the Creator, Preserver, and Giver of Life, and we are taught by the third and the last verses to offer up the Psalm as a tribute of praise to Him "by Whom all things were made," and by Whom the Light and Life of grace came into the world; to Him Whom the Church in Heaven praises as "King of kings, and Lord of lords."

Thus interpreted, the Psalm divides itself (after the Introductory verses) into three sections. In the first section [vv. 4—9] the marvels of Creation are set forth as tokens of the mercy of the Lord: a mercy whose objects may extend far beyond the boundaries of our own world, but of which our own experience gives us abundant reason to sing that it endureth for ever. But the great wonders of the natural world are types and symbols of those in the spiritual world. The heavens are the glorified Church: the earth is the Church in its militant condition. And because the Militant Church is that wherein souls are made fit for the Church glorified, therefore it is laid out above (or founded on) the waters of grace, wherein all souls are new born, and respecting which the invitation is ever going forth, "Ho! every one that thirsteth, come ye to the waters." "If any man is athirst, let him come unto Me, and drink." The "great lights" are the Sun of Righteousness, "Light of Light," and the "lesser light," the Church, which derives all her light from Him, that she may shed it abroad on men during the "night" of His absence from their sight: the stars are they of whom the prophet said, "They that turn many to righteousness" shall shine "as the stars for ever and ever," and of whom our Lord said, "Ye are the light of the world."

In the second section [vv. 10—22] the mercy of the Lord is magnified for delivering human nature from the power of the Evil One, and the Church from the opposition of Antichrist: the progress of His people being symbolized by the triumphant march of Israel in the face of all her enemies; and the foes of Christ and His Church,—Satan and all

25 Who giveth food to all flesh : for His mercy endureth for ever.

26 O give thanks unto the GOD of heaven : for His mercy endureth for ever.

27 O give thanks unto the LORD of lords : for His mercy endureth for ever.

PSALM CXXXVII. *Super flumina.*

BY the waters of Babylon we sat down and wept : when we remembered thee, O Sion.

2 As for our harps, we hanged them up : upon the trees that are therein.

3 For they that led us away captive required of us then a song, and melody, in our heaviness : Sing us one of the songs of Sion.

4 How shall we sing the LORD's song : in a strange land?

5 If I forget thee, O Jerusalem : let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth : yea, if I prefer not Jerusalem in my mirth.

7 Remember the children of Edom, O LORD, in the day of Jerusalem : how they said, Down with it, down with it, even to the ground.

8 O daughter of Babylon, wasted with misery : yea, happy shall he be that rewardeth thee, as thou hast served us.

9 Blessed shall he be that taketh thy children : and throweth them against the stones.

PSALM CXXXVIII. *Confitebor tibi.*

I WILL give thanks unto Thee, O LORD, with my whole heart : even before the gods will I sing praise unto Thee.

2 I will worship toward Thy holy temple, and praise Thy Name, because of Thy loving-kindness and truth : for Thou hast magnified Thy Name, and Thy Word, above all things.

3 When I called upon Thee, Thou heardest me : and enduedst my soul with much strength.

4 All the kings of the earth shall praise Thee, O LORD : for

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his Antichristian agents,—by Pharaoh, the great and mighty kings, Sehon and Og. Thus is signified how the "Prince of this world" is to be deprived of that dominion over which he has exercised his power since the Fall, and how the heritage is to be given to Israel God's Servant, the Lord Jesus, and to His Mystical Body.

The third section consists of verses 23, 24, and 25, and is characterized by the latter verse especially, in which is signified the mercy of the second Person of the Blessed Trinity in giving Himself to be the "Living Bread," given for "the life of the world."

Thus recounting the mercies of her Saviour, the Church returns to her first strain of praise, "O give thanks unto the Lord of lords, for His mercy endureth for ever."

PSALM CXXXVII.

The pathos of this sorrowful strain looks beyond the exile and captivity of the Jews, and sets before God the longing of His Church for that Paradise out of which she was driven by the Fall, but to which she hopes to return after the destruction of the mystical Babylon [Rev. xviii—xxii.]—that great world of confusion which has broken up the order and harmony of the Creator's good work.

In the Sion of God's Presence the four-and-twenty elders are represented as "having every one of them harps," the New Song is "the voice of harpers harping with their harps," the martyrs "stand on the sea of glass having the harps of God," and when Babylon is fallen "the voice of harpers" is heard in her no more. Thus is symbolized the restoration to the redeemed of the joys from which the Church has been exiled while it dwelt in the "strange land" of a world which was held captive in the bondage of Satan. And while in that land, she is ever looking forward to the bliss of a restored Paradise; a Jerusalem, "new" indeed, yet such as that happy place in which mankind could at first sing the Lord's song to the praise of their Creator in His Visible Presence, the Object of their worship speaking to them, and "walking in the garden."

"Love not the world, neither the things that are in the world," is thus the tone of this Psalm. The mystical Babylon is ever at enmity against God, and the prayer of His Church is ever that all may be destroyed which is not for His glory. Since, then, "in her was found the blood of prophets and of saints, and of all that were slain upon the earth:" therefore the voice comes even from Heaven, "Reward her even as she rewarded you, and double unto her double according to her works."

PSALM CXXXVIII.

This Psalm may have been written by David when he was living as an exile in an idolatrous kingdom, and when he would be the more fervently calling upon God, because walking in the midst of trouble. It may have been upon the lips of the three young confessors as they walked in the midst of the furnace of Nebuchadnezzar: or of Daniel as he knelt three times a day before his God as afore-

they have heard the words of Thy mouth.

5 Yea, they shall sing in the ways of the LORD : that great is the glory of the LORD.

6 For though the LORD be high, yet hath He respect unto the lowly : as for the proud, He beholdeth them afar off.

7 Though I walk in the midst of trouble, yet shalt Thou refresh me : Thou shalt stretch forth Thy hand upon the furiousness of mine enemies, and Thy right hand shall save me.

8 The LORD shall make good His loving kindness toward me : yea, Thy mercy, O LORD, endureth for ever ; despise not then the works of Thine own hands.

DAY 29. Morning Prayer.

PSALM CXXXIX. *Domine, probasti.*

O LORD, Thou hast searched me out, and known me : Thou knowest my down-sitting, and mine up-rising ; Thou understandest my thoughts long before.

2 Thou art about my path, and about my bed : and spiest out all my ways.

3 For lo, there is not a word in my tongue : but Thou, O LORD, knowest it altogether.

4 Thou hast fashioned me behind and before : and laid Thine hand upon me.

5 Such knowledge is too wonderful and excellent for me : I cannot attain unto it.

6 Whither shall I go then from Thy SPIRIT : or whither shall I go then from Thy presence ?

7 If I climb up into heaven, Thou art there : if I go down to hell, Thou art there also.

8 If I take the wings of the morning : and remain in the uttermost parts of the sea ;

9 Even there also shall Thy hand lead me : and Thy right hand shall hold me.

10 If I say, Peradventure the darkness shall cover me : then shall my night be turned to day.

11 Yea, the darkness is no darkness with Thee, but the night is as clear as the day : the dark-

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time, with his face toward Jerusalem, notwithstanding the cruel devices of his enemies to put him to death : or it may have been the song of those who sang praises at midnight in the prison, when they were brought before rulers and kings for Christ's sake. But more than all it is the voice of Christ speaking for Himself and for His Mystical Body, praising and thanking God because He has magnified His Name and His Incarnate WORD above all things, even through the trouble and affliction of the Cross. For when He called upon His Father, His voice was heard, and His soul was endued with strength to subdue all the kings of the earth to His allegiance, so that they should "sing in the ways of the Lord," acknowledging that the kingdoms of this world are become the kingdoms of the Lord and of His Christ.

And though the Church walk in the midst of trouble, as Christ did, she is the work of the Saviour's "own hands," Whose mercy endureth for ever, and Who will not despise or forsake that which He has new created.

PSALM CXXXIX.

The ancient Introit of the Church of England for Low Sunday applied a portion of this Psalm to our Lord's Resurrection : "When I wake up, I am present with Thee. Alleluia. Thou hast laid Thine hand upon Me. Alleluia. Such knowledge is too wonderful for Me. Alleluia. O Lord, Thou hast searched Me out and known Me : Thou knowest My down-sitting and Mine up-rising." This beautiful use of the first and fifth verses indicates to us the primary spiritual interpretation of the Psalm as relating to the Incarnation of our Blessed Lord, and to the formation of His Mystical Body, the Church. "Conceived by the Holy Ghost, born of the Virgin Mary," the Human Nature of the holy Jesus attained the climax of that mystery attending the origin and growth of all our kind, and of none could it be so fully said, "Thou hast fashioned Me behind and before : and laid Thine hand upon Me." It is, therefore, as if the Human Nature was speaking to the Divine Nature : "Thou hast fashioned Me by the overshadowing with which Thou hast covered Me in My Mother's womb ; Thou hast united Me inseparably with the overshadowing Spirit ; Thou hast taken Me into Thee, so that I cannot be separated from Thee, whether I ascend to Heaven or descend to Hell, whether I go forth to the rising of the morning sun, or to the darkness left by his departure in the west ; therefore I will offer up Myself as a never-ceasing Eucharist to Thee, declaring the marvellousness of Thy works in creating a New Man, after God, in righteousness and true holiness." The prophet Isaiah gave to the Church, therefore, a perpetual Antiphon to this Psalm when he said, "Behold, a Virgin shall conceive, and bear a Son, and shall call His Name Immanuel" [Isa. vii. 14]. "God with us" [Matt. i. 23].

"But the actual fleshly Body of Christ was itself the type of His Mystical Body, the Church, and is as such continually represented in Scripture. His bodily agonies on the cross were a warning of the

ness and light to Thee are both alike.

12 For my reins are thine : Thou hast covered me in my mother's womb.

13 I will give thanks unto Thee, for I am fearfully and wonderfully made : marvellous are Thy works, and that my soul knoweth right well.

14 My bones are not hid from Thee : though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being imperfect : and in Thy book were all my members written ;

16 Which day by day were fashioned : when as yet there was none of them.

17 How dear are Thy counsels unto me, O GOD : O how great is the sum of them !

18 If I tell them, they are more in number than the sand : when I wake up I am present with Thee.

19 Wilt Thou not slay the wicked, O GOD : depart from me, ye blood-thirsty men.

20 For they speak unrighteously against Thee : and Thine enemies take Thy Name in vain.

21 Do not I hate them, O LORD, that hate Thee : and am not I grieved with those that rise up against Thee ?

22 Yea, I hate them right sore : even as though they were mine enemies.

23 Try me, O GOD, and seek the ground of my heart : prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me : and lead me in the way everlasting.

PSALM CXL. *Eripe me, Domine.*

DELIVER me, O LORD, from the evil man : and preserve me from the wicked man.

2 Who imagine mischief in their hearts : and stir up strife all the day long.

3 They have sharpened their tongues like a serpent : adder's poison is under their lips.

4 Keep me, O LORD, from the hands of the ungodly : preserve me from the wicked men, who are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad

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afflictions to which the Church should be continually exposed, always delivered unto death for Jesus' sake; His unbroken bones betokened the undiminished strength which throughout her afflictions the Church should retain; the blood and water which flowed from His pierced side exhibited to view what subsequent generations cherished in the two Christian sacraments. It would be impossible, therefore, with due regard to the analogy of other Scripture-teaching, to read in the Psalm before us a prophecy of the Incarnation of Christ, and yet not to behold in it also a picture of that more spiritual Body of His, in which, and in the different members of which, His glory was to be displayed forth to the world from the period of His first to that of His second coming. . . . In secret, in the darkness of His own grave, that Church was fearfully and wonderfully made: the Corn had to fall into the ground and die ere its much fruit could be brought forth. Then, after His Resurrection from the dead, and Ascension to His Father in Heaven, —'I have awaked, and am again with Thee,'—did His new life on earth in the person of the company of His redeemed people begin. It was then, when in His own Person He had left the world and gone to the Father, that He openly contemplates both the preciousness and the number of the friends of God, the members of His Body. Their preciousness was shewn by the fulness of measure in which He poured forth His gifts upon them: their number was the Divine fulfilment of the promise originally made to Abraham, 'I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.'"[1]

The last six verses of this Psalm illustrate what has been said respecting the Imprecations in a note on the sixty-ninth Psalm, shewing that the hatred of the Church towards recklessly impenitent sinners is a hatred of them as the enemies of her Lord; a hatred, in fact, of their reckless sin, mingled with grief for them in respect to the consequences which such impenitence will bring upon their bodies and souls.

PSALM CXL.

This is also one of those Psalms of which the sixty-ninth is a type, wherein the full wickedness of opposition to Christ and His Church is set forth by the strength of the language which is used in its

[1] Thrupp *on the Psalms*, ii. 297.

with cords : yea, and set traps in my way.

6 I said unto the LORD, Thou art my GOD : hear the voice of my prayers, O LORD.

7 O LORD GOD, Thou Strength of my health : Thou hast covered my head in the day of battle.

8 Let not the ungodly have his desire, O LORD : let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them : that compass me about.

10 Let hot burning coals fall upon them : let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth : evil shall hunt the wicked person to overthrow him.

12 Sure I am that the LORD will avenge the poor : and maintain the cause of the helpless.

13 The righteous also shall give thanks unto Thy Name : and the just shall continue in Thy sight.

PSALM CXLI. *Domine, clamavi.*

LORD, I call upon Thee, haste Thee unto me : and consider my voice when I cry unto Thee.

2 Let my prayer be set forth in Thy sight as the incense : and let the lifting up of my hands be an evening sacrifice.

3 Set a watch, O LORD, before my mouth : and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing : let me not be occupied in ungodly works with the men that work wickedness, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly : and reprove me.

6 But let not their precious balms break my head : yea, I will pray yet against their wickedness.

7 Let their judges be overthrown in stony places : that they may hear my words, for they are sweet.

8 Our bones lie scattered before the pit : like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto Thee, O LORD GOD : in Thee is my trust, O cast not out my soul.

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condemnation. "The evil man," and "the wicked man," who "have sharpened their tongues like a serpent," the "ungodly," and the "proud," are all representative terms, signifying, in their most extreme sense, that Evil One, whom St. Paul calls "the Wicked," the "old Serpent," whose minister is Antichrist. From the temptation of the first Adam in Paradise to the Temptation of the Second Adam in the wilderness, and thence onward in all ages of the Church until the last great Day, this Evil One is imagining mischief against Christ and His Mystical Body, so that the prayer must ever go up, "Deliver us from the Evil," until Satan and his ministers have been cast into the "bottomless pit," among the "hot burning coals" of God's never-ending displeasure.

Then the event will shew that God has surely avenged the POOR: the Mystical Body of the RIGHTEOUS shall give thanks to His Name, and shall continue in His Presence for ever.

PSALM CXLI.

This is the cry of the Lord and of His Church under suffering from the first and the last persecutors. When the Lamb of God was offered up in the evening of the world's duration, and on the evening of the first Good Friday, He became the true Evening Sacrifice, Whose very attitude was that then used in prayer, a lifting up of His hands, and spreading them forth as when one spreadeth forth his hands to swim. All the day long did He stretch forth His hands to a gainsaying people, yet not in vain, for it was all the day long also in intercession with His Father. And although there was a supernatural darkness over body and soul for a time, the incense of His supplication arose before the throne, and when the Evening Sacrifice had been offered, the prophecy was fulfilled, "It shall come to pass that at evening time it shall be light" [Zech. xiv. 7].

For the Church this is a continual hymn of exposition upon the words of Christ respecting the troubles of the last days: "In your patience possess ye your souls" . . . . "when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh" [Luke xxi. 19, 28]. It is better for the Church and for each particular member of Christ to suffer chastisement for a season in the mercy of a righteous Father, than to gain a temporary prosperity by partaking of the "dainty and goodly things" of Babylon and Antichrist, and so fall into the snare and the net from which there is no escape. [Rev. xvii. and xviii.]

10 Keep me from the snare that they have laid for me : and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together : and let me ever escape them.

Day 29. Evening Prayer.

PSALM CXLII. *Voce mea ad Dominum.*

I CRIED unto the LORD with my voice : yea, even unto the LORD did I make my supplication.

2 I poured out my complaints before Him : and shewed Him of my trouble.

3 When my spirit was in heaviness Thou knewest my path : in the way wherein I walked have they privily laid a snare for me.

4 I looked also upon my right hand : and saw there was no man that would know me.

5 I had no place to flee unto : and no man cared for my soul.

6 I cried unto Thee, O LORD, and said : Thou art my Hope, and my portion in the land of the living.

7 Consider my complaint : for I am brought very low.

8 O deliver me from my persecutors : for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks unto Thy Name : which thing if Thou wilt grant me, then shall the righteous resort unto my company.

PSALM CXLIII. *Domine, exaudi.*

HEAR my prayer, O LORD, and consider my desire : hearken unto me for Thy truth and righteousness' sake.

2 And enter not into judgement with Thy servant : for in Thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground : he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me : and my heart within me is desolate.

5 Yet do I remember the time past; I muse upon all Thy works : yea, I exercise myself in the works of Thy hands.

6 I stretch forth my hands unto Thee : my soul gaspeth unto Thee as a thirsty land.

PSALM CXLII.

When David thus poured out his complaints to the Lord, and shewed Him of his trouble, he prefigured the holy Son of David of Whom it is said, "In all their affliction He was afflicted." It is supposed that this Psalm was sung by David when he was in the cave of Adullam, as was also the fifty-seventh [see p. 591]: and if so, the circumstances in which he was may have contributed their typical character to it, since it evidently presents to us the Voice of Christ crying unto the Lord out of that darkness which was to Him as the "prison" of sinners. [See note on Ps. lxxxviii., p. 625.]

Thus, from His Cross, and in the greatest depth of His sorrows, the suffering Saviour cries unto the Lord, beseeching Him not to forsake Him, but to receive His Spirit. And in that darkest hour even He can see of the travail of His soul and be satisfied, knowing that when that soul is brought out of prison, the great Eucharistic Sacrifice for all the world will have been offered, and that a vast congregation of those made righteous by it will gather to their Saviour's company, in His Mystical Body.

So, also, has the Church often been partaker in the sufferings of Christ to such an extent as to be able to take up the words spoken by Him in a great degree of their fulness. And as the Head was delivered from His persecutors to give thanks to God, in like manner will the faithfulness of His Church prevail, in the mercy of God, to her final rescue from sorrow, however strong her persecutors may be.

PSALM CXLIII.

This is the seventh, and last, of the Penitential Psalms. Like the preceding Psalm, it is the Voice of Christ speaking to us out of the anguish of the Cross, when God's ancient word was fulfilled by the Serpent bruising the heel of the Woman's Seed, and laying Him in the darkness as the men that have been long dead in the grave of their sin. From that Cross, stretching forth His wounded hands in supplication, He prayed to God as the One Penitent on Whom all the sins of mankind were gathered together, and Whose Voice was bewailing them in such tones of sorrow as none else could use, since only the Innocent, "made sin for us," could so feel the awful burden.

But the words of our holy Saviour's vicarious penitence are become a fountain of penitential expression for those whose sins are their own. The Enemy has persecuted their soul, smitten their spiritual life down to the ground, and laid them in

7 Hear me, O LORD, and that soon, for my spirit waxeth faint : hide not Thy face from me, lest I be like unto them that go down into the pit.

8 O let me hear Thy loving-kindness betimes in the morning, for in Thee is my trust : shew Thou me the way that I should walk in, for I lift up my soul unto Thee.

9 Deliver me, O LORD, from mine enemies : for I flee unto Thee to hide me.

10 Teach me to do the thing that pleaseth Thee, for Thou art my GOD : let Thy loving SPIRIT lead me forth into the land of righteousness.

11 Quicken me, O LORD, for Thy Name's sake : and for Thy righteousness' sake bring my soul out of trouble.

12 And of Thy goodness slay mine enemies : and destroy all them that vex my soul ; for I am Thy servant.

DAY 30. Morning Prayer.

PSALM CXLIV. *Benedictus Dominus.*

BLESSED be the LORD my Strength : Who teacheth my hands to war, and my fingers to fight ;

2 My Hope and my Fortress, my Castle and Deliverer, my Defender in Whom I trust : Who subdueth my people that is under me.

3 LORD, what is man, that Thou hast such respect unto him : or the son of man, that Thou so regardest him ?

4 Man is like a thing of nought : his time passeth away like a shadow.

5 Bow Thy heavens, O LORD, and come down : touch the mountains, and they shall smoke.

6 Cast forth Thy lightning, and tear them : shoot out Thine arrows, and consume them.

7 Send down Thine hand from above : deliver me, and take me out of the great waters, from the hand of strange children ;

8 Whose mouth talketh of vanity : and their right hand is a right hand of wickedness.

9 I will sing a new song unto Thee, O GOD : and sing praises unto Thee upon a ten-stringed lute.

10 Thou hast given victory unto kings : and hast delivered

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the darkness of that sinful state in which the Vision of God is faint or lost. Then, in the words of their Saviour, they lay their vexed spirits and desolate hearts at the footstool of a merciful God, and stretch forth their hands to Him, beseeching Him not to hide His face from them for ever, but to let them hear His loving-kindness in the morning of the resurrection : to quicken their sin-stricken souls in this life, that they may arise to everlasting life in "the land of righteousness."

PSALM CXLIV.

David here prefigures the Captain of our salvation. So among his last words, when he said, "Thou hast girded me with strength unto the battle," he added such expressions regarding the future as could only be true of his Lord: "Thou hast also delivered me from the strivings of my people ; Thou hast kept me to be the head of the heathen : a people which I knew not shall serve me." David's conflict with the lion, the bear, and the Philistine champion, were all symbolical of the contest between Christ and the powers of evil, in the days of His flesh, and in the life of His Mystical Body. With the shepherd's staff of His Incarnate Body, and the "five smooth stones" of His wounds, His hands were taught to war and His fingers to fight, coming before the powers of evil not with sword and spear, but in the Name of the Lord of Hosts.

This Psalm thus points to our Lord's work of victory by means of the Incarnation. "Man is like a thing of nought," but the Son of God became the Son of Man, and raised human nature to its former place in the harmony of God's Kingdom. The Hand was sent down from above, and delivered our nature from the hand of the oppressor, lifting it out of the great waters in which it was almost overwhelmed. The "everlasting arms" supported it, and the "right hand of wickedness" lost its power. Then was sung the "new song" of the Son of Man's triumph, a song of the victory which God had given to His anointed, and of the mercy of His Providence which had kept the true David from the peril of the Evil One's sword.

Out of that victory sprung the Church of the Redeemer, "the Temple of His Body" in which the children of God are built up as "living stones," and "polished corners," "built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the Chief Corner Stone ; in Whom all the building, fitly framed together, groweth unto an holy temple in the Lord. In Whom ye also are builded together for an habitation of God, through the Spirit." Out of that victory sprung the sacra-

David Thy servant from the peril of the sword.

11 Save me, and deliver me from the hand of strange children : whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sons may grow up as the young plants : and that our daughters may be as the polished corners of the temple.

13 That our garners may be full and plenteous with all manner of store : that our sheep may bring forth thousands and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay : no leading into captivity, and no complaining in our streets.

15 Happy are the people that are in such a case : yea, blessed are the people who have the LORD for their GOD.

PSALM CXLV. *Exaltabo te, Deus.*

I WILL magnify Thee, O GOD, my King : and I will praise Thy Name for ever and ever.

2 Every day will I give thanks unto Thee : and praise Thy Name for ever and ever.

3 Great is the LORD, and marvellous, worthy to be praised : there is no end of His greatness.

4 One generation shall praise Thy works unto another : and declare Thy power.

5 As for me, I will be talking of Thy worship : Thy glory, Thy praise, and wondrous works ;

6 So that men shall speak of the might of Thy marvellous acts : and I will also tell of Thy greatness.

7 The memorial of Thine abundant kindness shall be shewed : and men shall sing of Thy righteousness.

8 The LORD is gracious, and merciful : long-suffering, and of great goodness.

9 The LORD is loving unto every man : and His mercy is over all His works.

10 All Thy works praise Thee, O LORD : and Thy saints give thanks unto Thee.

11 They shew the glory of Thy kingdom : and talk of Thy power ;

12 That Thy power, Thy glory, and mightiness of Thy kingdom : might be known unto men.

13 Thy kingdom is an everlasting kingdom : and Thy dominion endureth throughout all ages.

14 The LORD upholdeth all

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mental abundance of the Church, by which myriads of souls are gathered into the heavenly garner, the flock of Christ's fold multiplied by thousands and ten thousands in the streets of the New Jerusalem, and the servants of God who wear the yoke of the priesthood endowed with ministerial ability [2 Cor. iii. 6], that they may be strong to labour in the grace-giving work of their Master.

PSALM CXLV.[1]

This is entitled "David's Psalm of praise," and it is thought by some that the title belongs to the whole final series, of which this is the commencement. Literally it is a hymn praising the Lord for His works of Creation, but mystically it praises Him for all His marvellous works in the redemption and salvation of mankind.

For these merciful works of our Lord Jesus Christ the Church already sings by anticipation "the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of Saints;" praising Him day by day for these in all her Psalms and Hymns and spiritual songs. One generation takes up the strain from its forerunner, and the song goes up unceasingly to the throne from the choirs of Cathedrals, parish churches, and religious houses, "We praise Thee, O God; we acknowledge Thee to be the Lord. The holy Church throughout all the world doth acknowledge Thee; the Father of an infinite Majesty; Thine honourable, true, and only Son: also the Holy Ghost the Comforter."

And with the voice of the redeemed Church goes up the voice of all the works of God, each in its appointed and orderly round setting forth His praise Who created it. "And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

And as in the natural, so in the spiritual world,

[1] This is an alphabet Psalm, one letter being omitted. The fifteenth verse, and perhaps the whole Psalm, was used at the celebration of the Holy Communion in the time of St. Chrysostom.

such as fall : and lifteth up all those that are down.

15 The eyes of all wait upon Thee, O LORD : and Thou givest them their meat in due season.

16 Thou openest Thine hand : and fillest all things living with plenteousness.

17 The LORD is righteous in all His ways : and holy in all His works.

18 The LORD is nigh unto all them that call upon Him : yea, all such as call upon Him faithfully.

19 He will fulfil the desire of them that fear Him : He also will hear their cry, and will help them.

20 The LORD preserveth all them that love Him : but scattereth abroad all the ungodly.

21 My mouth shall speak the praise of the LORD : and let all flesh give thanks unto His holy Name for ever and ever.

PSALM CXLVI. *Lauda, anima mea.*

PRAISE the LORD, O my soul; while I live, will I praise the LORD : yea, as long as I have any being, I will sing praises unto my GOD.

2 O put not your trust in princes, nor in any child of man : for there is no help in them.

3 For when the breath of man goeth forth he shall turn again to his earth : and then all his thoughts perish.

4 Blessed is he that hath the GOD of Jacob for his help : and whose hope is in the LORD his GOD;

5 Who made heaven and earth, the sea, and all that therein is : Who keepeth His promise for ever;

6 Who helpeth them to right that suffer wrong : Who feedeth the hungry.

7 The LORD looseth men out of prison : the LORD giveth sight to the blind.

8 The LORD helpeth them that are fallen : the LORD careth for the righteous.

9 The LORD careth for the strangers; He defendeth the fatherless and widow : as for the way of the ungodly, He turneth it upside down.

10 The LORD thy GOD, O Sion, shall be King for evermore : and throughout all generations.

Evening Prayer. DAY 30.

PSALM CXLVII. *Laudate Dominum.*

O PRAISE the LORD, for it is a good thing to sing

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the eyes of all wait upon the Lord the Holy Ghost, the Giver of Life, that He may give them their meat in due season. Already does the Lifegiver bestow on them Corn and Wine for sacramental life, the Bread which came down from Heaven, and the blood of the True Vine: hereafter will He provide for them the Tree of Life in the midst of the street of the New Jerusalem and on either side of the river of life, which shall bear "twelve manner of fruits, and yield her fruit every month," for the perpetual invigoration of His saints.

PSALM CXLVI.

This is a song of the Church when at rest and peace, able to lift up her soul without any sorrow in Hallelujahs to her King: and blessing Him Who has wrought her deliverance. "Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength."

Christ is, therefore, praised as the Creator of the natural and the spiritual world; of the heaven, which is the Church above in glory; of the earth, which is the Church Militant; of the sea, which is the world without, into which the Church casts her net for a draught at her Master's word. Thus He is praised in terms founded on the prophecy of Isaiah which He Himself expounded when He said, "This day is this Scripture fulfilled in your ears:"—"The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Blessed they who have this Helper for their own: they shall sing His praises as long as they have any being: and declare Him to be their King for evermore, and throughout all generations.

PSALM CXLVII.

The song of joy and thanksgiving is continued, the subject being the edification of the Church of God, the gathering in of the Gentiles, the healing work of sacramental grace. So in the Church Militant does Christ gather together in one the children of God that are scattered abroad, that there may be one fold and one Shepherd; so in the Church Triumphant will His elect be gathered together from the four winds of heaven: and though no man could number the spiritual seed of Abraham

praises unto our GOD : yea, a joyful and pleasant thing it is to be thankful.

2 The LORD doth build up Jerusalem : and gather together the out-casts of Israel.

3 He healeth those that are broken in heart : and giveth medicine to heal their sickness.

4 He telleth the number of the stars : and calleth them all by their names.

5 Great is our LORD, and great is His power : yea, and His wisdom is infinite.

6 The LORD setteth up the meek : and bringeth the ungodly down to the ground.

7 O sing unto the LORD with thanksgiving : sing praises upon the harp unto our GOD ;

8 Who covereth the heaven with clouds, and prepareth rain for the earth : and maketh the grass to grow upon the mountains, and herb for the use of men ;

9 Who giveth fodder unto the cattle : and feedeth the young ravens that call upon Him.

10 He hath no pleasure in the strength of an horse : neither delighteth He in any man's legs.

11 But the LORD's delight is in them that fear Him : and put their trust in His mercy.

12 Praise the LORD, O Jerusalem : praise thy GOD, O Sion.

13 For He hath made fast the bars of thy gates : and hath blessed thy children within thee.

14 He maketh peace in thy borders : and filleth thee with the flour of wheat.

15 He sendeth forth His commandment upon earth : and His word runneth very swiftly.

16 He giveth snow like wool : and scattereth the hoar-frost like ashes.

17 He casteth forth His ice like morsels : who is able to abide His frost?

18 He sendeth out His word, and melteth them : He bloweth with His wind, and the waters flow.

19 He sheweth His word unto Jacob : His statutes and ordinances unto Israel.

20 He hath not dealt so with any nation : neither have the heathen knowledge of His laws.

PSALM CXLVIII. *Laudate Dominum.*

O PRAISE the LORD of heaven : praise Him in the height.

more than he could count the stars, yet the Good Shepherd knows all His sheep, and "calleth His own by name, and leadeth them out." Thus the Lord setteth up Him Who was "meek and lowly of heart" in an eternal kingdom, and bringeth the ungodly, Satan and his evil ministers, down to the ground in an everlasting destruction.

Throughout this Psalm, as in many others, the blessings of supernatural grace are indicated by reference to those of natural provision. The clouds and rain represent the overshadowing abundance of the dew of the Holy Spirit, causing the sacramental food of God's children to grow upon the mountain of His Church, the City set on an hill, the "great and holy mountain" where the prophet saw "the holy Jerusalem descending out of Heaven from God." The "flour of wheat" with which Sion is filled when He maketh peace in her borders, signifies the Bread of Heaven which the Prince of Peace gives in His City of Peace.

There are other allusions, moreover, which can scarcely be dissociated from our Lord, as when His Word running very swiftly reminds us of the eternal WORD, the Sun of Righteousness, Who goeth forth as a giant to run his course : or as when the giving of snow like wool recalls Him of Whom it is said that "His head and His hairs were white like wool, as white as snow."

Thus we look, in this hymn of praise, to our Lord as the Source of all grace and strength in that City, the bars of whose gates He has made fast by sure foundation on Himself the Rock. No natural powers,—such as animal strength,—can win a place in that City, but only the fear of the Lord, and trust in His mercy. There He deals mercifully and graciously with the nation whom He has chosen to Himself to be His inheritance, giving them peace in their borders, and filling them with His grace, and shewing them His Word.

PSALM CXLVIII.

The three concluding Psalms of the Psalter have always been specially connected together in the mind of the Church as Αἶνοι, or "Lauds." They proclaim the final progress of the Church "from glory to glory," in the New Creation, the Resurrection, and the bliss of Heaven.

This, the first of the three, calls upon all created things to join their voices with the Church in Heaven and earth and praise the Lord of all, and is expanded in the Song of the Three Holy Children, the "Benedicite omnia Opera" of Morning Prayer. The mystery of a sympathy between all the works of God, animate and inanimate, is frequently referred to in the Psalms and elsewhere. When the Lord answered Job out of the whirlwind, He spake

2 Praise Him, all ye angels of His : praise Him, all His host.

3 Praise Him, sun and moon : praise Him, all ye stars and light.

4 Praise Him, all ye heavens : and ye waters that are above the heavens.

5 Let them praise the Name of the LORD : for He spake the word, and they were made ; He commanded, and they were created.

6 He hath made them fast for ever and ever : He hath given them a law which shall not be broken.

7 Praise the LORD upon earth : ye dragons, and all deeps ;

8 Fire and hail, snow and vapours : wind and storm, fulfilling His word ;

9 Mountains and all hills : fruitful trees and all cedars ;

10 Beasts and all cattle : worms and feathered fowls ;

11 Kings of the earth and all people : princes and all judges of the world ;

12 Young men and maidens, old men and children, praise the Name of the LORD : for His Name only is excellent, and His praise above heaven and earth.

13 He shall exalt the horn of His people ; all His saints shall praise Him : even the children of Israel, even the people that serveth Him.

PSALM CXLIX. *Cantate Domino.*

O SING unto the LORD a new song : let the congregation of saints praise Him.

2 Let Israel rejoice in Him that made him : and let the children of Sion be joyful in their King.

3 Let them praise His Name in the dance : let them sing praises unto Him with tabret and harp.

4 For the LORD hath pleasure in His people : and helpeth the meek-hearted.

5 Let the saints be joyful with glory : let them rejoice in their beds.

6 Let the praises of GOD be in their mouth : and a two-edged sword in their hands ;

7 To be avenged of the heathen : and to rebuke the people ;

8 To bind their kings in chains : and their nobles with links of iron.

9 That they may be avenged

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of the foundation of the earth by Himself: "when the morning stars sang together, and all the sons of God shouted for joy" [Job xxxviii. 7]. When man fell, God said, "Cursed is the ground for thy sake," and St. Paul declares that the whole Creation groaneth and travaileth together, waiting for the adoption and redemption of man by the work of Christ. When, therefore, the Incarnation had changed the face of things, there was, doubtless, a participation even of the lower world of Creation in the blessings and joy which it brought, according to the prophecy, "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands" [Isa. lv. 12]. "Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified Himself in Israel" [Isa. xliv. 23].

PSALM CXLIX.

The last verse of the preceding Psalm forms the theme out of which this one is developed. For the congregation of saints is the Church of Christ, the spiritual children of Israel: the Israel whom Christ has made anew; the children of the New Jerusalem of which He is the King; the "servants" that "shall serve Him."

The fifth verse plainly gives the key to the prophetic meaning of the Psalm as a hymn of joy for those who sleep in the Lord Jesus in the Day of the general Resurrection: "Thy dead men shall live, together with My dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."

Perhaps it is within the proper bounds of allegorical interpretation to consider the "two-edged sword" as the Cross of Victory, the banner of the Church's final triumph over evil. Yet it must be remembered that our Lord prophesied to His Apostles that they should "sit on twelve thrones judging the twelve tribes of Israel," and that St. Paul wrote, "Do ye not know that the saints shall judge the world?" Three times also in the Revelation our Lord is represented as having a sharp two edged sword, this being twice said to proceed out of His mouth [Rev. i. 16; xix. 15], when He goes forth to judgment as the WORD of God. Such words as those of this Psalm may therefore reveal that in the final triumph of the glorified Church it will be a partaker with Christ in His work of judgment.

of them, as it is written : Such honour have all His saints.

PSALM CL. *Laudate Dominum.*

O PRAISE God in His holiness : praise Him in the firmament of His power.

2 Praise Him in His noble acts : praise Him according to His excellent greatness.

3 Praise Him in the sound of the trumpet : praise Him upon the lute and harp.

4 Praise Him in the cymbals and dances : praise Him upon the strings and pipe.

5 Praise Him upon the well-tuned cymbals : praise Him upon the loud cymbals.

6 Let every thing that hath breath : praise the LORD.

PSALM CL.

The last Psalm is one which prefigures the song of praise that will rise before the Throne of God when there shall be no more curse, when evil no longer has a place in the City of God, and tears and sorrow shall be known in it no more. Hence the last verse of the preceding Psalm is again taken up by the first of that which follows; and the "honour of God's saints" is identified with that glory of which Daniel spoke when he prophesied, "They that be wise shall shine as the brightness of the firmament" [Dan. xii. 3], and our Lord when He said, "Then shall the righteous shine forth as the sun in the Kingdom of their Father" [Matt. xiii. 43].

For the Church has arrived at the end of her militant and her waiting condition, and is henceforth to praise God in His inner Sanctuary, the Heavenly Jerusalem in which there is "no temple," "for the Lord God Almighty and the Lamb are the temple of it." There will the saints remember the "noble acts" of the Lord, singing to the "harps of God" the "song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of Saints."

Thus the songs of David and of the Temple have become the songs of Christ and of the Church Militant. Thus will the same strains sound in the hymns of the Church Triumphant. And thus shall the last words of the last Psalm receive that further, most glorious, fulfilment which was foreshadowed to St. John when the door was opened in Heaven : "And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

ALLELUIA, FOR THE LORD GOD OMNIPOTENT REIGNETH.

FORMS OF PRAYER

TO BE

USED AT SEA.

¶ The Morning and Evening Service to be used daily at Sea shall be the same which is appointed in the Book of Common Prayer.

¶ These two following Prayers are to be also used in her Majesty's Navy every day.

O ETERNAL LORD GOD, Who alone spreadest out the heavens, and rulest the raging of the sea; Who hast compassed the waters with bounds until day and night come to an end; Be pleased to receive into Thy Almighty and most gracious protection the persons of us Thy servants, and the Fleet in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy; that we may be a safeguard unto our most gracious Sovereign Lady, Queen *VICTORIA*, and her Dominions, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our Island may in peace and quietness serve Thee our GOD; and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours, and with a thankful remembrance of Thy mercies to praise and glorify Thy holy Name; through JESUS CHRIST our LORD. *Amen.*

The Collect.

PREVENT us, O LORD, in all our doings, with Thy most gracious favour, and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life; through JESUS CHRIST our LORD. *Amen.*

¶ Prayers to be used in Storms at Sea.

O MOST powerful and glorious LORD GOD, at Whose command the winds blow, and lift up the waves of the sea, and Who stillest the rage thereof; We Thy creatures, but miserable sinners, do in this our great distress cry unto Thee for help: Save, LORD, or else we perish. We confess, when we have been safe, and seen all things quiet about us, we have forgot Thee our GOD, and refused to hearken to the still voice of Thy Word, and to obey Thy commandments: But now we see, how terrible Thou art in all Thy works of wonder; the great GOD to be feared

PRAYERS TO BE USED AT SEA.

These forms of Prayer were composed, and inserted here at the Revision of 1661. They were probably written or compiled by Bishop Sanderson,[1] but they have not been traced in any older

[1] The examination and revision of them was committed by Convocation to Stern, Bishop of Carlisle, on September 27th, 1661.

above all: And therefore we adore Thy Divine Majesty, acknowledging Thy power, and imploring Thy goodness. Help, LORD, and save us for Thy mercy's sake in JESUS CHRIST Thy SON, our LORD. *Amen.*

Or this:

O MOST glorious and gracious LORD GOD, Who dwellest in heaven, but beholdest all things below; Look down, we beseech Thee, and hear us, calling out of the depth of misery, and out of the jaws of this death, which is ready now to swallow us up: Save, LORD, or else we perish. The living, the living, shall praise Thee. O send Thy word of command to rebuke the raging winds, and the roaring sea; that we, being delivered from this distress, may live to serve Thee, and to glorify Thy Name all the days of our life. Hear, LORD, and save us, for the infinite merits of our blessed SAVIOUR, Thy SON, our LORD JESUS CHRIST. *Amen.*

¶ The Prayer to be said before a Fight at Sea against any Enemy.

O MOST powerful and glorious LORD GOD, the LORD of Hosts, that rulest and commandest all things; Thou sittest in the throne judging right, and therefore we make our address to Thy Divine Majesty in this our necessity, that Thou wouldest take the cause into Thine own hand, and judge between us and our enemies. Stir up Thy strength, O LORD, and come and help us; for Thou givest not alway the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance; but hear us Thy poor servants begging mercy, and imploring Thy help, and that Thou wouldest be a defence unto us against the face of the enemy. Make it appear that Thou art our Saviour and mighty Deliverer, through JESUS CHRIST our LORD. *Amen.*

¶ Short Prayers for single persons, that cannot meet to join in Prayer with others, by reason of the Fight, or Storm.

General Prayers.

LORD, be merciful to us sinners, and save us for Thy mercy's sake.

Thou art the great GOD, that hast made and rulest all things: O deliver us for Thy Name's sake.

Thou art the great GOD to be feared above all: O save us, that we may praise Thee.

Special Prayers with respect to the Enemy.

THOU, O LORD, art just and powerful: O defend our cause against the face of the enemy.

O GOD, Thou art a strong tower of defence to all that flee unto Thee: O save us from the violence of the enemy.

O LORD of Hosts, fight for us, that we may glorify Thee.

O suffer us not to sink under the weight of our sins, or the violence of the enemy.

O LORD, arise, help us, and deliver us for Thy Name's sake.

Short Prayers in respect of a Storm.

THOU, O LORD, that stillest the raging of the sea, hear, hear us, and save us, that we perish not.

O blessed SAVIOUR, that didst save Thy disciples ready to perish

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form, and those portions which are not taken from other divisions of the Prayer Book are probably original compositions drawn up for the occasion. They are mentioned in the Preface as one of the additions which it was thought expedient to make, but no further light is thrown upon their origin. The only parallel to them in the ancient services is a *Missa pro Navigantibus*, but this is not represented in any of the present forms.

It is not unlikely that they were suggested by a

in a storm, hear us, and save us, we beseech Thee.

LORD, have mercy upon us.
CHRIST, have mercy upon us.
LORD, have mercy upon us.
O LORD, hear us.
O CHRIST, hear us.

GOD the FATHER, GOD the SON, GOD the HOLY GHOST, have mercy upon us, save us now and evermore. Amen.

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ When there shall be imminent danger, as many as can be spared from necessary service in the Ship shall be called together, and make an humble Confession of their sin to GOD: In which every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him; saying as followeth,

The Confession.

ALMIGHTY GOD, FATHER of our LORD JESUS CHRIST, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against Thy Divine Majesty, Provoking most justly Thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful FATHER; For Thy SON our LORD JESUS CHRIST'S sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please Thee In newness of life, To the honour and glory of Thy Name; Through JESUS CHRIST our LORD. Amen.

¶ Then shall the Priest, if there be any in the Ship, pronounce this Absolution.

ALMIGHTY GOD, our heavenly FATHER, Who of His great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness, and bring you to everlasting life; through JESUS CHRIST our LORD. *Amen.*

Thanksgiving after a Storm.

Jubilate Deo. Psalm lxvi.

O BE joyful in GOD, all ye lands: sing praises unto the honour of His Name, make His praise to be glorious.

Say unto GOD, O how wonderful art Thou in Thy works: through the greatness of Thy power shall Thine enemies be found liars unto Thee.

For all the world shall worship Thee: sing of Thee, and praise Thy Name.

O come hither, and behold the works of GOD: how wonderful He is in His doing toward the children of men.

He turned the sea into dry land: so that they went through

"Supply of Prayer for the Ships that want Ministers to pray with them," which was set forth by the rebel Parliament as a supplement to the "Directory of Public Worship," intended by them to supersede the Prayer Book. In the preface to this it is stated that the Common Prayer is still used on board ship, though "for many weighty reasons abolished:" and to prevent the necessity of using it any longer "it hath been thought fit to frame some prayers agreeing with the Directory established by Parliament."

the water on foot; there did we rejoice thereof.

He ruleth with His power for ever; His eyes behold the people: and such as will not believe shall not be able to exalt themselves.

O praise our GOD, ye people: and make the voice of His praise to be heard;

Who holdeth our soul in life: and suffereth not our feet to slip.

For Thou, O GOD, hast proved us: Thou also hast tried us, like as silver is tried.

Thou broughtest us into the snare: and laidest trouble upon our loins.

Thou sufferedst men to ride over our heads: we went through fire and water, and Thou broughtest us out into a wealthy place.

I will go into Thine house with burnt-offerings: and will pay Thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

I will offer unto Thee fat burnt-sacrifices, with the incense of rams: I will offer bullocks and goats.

O come hither, and hearken, all ye that fear GOD: and I will tell you what He hath done for my soul.

I called unto Him with my mouth: and gave Him praises with my tongue.

If I incline unto wickedness with mine heart: the LORD will not hear me.

But GOD hath heard me: and considered the voice of my prayer.

Praised be GOD Who hath not cast out my prayer: nor turned His mercy from me.

Glory be to the FATHER, and to the SON: and to the HOLY GHOST;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Confitemini Domino. Psalm cvii.

O GIVE thanks unto the LORD, for He is gracious: and His mercy endureth for ever.

Let them give thanks whom the LORD hath redeemed: and delivered from the hand of the enemy;

And gathered them out of the lands, from the east, and from the west: from the north, and from the south.

They went astray in the wilderness out of the way: and found no city to dwell in;

Hungry and thirsty: their soul fainted in them.

So they cried unto the LORD in their trouble: and He delivered them from their distress.

He led them forth by the right way: that they might go to the city where they dwelt.

O that men would therefore praise the LORD for His goodness: and declare the wonders that He doeth for the children of men!

For He satisfieth the empty soul: and filleth the hungry soul with goodness.

Such as sit in darkness, and in the shadow of death: being fast bound in misery and iron;

Because they rebelled against the words of the LORD: and lightly regarded the counsel of the Most Highest;

He also brought down their heart through heaviness: they fell down, and there was none to help them.

So when they cried unto the

On the restoration of the Prayer Book it was probably felt that the great increase of the Navy through the regular levy of "ship money" during Cromwell's time had made some special prayers of this kind desirable.

The prayers are for "occasional" use, with the exception of the first two: and all that calls for notice is the fact that they are framed on the strict principles of the Church of England. Confession and Absolution are appointed, in extreme danger,

LORD in their trouble : He delivered them out of their distress.

For He brought them out of darkness, and out of the shadow of death : and brake their bonds in sunder.

O that men would therefore praise the LORD for His goodness : and declare the wonders that He doeth for the children of men !

For He hath broken the gates of brass : and smitten the bars of iron in sunder.

Foolish men are plagued for their offence : and because of their wickedness.

Their soul abhorred all manner of meat : and they were even hard at death's door.

So when they cried unto the LORD in their trouble : He delivered them out of their distress.

He sent His word, and healed them : and they were saved from their destruction.

O that men would therefore praise the LORD for His goodness : and declare the wonders that He doeth for the children of men !

That they would offer unto Him the sacrifice of thanksgiving : and tell out His works with gladness !

They that go down to the sea in ships : and occupy their business in great waters ;

These men see the works of the LORD : and His wonders in the deep.

For at His word the stormy wind ariseth : which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep : their soul melteth away because of the trouble.

They reel to and fro, and stagger like a drunken man : and are at their wits' end.

So when they cry unto the LORD in their trouble : He delivereth them out of their distress.

For He maketh the storm to cease : so that the waves thereof are still.

Then are they glad, because they are at rest : and so He bringeth them unto the haven where they would be.

O that men would therefore praise the LORD for His goodness : and declare the wonders that He doeth for the children of men !

That they would exalt Him also in the congregation of the people : and praise Him in the seat of the elders !

Who turneth the floods into a wilderness : and drieth up the water-springs.

A fruitful land maketh He barren : for the wickedness of them that dwell therein.

Again, He maketh the wilderness a standing water : and water-springs of a dry ground.

And there He setteth the hungry : that they may build them a city to dwell in ;

That they may sow their land, and plant vineyards : to yield them fruits of increase.

He blesseth them, so that they multiply exceedingly : and suffereth not their cattle to decrease.

And again, when they are minished, and brought low : through oppression, through any plague, or trouble ;

Though He suffer them to be evil intreated through tyrants : and let them wander out of the way in the wilderness ;

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as a reality to which men will be glad to fly when their souls are about to appear suddenly before God. The responsive form is kept up throughout : and the "Hymns of Praise and Thanksgiving," as well as the use of the "Te Deum" after victory, presuppose a choral use of the Church's services. Some of the Prayers are evidently intended to be used in the same manner and place as the "Occasional Prayers and Thanksgivings," the ordinary daily Service being directed to be used both by the

Yet helpeth He the poor out of misery : and maketh Him households like a flock of sheep.

The righteous will consider this, and rejoice : and the mouth of all wickedness shall be stopped.

Whoso is wise will ponder these things : and they shall understand the loving-kindness of the LORD.

Glory be to the FATHER, and to the SON : and to the HOLY GHOST ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Collects of Thanksgiving.

O MOST blessed and glorious LORD GOD, Who art of infinite goodness and mercy ; We Thy poor creatures, whom Thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present ourselves again before Thy Divine Majesty, to offer a sacrifice of praise and thanksgiving, for that Thou heardest us when we called in our trouble, and didst not cast out our prayer, which we made before Thee in our great distress : Even when we gave all for lost, our ship, our goods, our lives, then didst Thou mercifully look upon us, and wonderfully command a deliverance ; for which we, now being in safety, do give all praise and glory to Thy holy Name ; through JESUS CHRIST our LORD. *Amen.*

Or this.

O MOST mighty and gracious good GOD, Thy mercy is over all Thy works, but in special manner hath been extended toward us, whom Thou hast so powerfully and wonderfully defended. Thou hast shewed us terrible things, and wonders in the deep, that we might see how powerful and gracious a GOD Thou art ; how able and ready to help them that trust in Thee. Thou hast shewed us how both winds and seas obey Thy command ; that we may learn, even from them, hereafter to obey Thy voice, and to do Thy will. We therefore bless and glorify Thy Name, for this Thy mercy in saving us, when we were ready to perish. And, we beseech Thee, make us as truly sensible now of Thy mercy, as we were then of the danger : And give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to Thy holy commandments. Continue, we beseech Thee, this Thy goodness to us ; that we, whom Thou hast saved, may serve Thee in holiness and righteousness all the days of our life ; through JESUS CHRIST our LORD and SAVIOUR. *Amen.*

An Hymn of Praise and Thanksgiving after a dangerous Tempest.

O COME, let us give thanks unto the LORD, for He is gracious : and His mercy endureth for ever.

Great is the LORD, and greatly to be praised ; let the redeemed of the LORD say so : whom He hath delivered from the merciless rage of the sea.

The LORD is gracious and full of compassion : slow to anger, and of great mercy.

He hath not dealt with us according to our sins : neither

Rubric at the head of these Forms, and by the first of the "Articles of War." The latter is as follows: "Officers are to cause Public Worship, according to the Liturgy of the Church of England, to be solemnly performed in their ships, and take care that prayers and preaching by the chaplains be performed diligently, and that the Lord's Day be observed."

rewarded us according to our iniquities.

But as the heaven is high above the earth : so great hath been His mercy towards us.

We found trouble and heaviness : we were even at death's door.

The waters of the sea had well-nigh covered us : the proud waters had well-nigh gone over our soul.

The sea roared : and the stormy wind lifted up the waves thereof.

We were carried up as it were to heaven, and then down again into the deep : our soul melted within us, because of trouble ;

Then cried we unto Thee, O LORD : and Thou didst deliver us out of our distress.

Blessed be Thy Name, Who didst not despise the prayer of Thy servants : but didst hear our cry, and hast saved us.

Thou didst send forth Thy commandment : and the windy storm ceased, and was turned into a calm.

O let us therefore praise the LORD for His goodness : and declare the wonders that He hath done, and still doeth for the children of men.

Praised be the LORD daily : even the LORD that helpeth us, and poureth His benefits upon us.

He is our GOD, even the GOD of Whom cometh salvation : GOD is the LORD by Whom we have escaped death.

Thou, LORD, hast made us glad through the operation of Thy hands : and we will triumph in Thy praise.

Blessed be the LORD GOD : even the LORD GOD, Who only doeth wondrous things ;

And blessed be the Name of His Majesty for ever : and let every one of us say, Amen, Amen.

Glory be to the FATHER, and to the SON : and to the HOLY GHOST ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

2 Cor. xiii.

THE grace of our LORD JESUS CHRIST, and the love of GOD, and the fellowship of the HOLY GHOST, be with us all evermore. *Amen.*

After Victory or Deliverance from an Enemy.

A Psalm or Hymn of Praise and Thanksgiving after Victory.

IF the LORD had not been on our side, now may we say : if the LORD Himself had not been on our side, when men rose up against us ;

They had swallowed us up quick : when they were so wrathfully displeased at us.

Yea, the waters had drowned us, and the stream had gone over our soul : the deep waters of the proud had gone over our soul.

But praised be the LORD : Who hath not given us over as a prey unto them.

The LORD hath wrought : a mighty salvation for us.

We gat not this by our own sword, neither was it our own arm that saved us : but Thy right hand, and Thine arm, and the light of Thy countenance, because Thou hadst a favour unto us.

The LORD hath appeared for us : the LORD hath covered our heads, and made us to stand in the day of battle.

It is worthy of notice that the form with which the body is committed to the deep in the Burial Service differs from the older form in an important particular, "looking for the resurrection of the body . . . . and the life of the world to come," being substituted for "in sure and certain hope of the resurrection to eternal life." This change has been adopted in the American Book of Common

The LORD hath appeared for us : the LORD hath overthrown our enemies, and dashed in pieces those that rose up against us.

Therefore not unto us, O LORD, not unto us : but unto Thy Name be given the glory.

The LORD hath done great things for us : the LORD hath done great things for us, for which we rejoice.

Our help standeth in the Name of the LORD : Who hath made heaven and earth.

Blessed be the Name of the LORD : from this time forth for evermore.

Glory be to the FATHER, and to the SON : and to the HOLY GHOST ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ After this Hymn may be sung the *Te Deum.*

¶ Then this Collect.

O ALMIGHTY GOD, the Sovereign Commander of all the world, in Whose hand is power and might which none is able to withstand ; We bless and magnify Thy great and glorious Name for this happy Victory, the whole glory whereof we do ascribe to Thee, Who art the only Giver of Victory. And, we beseech Thee, give us grace to improve this great mercy to Thy glory, the advancement of Thy Gospel, the honour of our Sovereign, and, as much as in us lieth, to the good of all mankind. And, we beseech Thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives by an humble, holy, and obedient walking before Thee all our days, through JESUS CHRIST our LORD; to Whom with Thee and the HOLY SPIRIT, as for all Thy mercies, so in particular for this Victory and Deliverance, be all glory and honour, world without end. *Amen.*

2 Cor. xiii.

THE grace of our LORD JESUS CHRIST, and the love of GOD, and the fellowship of the HOLY GHOST, be with us all evermore. *Amen.*

At the Burial of their Dead at Sea.

¶ The Office in the Common Prayer-book may be used ; only instead of these words [*We therefore commit his body to the ground, earth to earth,* &c.] say,

WE therefore commit his body to the deep, to be turned into corruption, looking for the resurrection of the body, (when the Sea shall give up her dead,) and the life of the world to come, through our LORD JESUS CHRIST ; Who at His coming shall change our vile body, that it may be like His glorious body, according to the mighty working, whereby He is able to subdue all things to Himself.

Prayer. The difference is only a verbal one, but circumstances have given it importance : and the words above have often been quoted as if they had originated in America instead of in our own revision of 1661 ; and with (as is probable) so Catholic-minded a Churchman as Bishop Sanderson.

AN INTRODUCTION TO THE ORDINATION SERVICES.

THE fundamental principle of the Christian Ministry is, that it is derived from our Blessed Lord Himself, Who became the Fountain of all ministerial authority and power through the virtue of that "full, perfect and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world" which constituted Him the Eternal High Priest of the New Dispensation.

He gave an earnest of a permanent ministry, thus deriving its authority and power from Him when He sent forth the twelve Apostles and the seventy Evangelists on their temporary mission during the time of His own personal ministry: He promised His perpetual Presence with such a ministry when He declared to the Apostles, "Lo, I am with you alway, even unto the end of the world" [Matt. xxviii. 20]: and He established the twelve as the chief ministerial channels through which ministerial life was to flow when, having stated their commission "as My Father hath sent Me, even so send I you," He ordained them by breathing into them the breath of that ministerial life, and said unto them, "Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" [John xx. 22, 23].

The twelve, thus commissioned and ordained by the Great High Priest, had other and special work to do in continuation of His, for which they received special gifts on the Day of Pentecost: but the ordinary ministerial gift was bestowed upon them by Christ before His Ascension, and in such a manner that they were able, even before the Day of Pentecost, to ordain Matthias as one of their number [Acts i. 22, 26], upon whom, thus ordained, the Pentecostal gifts came as upon themselves.

But as the number of Christians increased, the twelve Apostles found themselves too few to fulfil all the ministerial duties of the Christian body; and in the exercise of the authority given to them by Christ—given either generally in the words, "As My Father hath sent Me, so send I you," or in some more detailed instructions not recorded—they delegated part of their ministry to seven others, whom they called, not "Apostles," but "Deacons" [Acts vi. 6], or "Ministers to Apostles," who seem to have held an office relatively to the Apostolate similar to that which the Apostles themselves had held relatively to Christ during His personal Ministry. [Acts vi. 8; viii. 5; xiii. 5; 1 Cor. xii. 28.]

At a later time the sphere of ministerial work was still further extended, and it became necessary to appoint permanent and stationary ministers in the local churches which the Apostles organized. These were called "presbyters" or "elders" [Acts xi. 30]—the Greek word *presbyter* becoming in English "priest"—whose office was that of ministering to particular congregations, for which purpose they were "ordained in every church" [Acts xiv. 23; xv. 2, 4, 6, 22, 23], each to remain among his own particular flock; while the duty of the Apostles called them from one place to another, as having "the care of all the churches" [2 Cor. xi. 28].

Later still, as the number of local churches increased, and with them the number of presbyters, while at the same time the number of the Apostles diminished, it became necessary to provide for the government of these bodies and their ministers, and also to provide for a continuance of ministers when the Apostles, who alone were ordainers at first, should all have departed from the world. For this purpose men were ordained who were called "Overseers," the Greek word for overseer having since been transformed from *Episcopos* into Biscop and "Bishop." The existence of such Bishops, as early at least as A.D. 65, is shewn by St. Paul's pastoral Epistles, in which he speaks of "the office of a bishop" as if it was already familiar to the Church [1 Tim. iii. 1], and indicates among its duties the ordination of priests [Titus i. 5], the discipline of them [1 Tim. v. 1], and that of ordination in general [1 Tim. v. 22].

This sketch of Scriptural evidence on the subject shews that a ministerial organization was developed during the lifetime of the Apostles in which two special features are discernible: first, that of fixed ministration by one order of persons called Presbyters or Priests in particular churches; and secondly, that of ministration by another order of persons called Bishops, to whom the duty of discipline and ordination were assigned. To these special features of the New Testament ministry may be added a third, that of ministration to and for other ministers by an order of persons called Deacons.

The succession of this Ministry of the Church from our Lord, through the Apostles, may be traced in the Church of England—as in many other Catholic Churches—with great clearness: and the following Chart will shew the principal channels through which the Apostolic life of the ministry has flowed down to our present Bishops:—

CHART OF THE MINISTERIAL SUCCESSION OF THE CHURCH OF ENGLAND

OUR BLESSED LORD.

THE APOSTLES.

British Bishops. | French Bishops. | Irish Bishops. | Roman Bishops. | Milanese Bishops.

Vergilius [Arles].

Augustine [Canterbury 597-604].

Mellitus [London 604, Canterbury 619, Died 624].

Justus [Rochester 604, Canterbury 624, Died 627].

Laurentius [Canterbury 604-619].

Romanus [Rochester 624-627].

Paulinus [York 625 Rochester 633, Died 644].

Honorius [Canterbury 627].

Felix [Dunwich 630-647].

Ithamar [Rochester 644].

Thomas [Dunwich 647-652].

Boniface [Dunwich 652-669].

Deus-dedit [Canterbury 655-664].

Damian [Rochester 655-664].

Aidan [Lindisfarne 635-651].

Agilbert [Dorchester 650. Paris 664].

Finan [Lindisfarne 651-661].

Birinus [Dorchester 634-650].

Two unnamed Bishops.

Wina [London 662-675].

Chad [York 664, Lichfield 669, Died 672].

Bergwyn [Llandaff].

Godwyn [Lyons].

Cedda [E. Saxons or London 654-664].

Diuma [Mercia 656-658].

Ceollach [Mercia 658-659].

Trumhere [Mercia 659-662].

Colman [Lindisfarne 661-674].

Jarumnan [Mercia 662-667].

Wilfrid [York, Leicester, Hexham, York, 664-709].

Oftfor, [Worcester 692-693].

Theodore [Canterbury, 668-690]. 20 Bishops were consecrated during his incumbency, some of whom doubtless were associated with Berthwald in the consecration of succeeding Bishops, though most died before 693.

BERTHWALD [Canterbury 693-731].

From whose succession all Archbishops of Canterbury and York descended for about 500 years. 24 Bishops were consecrated during his incumbency.

[All the consecrations from Augustine to Theodore are here inserted exactly as they are recorded in Bede and other writers; but it is reasonable to suppose that there were many more of which no records are known.]

From whose succession all subsequent Archbishops of Canterbury and York have descended. The succession was united with that of the ancient Irish Church. In the seventeenth century, his successor was united with that of the ancient Irish Church. through Bishops Theaulon of Limerick, Murray of Kilfenora, and Hopkins of Derry. Also with the Roman through De Dominis, originally Bishop of Vicenza, and afterwards Archbishop of Spalatro.

Introduction to the Ordination Services

The three orders, whose Scriptural and Divine origin was indicated on the page preceding this Chart, are named in the earliest Christian records subsequently to the time of the Apostles which we possess: as by St. Ignatius in several of his Epistles, by St. Irenæus in his book on Heresies (where he gives a list of the Bishops of Rome from the Apostles' time to his own), by St. Clement of Alexandria in his book called "The Pædagogue" [iii. 12], by Tertullian [*de Fuga*, xi.], and by St. Cyprian in many of his Epistles and Treatises. From their days, that is, from about a century and a half after the Apostolic age, and especially in the Ecclesiastical Histories of Eusebius and his successors, there are abundant references to the ministerial system of Christianity, which shew beyond doubt that "from the Apostles' time there have been these Orders of Ministers in Christ's Church: Bishops, Priests, and Deacons."

In the same way it may be shewn that the continuation of the Christian ministry by ordination was always accounted the work of Bishops, and Bishops only, in the ancient ages of the Church. In the Eastern Church, the essential power of Ordination has always been reserved to Bishops exclusively, and it was not until the fourth century that the African Church permitted Priests to lay on their hands with the Bishops in the ordination of Priests: nor after this rule was adopted by the Western Church, is there any example in ecclesiastical history of ordination by any but Bishops only, as their proper and peculiar function, confirmed by the ancient Apostolical Canons and Constitutions, by the Councils of Ancyra, Antioch, c. ix., Sardica, c. xix., Alexandria, Nicæa, c. xix., Chalcedon, c. xi., VI. Trullo, c. xxxvii., Constantinople, Orange, II. Orleans, c. iii., Braga, c. iii., Cealchythe, c. vi., Dalmatia, c. ii., and Seville, c. vi.; by the testimonies of the Fathers, St. Athanasius [II. *Apol. c. Athan.*], St. Chrysostom [*in Phil.*, hom. i. in 1 Tim. iii.], St. Augustine [*de Hær.* c. lii.], St. Epiphanius, St. Jerome [*Epist. ad Evang.* ci.], St. Cyprian [Ep. xli.], Cornelius, Dionysius; by the acts of the primitive Bishops, and by every sacramentary and ritual [*Decret.* P. i., dist. lxvii.]. The Catholic doctrine has ever been that without Sacraments there is no Church, and without Bishops there can be no Priests, and consequently no Sacraments. There is not one instance in Holy Scripture or ecclesiastical history of ordination by Presbyters only; it was the prerogative of Bishops, and therefore the present rubric [1662] declares that "no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had formerly Episcopal consecration or ordination."

§ *The English Ordinal.*

The Mediæval Services for the Consecration of Bishops and the Ordination of the other Clergy in the Church of England were doubtless, like the rest of our Anglican ritual, derived from the ancient Gallican and Ephesine Offices, revised, perhaps, from time to time by comparison with Roman Pontificals, but always maintaining an independent character.

The first change which was made in them at the time of the Reformation was made by the omission of the oath of Obedience to the Bishop of Rome by Act 28 Hen. VIII. c. x. After this, in the winter of 1548, a Committee, consisting of the Primate, the Bishops of Rochester, Ely, Lincoln, and Westminster, according to Heylin [*Hist. of Reform.* pp. 57, 58], the Deans of St. Paul's, Lincoln, Exeter, Ch. Ch., Archdeacon Robertson, and Redmayne, Master of Trinity College, Cambridge, and, as Burnet adds, (Collier inclining to the same belief,) the Archbishop of York, and Bishops of London, Durham, Worcester, Norwich, St. Asaph, Salisbury, Coventry, Carlisle, Bristol, and St. David's [Burnet, *Hist. of the Reform.* pt. ii. b. i.; and Collier, *Eccles. Hist.* pt. ii. b. iv.], was appointed to reconstruct an Ordinal. The old books of ecclesiastical offices had been destroyed ruthlessly and needlessly by the King's orders [Cardwell, *Doc. Ann.* No. xx.]: and therefore, in November 1549, the Parliament made an Act, declaring that "forasmuch as concord and unity to be had within the King's Majesty's dominions, it is requisite to have one uniform fashion and manner for making and consecrating of bishops, priests, and deacons, or ministers of the Church: Be it therefore enacted by the King's Highness, with the assent of the Lords spiritual and temporal, and the Commons in this present Parliament assembled, and by the authority of the same, that such form and manner of making and consecrating of archbishops, bishops, priests, deacons, and other ministers of the Church, as by six prelates and six other men of this realm, learned in God's law, by the King's Majesty to be appointed and assigned, or by the most number of them, shall be devised for that purpose, and set forth under the Great Seal of England before the first day of April next coming, shall by virtue of the present Act be lawfully exercised and used, and none other, any statute or law or usage to the contrary in any wise notwithstanding" [3 & 4 Edw. c. xii.]. In the House of Lords, the Bishops of Durham, Chichester, Carlisle, Worcester, and Westminster protested against the Act [Burnet, pt. ii. b. i.].

Cranmer had the chief hand of the work [Strype's *Mem. of Cranmer*, ch. xi.], and, it is said, drew up the preface. Three offices only were prepared, although the Statute had mentioned the ordering of *other Ministers* of the Church, that is, clergy in minor

orders, Subdeacons and Readers, etc. It was providential that the counsels of the more moderate party in the Church prevailed over the rash advice of the intemperate and Germanizing section, who would have abolished much that was of ancient use. Poynet wished to abandon the very name of Bishop. Grindal called it the mummery of consecration. Jewel would have had no clerical dress, and Hooper would not wear it.

In the new form the unction of the Priest's hands, a French rite of the sixth century, unknown in the Greek Church, and not practised at Rome until after the time of Nicholas I., was laid aside; as was also the blessing of the Priest's habit with a special blessing for his offering acceptable sacrifices, a ceremonial not of earlier date than the eighth century. But the delivery of the chalice, or cup, with the bread, which had been practised in the tenth century, was retained. The Service began with an Exhortation; and one of the following Psalms, xl., cxxxii., and cxxxv., at the discretion of the celebrant, was to be sung as the introit to the Holy Communion. For the Epistle was appointed Acts xx. 17-35, or else 1 Tim. iii. 1-8; for the Gospel, Matt. xxviii. 18 to the end, or John x. 1-16, or John xx. 19-23. The Veni Creator having been sung, the Deacon was presented by the Archdeacon. Then followed the Litany with a special Collect. The Deacon to be ordained Priest was to have a plain albe upon him; the dress appointed for the candidate for Deacon's orders, with the addition of the word "white." The oath of the King's supremacy was administered, and the Exhortation made by the Bishop, who proceeded to put a series of questions copied literally in part, and wholly in spirit, from the interrogatories made in the older Pontificals to Bishops; after a certain space kept in silence for prayers by the congregation, the Bishop, having said a prayer, ordained the Deacon to the Priesthood, and delivered to him the Bible; the Holy Communion followed, with a special Prayer before the Benediction. In the ordering of Deacons, the order was as in the present Form.

In the form of consecrating an Archbishop or Bishop, the Psalm for the introit at the Holy Communion was to be the same as at the ordering of Priests. The Epistle was 1 Tim. iii. 1, and the Gospel, John xxi. 15, or "chap. x., as in the order of Priests." At the presentation, the elected Bishop was to have upon him a surplice and cope, and the presenting Bishops to be in surplices and copes, and bearing their pastoral staves in their hands. The Archbishop laid the Bible on the neck of the consecrated Bishop, and put the staff into his hand, saying, "Be to the flock," &c.

This complete "Form and Manner" was published in March 1549-1550, and printed by Richard Grafton, Printer to the King, five Bishops being consecrated according to it. Unhappily the efforts of the extreme reformers prevailed now over the better judgment of the Catholic party. The influence of Peter Martyr, Alasco, Bucer, and Calvin was felt in the counsels of Hooper, Poynet, and their followers. In consequence of their representations, a new review was instituted in the commencement of 1551; and on and after All Saints' Day, 1552, the Second Book of Edward VI. was ordered to be in use. The handiwork of violent men of factious, peevish, and perverse spirit is only too recognizable, "bewraying their own folly," and "full of innovations and newfangleness." Several laudable practices of the Church of England, or indeed of the whole Catholic Church of Christ, were now laid aside. The introits of the Holy Communion, the habits of the candidates and of the presenting and electing Bishops, the delivery of the chalice and sacred elements, and of the pastoral staff, was omitted, and only one change was made for the better at the instance of Hooper, the substitution in the oath of the King's supremacy of the words, So help me God, *through Jesus Christ*, for *all Saints and the holy Evangelists*.

By Statute 5 & 6 Edw. VI. cap. i. § 45, the form and manner of making and consecrating of Archbishops, Bishops, Priests, and Deacons, was annexed to the Book of Common Prayer, "faithfully and godly perused, explained, and made fully perfect." This Act passed the House of Commons, and was returned to the Lords, April 14th, 1552 [Collier, *Eccles. Hist.* p. iv. b. ii.; Burnet, p. ii. b. i.], and the 35th of the Articles drawn up in 1552 by a Committee delegated by both Houses of Convocation, and in force until 6 Eliz., declares that the book of the Ordering of the Ministers of the Church, for truth of doctrine is godly, and in nothing is repugnant to the sound doctrine of the Gospel, but agreeth thereto, and doth much promote and illustrate the same. The 25th Article, entitled, "Nemo in Ecclesia minister nisi vocatus," is literally the same as the 23rd in the Articles of Religion of 1562. Only one Bishop was consecrated according to this Ordinal.

Out of twenty-six sees twenty were still occupied by Bishops who had been consecrated according to the use of the old Pontificals; upon the accession of Queen Mary, the Acts of 3 Edw. VI. c. xii., for drawing up the Ordinal, and 5 Edw. VI. c. i., annexing it to the Book of Common Prayer, were repealed; and after December 20th, 1553, the forms commonly used in England in the last year of King Henry VIII. were alone to be used. An unanswerable testimony that the main body and essentials, as well in the chiefest materials as in the frame and order thereof, had been continued the same in the reformed Ordinals, is contained in the fact that the Roman party contented themselves with requiring "the supply of those things wanted before," such as unction

and the delivery of sacred vessels and of the proper habits [Art. xv. 1553; Burnet, pt. ii. b. ii.; Cardwell, *Doc. Ann.*, No. xxx.; Heylin's *Hist. of the Reform.* p. 206]. For this purpose Pope Julius in his Bull, 1553, giving legatine power to Cardinal Pole, desired him to reconcile and reinstate the Bishops and Archbishops in their Cathedral Churches, and permit them to ordain to the priesthood, —ad quoscunque etiam sacros et Presbyteratus ordines promovere et in illis aut per eos jam licet minùs rectè susceptis ordinibus, etiam in altaris ministerio ministrare necnon munus consecrationis suscipere [Cardw., *Doc. Ann.* xxxii.]. It will be borne in mind that these subsidiary rites and ceremonies are regarded by Roman Catholic canonists of the first rank and eminence as wholly unessential and of very late introduction. On June 13th, 1558, every copy of the English Ordinal was required to be delivered up to the Ordinary of the diocese [Cardwell, No. xxxix.]. Thirteen Bishops were consecrated during the imprisonment of the Primate Cranmer, and as many were irregularly intruded into sees not vacant [Burnet, pt. ii. b. ii.; Heylin, p. 208] by the authority of the Pope, which had been renounced by the Provincial Synods of Canterbury and York, as well as by individual dioceses.

On the accession of Queen Elizabeth in 1558 the Second Book of Edward VI., with the Ordinal, having been reviewed by Parker, Cox, Pilkington, Grindal, Sandys, Guest, May, Bill, and Smith, was restored by Act of Parliament, April 20th, 1 Eliz. c. ii. § 3, to be in force and effect after June 24th, and the Act of Repeal passed in Queen Mary's reign was annulled. On December 17th, 1559, at Lambeth Chapel, Parker was consecrated to the arch-see of Canterbury by the Bishops of Chichester, Hereford, Bedford, and Exeter.

The Ordinal had been included under the "words of Administration of Sacraments, Rites, and Ceremonies," but Bishop Bonner objected that it was not expressly named, although of course it formed an integral part of the Book of Common Prayer by Statute of 1552, and had been repealed together with it in 1553. However, to put an end to all such exceptions, an Act was passed September 13th, 1566, 8 Eliz. cap. i. § 3, 5, confirmed by 1 Jac. I. c. xxv. § 48, authorizing the use of the Ordinal in future, and declaring that all persons who had been or should be made, ordered, or consecrated by it were true Archbishops, Bishops, Priests, and Deacons. But the 36th Article of Religion, drawn up in 1562, and confirmed by Convocation, 1571, had already decreed the validity of all orders conferred according to the new Ordinal since the second year of Edward VI., and the Act 13 Eliz. c. xii., required subscription to those Articles by the Clergy; the Constitutions Ecclesiastical, 1575, further required that Holy Orders should be given only according to the form and manner of the Ordinal; and in those of 1604 [c. xxxvi.] all impugners of the Ordinal were declared excommunicate, and all candidates for the ministry required to acknowledge its conformity with the Word of God. Courayer mentions the important fact that Pope Pius IV. by his envoy offered to confirm the whole English Prayer Book, of course including the Ordinal, provided the Church of England would be reconciled to the Pope and acknowledge his supremacy [ch. xiii. p. 235].

In 1640, when a complete Pontifical was to have been drawn up, the form of Ordering Bishops, Priests and Deacons was to have been retained [Heylin, *Cypr. Anglic.* pt. ii. p. 414].

On March 25th, 1661, by royal commission, King Charles II. empowered conferences to be held for a "review of the Book of Common Prayer, comparing the same with the most ancient Liturgies which have been used in the primitive and purest times." Bishops Cosin, Wren, Sanderson, Nicholson, Morley, Henchman, Skinner, and Warner proceeded to undertake the work, assisted by the MS. notes of Bishops Cosin, Overall, and Andrewes. On November 29th, the Upper House were still at work upon the revision of the Ordinal; on December 20th, 1661, the Book was received, approved, and subscribed by both Houses. On May 19th, 1662, the Bill for the Uniformity of Public Prayers and Administration of the Sacraments received the Royal Assent, and provided that the new Book should be used after the Feast of St. Bartholomew, 1662 [13 & 14 Car. II. c. iv. § 32]. It was authorized again by Act, 1706, 5 Ann. c. v. viii. art. xxv. § vii.

The alterations, additions, and variations were chiefly made in rubrics for the better direction of those officiating in the Service, in a clearer explanation of some words and phrases, and in rendering the Epistles and Gospels according to the last translation.

THE FORM AND MANNER

OF

MAKING, ORDAINING, AND CONSECRATING

OF

BISHOPS, PRIESTS, AND DEACONS,

ACCORDING TO THE

Order of the Church of England.

THE PREFACE.

IT is evident unto all men diligently reading the holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church; Bishops, Priests, and Deacons. Which Offices were evermore had in such reverend Estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by publick Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful Authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed in the Church of *England*; no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of *England*, or suffered to execute any of the said Functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had formerly Episcopal Consecration, or Ordination.

The Preface] This is the same as in the first English Ordinal, that of 1549, with a few verbal alterations.

It is evident unto all men] See the preceding Introduction for some of the proofs to corroborate this statement.

no man shall be accounted . . . Episcopal Consecration, or Ordination] Thus Bishops, Priests, or Deacons ordained in the Eastern Churches, in the American Church, or in Churches of the Roman Communion, are qualified to minister in the Church of England; but persons ordained as Presbyterian Ministers in Scotland or elsewhere, those ordained among Lutherans or other foreign Protestants, and the Ministers of English Protestant Dissenters in England or elsewhere, are not so qualified.

Ordinations of the latter class are in some cases to be traced up originally to Priests, as among the Presbyterians and the Methodists. But among most Protestant sects, although Ministers may now be ordained by Ministers, the original Ministers were ordained by persons who had not themselves passed through any such rite of ordination.

And none shall be admitted a Deacon, except he be Twenty-three years of age, unless he have a Faculty. And every man which is to be admitted a Priest shall be full Four-and-twenty years old. And every man which is to be ordained or consecrated Bishop shall be fully Thirty years of age.

And the Bishop, knowing either by himself, or by sufficient testimony, any Person to be a man of virtuous conversation, and without crime; and, after examination and trial, finding him learned in the Latin Tongue, and sufficiently instructed in holy Scripture, may at the times appointed in the Canon, or else, on urgent occasion, upon some other Sunday or Holy-day, in the face of the Church, admit him a Deacon, in such manner and form as hereafter followeth.

Twenty-three years of age . . . . fully Thirty years of age] This minimum of age for ministerial office is in strict agreement with the principles laid down by St. Paul, and with the practice of the ancient Church. The Apostle enjoins that the Deacons "be grave," and that they shall not be admitted to office until they are first "proved." He also considers the probability of their being married men with families [1 Tim. iii. 8-12]. These injunctions evidently refer to an age not less, certainly, than twenty-three years of age. In mediæval times it was customary to admit boys as acolytes at fourteen, subdeacons at seventeen, and deacons at nineteen, just as very young men become preachers as "probationers" among Presbyterian and other sects. But the ancient rule of the Church required that men should be twenty-five years of age before becoming Deacons, in analogy with the age at which a Levite was admitted to serve the Tabernacle. "In veteri lege ab anno vicesimo et quinto Levitæ tabernaculo servire mandantur, cujus auctoritatem in canonibus et sancti Patres secuti sunt" [IV. Conc. Tolet. xx., A.D. 671]; the same Canon requiring Deacons to be thirty years of age before they are ordained to the priesthood. Among our own early Ecclesiastical Laws there is a Canon of Archbishop Egbert's time [A.D. 740], adopted from an earlier African Canon, which decrees as follows: "Placuit ut ante xxv. annos ætatis, nec diaconus ordinetur, nec virgines consecrenter, nisi rationabili necessitate cogente." The mediæval age of nineteen was raised to twenty-one in the Ordinal of 1549, and to twenty-three in that of 1661. The latter age was probably adopted because, during the interval, the Council of Trent had fixed it as the minimum in Churches of the Roman Communion. [Sess. xxiii. ch. 12.]

The modern rule as to age has been made more strictly binding still by an Act of Parliament passed in 1804, which enacts that any person ordained Deacon before twenty-three, or Priest before twenty-four years, shall be wholly incapable of holding any preferment, and that his ordination shall be void in law as if it had never been made, except under faculties granted by the Archbishops of Canterbury or Armagh. [44 Geo. III. ch. 43.]

The rubric is expanded in the 34th Canon of 1604 respecting "The Quality of such as are to be made Ministers."

And the Bishop, knowing] These provisions of the rubric are carried out in practice thus: [1] The names of candidates are submitted to the Bishop some months before the time of ordination. [2] Each candidate is required to bring to the Bishop a testimonial of character from three beneficed Clergymen by whom he has been personally known and observed for two years preceding. [3] Notice of the candidate's proposed ordination is read in the parish church of the parish in which he ordinarily resides, in accordance with which notice any person knowing of any objection to the ordination is required to state it. This notice is the "Si Quis," and is similar in character to the Banns of Marriage.

times appointed in the Canon] These words were added in 1661, the rubric previously reading "upon a Sunday or Holy-day." But the 31st Canon of 1604 decrees "that no Deacons or Ministers be made and ordained, but only upon the Sundays immediately following *Jejunia quatuor temporum*, commonly called Ember Weeks, appointed in ancient time for prayer and fasting (purposely for this cause at their first introduction), and so continued at this day in the Church of England." The Ember [1] days are the

Wednesday, Friday, and Saturday after the first Sunday in Lent.

Wednesday, Friday, and Saturday after Whitsun Day.

Wednesday, Friday, and Saturday after Sept. 14th.

Wednesday, Friday, and Saturday after Dec. 13th.

The institution of the Ordination Seasons is usually attributed to Gelasius, Bishop of Rome [A.D. 492-496]. The Church of England has a custom peculiar to itself, that of *general* prayer for those who are to ordain and those who are to be ordained on every day during the Ember Weeks. [See p. 202.]

[1] The word "Ember" seems to come to us from the Latin "quatuor tempora," first Anglicized as Quatember, and then shortened to Ember. So "Carfax" at Oxford is corrupted from the mediæval "Quatre voies."

THE FORM AND MANNER

OF

MAKING OF DEACONS.

¶ When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Deacons; how necessary that Order is in the Church of CHRIST, and also, how the people ought to esteem them in their Office.

¶ First, the Archdeacon, or his Deputy, shall present unto the Bishop (sitting in his chair near to the holy Table) such as desire to be ordained Deacons, (each of them being decently habited,) saying these words,

REVEREND Father in GOD, I present unto you these persons present, to be admitted Deacons.

The Bishop.

TAKE heed that the persons whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of GOD, and the edifying of His Church.

¶ The Archdeacon shall answer,

I HAVE inquired of them, and also examined them, and think them so to be.

¶ Then the Bishop shall say unto the people:

BRETHREN, if there be any of you who knoweth any Impediment, or notable Crime, in any of these persons presented to be ordered Deacons, for the which he ought not to be admitted to that Office, let him come forth in the Name of GOD, and shew what the Crime or Impediment is.

¶ And if any great Crime or Impediment be objected, the Bishop shall surcease from Ordering that person, until such time as the party accused shall be found clear of that Crime.

¶ Then the Bishop (commending such as shall be found meet to be Ordered to the Prayers of the congregation) shall, with the Clergy and people present, sing or say the Litany, with the Prayers as followeth.

decently habited]. In the Ordinal of 1549 the rubric read, "Every one of them that are presented having upon him a plain albe," a similar habit being enjoined for those to be ordained Priests in a subsequent rubric. In 1552 both directions were omitted. The parenthesis as it now stands was inserted in 1661: and both the words "decently" and "habited" must be taken in an ecclesiastical sense, being in an ecclesiastical document, and are to be interpreted in accordance with the "Ornaments Rubric." Puritan objections to "decent habits"—culminating in the refusal of Hooper to wear the rochette, cope, etc. of a Bishop at his consecration—caused their use at ordinations to be discontinued at a very early date, and none of them but the albe or the surplice have probably been used with the English Ordinal, notwithstanding the rubric of 1661. [See also Notes to Ordering of Priests.]

Reverend Father in God] Bishops are called Fathers by Epiphanius [*Hær.* l. iii. § lxxv. c. iv.], not of the universal Church, which God alone is, but in particular branches thereof. The title is founded on 1 Cor. iv. 15; 2 Cor. vi. 13; Gal. iv. 19; 1 John ii. 1, 13, 14. The word Papa was similarly used by St. Jerome [Ep. xciv.], and in the fifth and sixth centuries [Sidonius, lib. vi. Ep. 1-12; vii. Ep. 1-11]. According to Baronius, in 1076, it was restricted to the Bishop of Rome.

I have inquired, &c.] In the Sacramentary of Gregory, the answer of the Archdeacon was, "Quantum humana fragilitas nosse sinit et scio et testificor ipsos dignos esse ad hujus onus officii." In our own form the words, "as far as human frailty suffereth," being regarded as too vague an expression, and offering a shelter for prevarication, were omitted; whilst the assertion, "I know and bear witness," was softened down by the tempered language, "I think them so to be."

Then the Bishop shall say unto the people] This is analogous to the republication of Banns for the fourth and last time when the Marriage is about to be celebrated. What "impediments" stood in the way of ordination were anciently declared to the people and to the candidates by the Bishop, being defined by rubric and Canon. Insufficient age or immorality seem to be the only impediments which could now escape detection during the previous examination of the candidates: and this adjuration is a last opportunity, given under circumstances of great solemnity, for the disclosure of any such hindrances.

commending such, &c.] In the Sacramentary of

The Litany and Suffrages.

O GOD the FATHER, of Heaven : have mercy upon us miserable sinners.

O GOD the FATHER, of Heaven : have mercy upon us miserable sinners.

O GOD the SON, Redeemer of the world : have mercy upon us miserable sinners.

O GOD the SON, Redeemer of the world : have mercy upon us miserable sinners.

O GOD the HOLY GHOST, proceeding from the FATHER and the SON : have mercy upon us miserable sinners.

O GOD the HOLY GHOST, proceeding from the FATHER and the SON : have mercy upon us miserable sinners.

O holy, blessed, and glorious TRINITY, three Persons and one GOD : have mercy upon us miserable sinners.

O holy, blessed, and glorious TRINITY, three Persons and one GOD : have mercy upon us miserable sinners.

Remember not, LORD, our offences, nor the offences of our forefathers; neither take Thou vengeance of our sins : spare us, good LORD, spare Thy people, whom Thou hast redeemed with Thy most precious blood, and be not angry with us for ever.

Spare us, Good LORD.

From all evil and mischief; from sin, from the crafts and assaults of the devil; from Thy wrath, and from everlasting damnation,

Good LORD, deliver us.

From all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good LORD, deliver us.

From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil,

Good LORD, deliver us.

From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death,

Good LORD, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of Thy Word and Commandment,

Good LORD, deliver us.

By the mystery of Thy holy Incarnation; by Thy holy Nativity and Circumcision; by Thy Baptism, Fasting, and Temptation,

Good LORD, deliver us.

By Thine Agony and bloody Sweat; by Thy Cross and Passion; by Thy precious Death and Burial; by Thy glorious Resurrection and Ascension; and by the coming of the HOLY GHOST,

Good LORD, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgement,

Good LORD, deliver us.

We sinners do beseech Thee to hear us, O LORD GOD; and that it may please Thee to rule and govern Thy holy Church universal in the right way;

We beseech Thee to hear us, good LORD.

That it may please Thee to keep and strengthen in the true worshipping of Thee, in righteousness and holiness of life, Thy Servant *VICTORIA*, our most gracious Queen and Governor;

St. Gregory, the Bishop in the "Benedictio Diaconi" thus commends those who are to be ordained to the prayers of the people: "Oremus, dilectissimi, Deum Patrem Omnipotentem, ut super hunc famulum suum, quem in sacrum ordinem Diaconatus officii dignatur assumere, Ille benedictionis suæ gratia clementer effundat, eique donum consecration propitius indulgeat per quod eum ad præmia ætern perducat, auxiliante Domino nostro Jesu Christo The Prayer in the Pontifical of Egbert is very sim

We beseech Thee to hear us, good LORD.

That it may please Thee to rule her heart in Thy faith, fear, and love, and that she may evermore have affiance in Thee, and ever seek Thy honour and glory;

We beseech Thee to hear us, good LORD.

That it may please Thee to be her Defender, and Keeper, giving her the victory over all her enemies;

We beseech Thee to hear us, good LORD.

That it may please Thee to bless and preserve *Albert Edward* Prince of *Wales*, the Princess of *Wales*, and all the Royal Family;

We beseech Thee to hear us, good LORD.

That it may please Thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of Thy Word; and that both by their preaching and living they may set it forth, and shew it accordingly;

We beseech Thee to hear us, good LORD.

That it may please Thee to bless these Thy servants, now to be admitted to the Order of Deacons, [*or Priests,*] and to pour Thy grace upon them; that they may duly execute their Office, to the edifying of Thy Church, and the glory of Thy holy Name;

We beseech Thee to hear us, good LORD.

That it may please Thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding;

We beseech Thee to hear us, good LORD.

That it may please Thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth;

We beseech Thee to hear us, good LORD.

That it may please Thee to bless and keep all Thy people;

We beseech Thee to hear us, good LORD.

That it may please Thee to give to all nations unity, peace, and concord;

We beseech Thee to hear us, good LORD.

That it may please Thee to give us an heart to love and dread Thee, and diligently to live after Thy commandments;

We beseech Thee to hear us, good LORD.

That it may please Thee to give to all Thy people increase of grace to hear meekly Thy Word, and to receive it with pure affection, and to bring forth the fruits of the SPIRIT;

We beseech Thee to hear us, good LORD.

That it may please Thee to bring into the way of truth all such as have erred, and are deceived;

We beseech Thee to hear us, good LORD.

That it may please Thee to strengthen such as do stand; and to comfort and help the weak-hearted; and to raise up them that fall; and finally to beat down Satan under our feet;

We beseech Thee to hear us, good LORD.

That it may please Thee to succour, help, and comfort, all that are in danger, necessity, and tribulation;

We beseech Thee to hear us, good LORD.

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ar, and differs only in the insertion of the clauses, "et preces nostras clementer exaudiat, ut suo eum prosequatur auxilio et sua potius electione justificet," between "indulgeat" and "per quod." In the Sarum Pontifical the same Prayer occurs, differing merely in a few words. It stands immediately after the ordination. There is also in the Winton Pontifical a similar Prayer, in which, after "hos famulos tuos" are inserted the words, "quorum nomina hic recitantur." The same Prayer occurs after the

That it may please Thee to preserve all that travel by land or by water, all women labouring of child, all sick persons, and young children; and to shew Thy pity upon all prisoners and captives;

We beseech Thee to hear us, good LORD.

That it may please Thee to defend, and provide for, the fatherless children and widows, and all that are desolate and oppressed;

We beseech Thee to hear us, good LORD.

That it may please Thee to have mercy upon all men;

We beseech Thee to hear us, good LORD.

That it may please Thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

We beseech Thee to hear us, good LORD.

That it may please Thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them;

We beseech Thee to hear us, good LORD.

That it may please Thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of Thy HOLY SPIRIT to amend our lives according to Thy holy Word;

We beseech Thee to hear us, good LORD.

SON of GOD: we beseech Thee to hear us.

SON of GOD: we beseech Thee to hear us.

O LAMB of GOD: that takest away the sins of the world;

Grant us Thy peace.

O LAMB of GOD: that takest away the sins of the world;

Have mercy upon us.

O CHRIST, hear us.

O CHRIST, hear us.

LORD, have mercy upon us.

LORD, have mercy upon us.

CHRIST, have mercy upon us.

CHRIST, have mercy upon us.

LORD, have mercy upon us.

LORD, have mercy upon us.

¶ Then shall the Priest, and the people with him, say the LORD'S Prayer.

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest. O LORD, deal not with us after our sins.

Answer. Neither reward us after our iniquities.

Let us pray.

O GOD, merciful FATHER, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers that we make before Thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us, be brought to nought; and by the providence of Thy goodness they may be dispersed; that we Thy servants, being hurt by

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Ordination in Harl. MS. 2906, fo. 8, b., as the Præfatio with a different ending, being preceded by the address to the people: "Commune votum communis oratio prosequatur, ut hi totius ecclesiæ prece qui in Diaconatus Ministerium præparantur Leviticæ benedictionis ordine clarescant, et, spirituali conversatione præfulgentes, gratia sanctificationis eluceant." This address in the Winton Pontifical succeeds the delivery of the Gospel [Maskell, *Mon. Rit.* iii. 199].

shall, with the people and Clergy present] The Sarum rubric directs that "the Bishop being prostrate before the Altar, with the Priests and Levites to be ordained, two Clerks shall begin the Litany,

no persecutions, may evermore give thanks unto Thee in Thy holy Church; through JESUS CHRIST our LORD.

O LORD, arise, help us, and deliver us for Thy Name's sake.

O GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that Thou didst in their days, and in the old time before them.

O LORD, arise, help us, and deliver us for Thine honour.

Glory be to the FATHER, and to the SON : and to the HOLY GHOST;

Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen.

From our enemies defend us, O CHRIST.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of Thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O CHRIST.

Graciously hear us, O CHRIST; graciously hear us, O LORD CHRIST.

Priest. O LORD, let Thy mercy be shewed upon us;

Answer. As we do put our trust in Thee.

Let us pray.

WE humbly beseech Thee, O FATHER, mercifully to look upon our infirmities; and for the glory of Thy Name turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in Thy mercy, and evermore serve Thee in holiness and pureness of living, to Thy honour and glory; through our only Mediator and Advocate, JESUS CHRIST our LORD. *Amen.*

¶ Then shall be sung or said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.

The Collect.

ALMIGHTY GOD, Who by Thy Divine Providence hast appointed divers Orders of Ministers in Thy Church, and didst inspire Thine Apostles to choose into the Order of Deacons the first Martyr Saint Stephen, with others; Mercifully behold these Thy servants now called to the like Office and Administration; replenish them so with the truth of Thy Doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve Thee in this Office, to the glory of Thy Name, and the edification of Thy Church; through the merits of our SAVIOUR JESUS CHRIST, Who liveth and reigneth with Thee and the HOLY GHOST, now and for ever. *Amen.*

The Epistle. 1 Tim. iii. 8.

LIKEWISE must the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure

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The present rubric seems to direct that the Bishop himself "shall . . . . sing or say" that portion of "the Litany" which is usually sung or said by the Priest. In the Coronation Service it is sung or said by two Bishops.

The Epistle] Deacons are ordained between the reading of the Epistle and Gospel, Priests after the Gospel, Bishops after the Nicene Creed.

After the Epistle had been read, the Oath of Supremacy was formerly administered, according to the following rubric:—

¶ And before the Gospel, the Bishop, sitting in his chair, shall cause the Oath of the Queen's Supremacy, and against the power and authority of all foreign Potentates, to be ministered unto every one of them that are to be Ordered.

conscience. And let these also first be proved; then let them use the Office of a Deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the Deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the Office of a Deacon well purchase to themselves a good degree, and great boldness in the faith which is in CHRIST JESUS.

¶ Or else this, out of the sixth of the Acts of the Apostles.

Acts vi. 2.

THEN the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the Word of GOD, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the HOLY GHOST and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the Word. And the saying pleased the whole multitude. And they chose Stephen, a man full of faith, and of the HOLY GHOST, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch; whom they set before the Apostles; and, when they had prayed, they laid their hands on them. And the Word of GOD increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the Priests were obedient to the faith.

¶ Then shall the Bishop examine every one of them that are to be Ordered, in the presence of the people, after this manner following.

DO you trust that you are inwardly moved by the HOLY GHOST to take upon you this Office and Ministration, to serve GOD for the promoting of His glory, and the edifying of His people?

Answer. I trust so.

The Bishop.

DO you think that you are truly called, according to the will of our LORD JESUS CHRIST, and the due order of

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This custom was retained until 1865, when the Clergy Subscription Act [28 & 29 Vict. ch. 122, sect. 11] ordered that the Oath of Allegiance and Supremacy shall be administered before, and not during, the Ordination Service. It is now shortened to the form, "I, *A. B.*, do swear that I will be faithful and bear true allegiance to Her Majesty Queen Victoria, her heirs and successors, according to law. So help me God."

Then shall the Bishop examine] The candidate is required to answer plainly to several questions, that is, "clara voce," and to make certain promises, which, as Bishop Beveridge says, "being made so solemnly before God and His Church, are certainly as binding as if made upon oath, and ought to be as religiously observed;" they are therefore called the "Ordination Vows," as analogous declarations in the service for Holy Matrimony are called the "Marriage Vows."

inwardly moved by the Holy Ghost] This question relates to the "inward call" to the ministry. The language in which this question is asked points to the habit which had grown up at the time of the Reformation of using expressions respecting the influence of God the Holy Ghost on the individual Christian much more freely than was consistent with the literal meaning of the words used. They were spoken by those who framed them to young men of twenty-one years of age; and this circumstance alone shews that they were spoken in a qualified sense, perhaps one that was then perfectly well understood. This is made still more evident by the fact that this question does not appear either in the Ordination of Priests or the Consecration of Bishops.

The "inward call" has, therefore, been thus explained by Divines. "The being moved by the Holy Ghost can imply nothing further than serious preparation, honest intention, and holy resolution of acting suitably to that office" [Collier's *Ecc. Hist.* v. 382, ed. 1840]. "It is not said, Do you feel, have you an inward perception of such an impulse from the Holy Ghost, as you can distinguish it from all other inward movements by its manner of impressing you? But, Do you trust that you are on good grounds persuaded?" [Abp. Secker's *Instructions to Cand.* 331.]

truly called, according . . . order of this Realm] This question relates to the "outward call" to the ministry, and is the same as that which is asked in the Ordination of Priests and the Consecration of Bishops. It is explained by the words of the 23rd Article of Religion: "And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard."

The insertion of the question was probably suggested by the Puritan system, which was even at that time beginning to shew itself in England. Under

this Realm, to the Ministry of the Church?

Answer. I think so.

The Bishop.

DO you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?

Answer. I do believe them.

The Bishop.

WILL you diligently read the same unto the people assembled in the Church where you shall be appointed to serve?

Answer. I will.

The Bishop.

IT appertaineth to the Office of a Deacon, in the Church where he shall be appointed to serve, to assist the Priest in Divine Service, and specially when he ministereth the holy Communion, and to help him in the distribution thereof, and to read holy Scriptures and Homilies in the Church; and to instruct the youth in the Catechism; in the absence of the Priest to baptize infants, and to preach, if he be admitted thereto by the Bishop. And furthermore, it is his Office, where provision is so made, to search for the sick, poor, and impotent people of the Parish, to intimate their estates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved with the alms of the Parishioners, or others. Will you do this gladly and willingly?

Answer. I will so do, by the help of GOD.

The Bishop.

WILL you apply all your diligence to frame and fashion your own lives, and the lives of your families, according to the Doctrine of CHRIST; and to make both yourselves and them, as much as in you lieth, wholesome examples of the flock of CHRIST?

Answer. I will so do, the LORD being my helper.

The Bishop.

WILL you reverently obey your Ordinary, and other chief Ministers of the Church, and them to whom the charge

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this the "outward call" was supposed to proceed from a local body called a "classis," which elected ministers after trial. Ordination by the Bishop, whether before or after this election, was not looked upon as a "call," but only as a galling ceremony which the law made necessary. [Blunt's *Dict. Sects and Heres.* p. 455.]

It appertaineth . . . a Deacon] The office of a Deacon is here declared to be chiefly that of an assistant to the Priest in Divine Service. In addition, he is to exercise the duty of Catechist, and is to preach if licensed to do so by the Bishop. The last duty pointed out is that for which Deacons were originally instituted. The change of customs has almost extinguished this part of a Deacon's duty, and the words "where provision is so made" may be taken as shewing that "where provision is" otherwise "made" the Deacon is not required to go about seeking for persons in need of alms.

It is desirable to point out the limited character of a Deacon's duties, as Curates in Deacons' Orders are too often employed in "parochial work" to an extent which greatly interferes with their duty of study in preparation for their Ordination as Priests. A Deacon is, in fact, often set immediately after his ordination to do precisely the same things as would be assigned to an old and experienced Priest in the position of Curate, Absolution and the Celebration of the Holy Communion alone excepted. Such an employment of Deacons is inconsistent with the principle of a gradation in the Ministry [1 Tim. iii. 13], is not warranted by the terms of their Ordination, prevents their thorough preparation for the higher Order, and often leads them into mistakes which seriously affect them and the Church through their immaturity and want of experience.

Will you reverently obey your Ordinary] At the same time that the person to be ordained Deacon takes the Oath of Allegiance to his Sovereign he also takes the Oath of Canonical Obedience, which is as follows:—"I, *A. B.*, do swear that I will pay true and canonical obedience to the Lord Bishop of —— and his successors, in all legal and honest commands. So help me God." This oath is also taken at Ordination to the Priesthood, on License to a Curacy, and on Institution to a Benefice. The nature of the obedience required by it is thus defined in a judgment of the Privy Council: "The oath of canonical obedience does not mean that the clergyman will obey all the commands of the Bishop against which there is no law, but that he will obey such commands as the Bishop by law is authorized to impose" [Long *v.* Bp. of Capetown, *Moore's P. C. Reports*, N.S. i. 465].

other chief Ministers . . . government over you] This seems to refer to "godly admonitions" issued by Episcopal Councils, as distinct from those given by individual Bishops and their officers in the course of their "ordinary" jurisdiction.

and government over you is committed, following with a glad mind and will their godly admonitions?

Answer. I will endeavour myself, the LORD being my helper.

¶ Then the Bishop, laying his Hands severally upon the Head of every one of them, humbly kneeling before him, shall say,

TAKE thou Authority to execute the Office of a Deacon in the Church of GOD committed unto thee; In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

¶ Then shall the Bishop deliver to every one of them the New Testament, saying,

TAKE thou Authority to read the Gospel in the Church of GOD, and to preach the same, if thou be thereto licensed by the Bishop himself.

¶ Then one of them, appointed by the Bishop, shall read the Gospel.

St. Luke xii. 35.

LET your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the

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Then the Bishop, laying his Hands, &c.] The Salisbury Pontifical enjoins the words "Accipe Spiritum Sanctum" to be used. The Bangor MS. also enjoins these words, but the Winton Pontifical does not. The modern Roman form, which does not mention the office of the Deacon, is, "Accipe Spiritum Sanctum ad robur, et ad resistendum diabolo, et tentationibus ejus. In nomine Domini." It is interpolated in the long prayer which is called Prefatio, beginning, "Honorum dator." Martene says that this form is not earlier than the thirteenth century. It does not occur in the Winton Pontifical, nor in the Brit. Mus. Pont. [MS. Harl. 2906], and for the first time appears in the Bangor Use. A clause in the prayer called the Consecration, corresponding to the English Collect, "Almighty God, Giver of all good things," does occur in the Harl. Pontifical, and in those of Egbert and Lacy, "Emitte Spiritum Sanctum," and has been distorted into "the form" by Catalani and Martene. The Greek Church uses this form, substituting Priest or Deacon in the several ordering of both, Ἡ Θεία χάρις ἡ πάντοτε τὰ ἀσθενῆ θεραπεύουσα καὶ τὰ ἐλλείποντα ἀναπληροῦσα, προχειρίζεται τὸν δεῖνα τὸν εὐλαβέστατον ὑποδιάκονον εἰς διάκονον [Morin, *de Sacr. Ordin.* pt. i. p. 79, D.].

laying his Hands severally] As regards this rite, the words of the fourth Council of Carthage, c. iv. [Mansi, tom. iii. col. 951], are, "Diaconus cum ordinatur solus Episcopus qui eum benedicit manum super caput illius ponat, quia non ad sacerdotium sed ad ministerium consecratur" [Morin, p. 260]. They are incorporated in the Sacramentary of St. Gregory and the old "Ordo Romanus." But in the Gelasian Sacramentary, and an English Pontifical of Rouen, this clause is inserted, "Reliqui omnes Sacerdotes juxta manum Episcopi caput illius tangant, quia non ad sacerdotium," etc. Durand [*Ration.* lib. ii. c. ix. § 14] observes, "We read in the Acts of the Apostles that they set them in the sight of the Apostles, and they prayed and laid hands on them. Hereby we see that not only the Bishop, but the Priests that stand by, ought to lay hands upon the Deacon at Ordination." And Amalarius [*de Offic. Eccles.* lib. ii. c. xii.] agrees with Durand in objecting to the imposition of the hands of the Bishop alone, founding his argument on the same text: but Menard answers the objection, saying, "As this was the first Ordination, and all the Apostles were assembled, it was right that they should all lay on hands, although an unnecessary act, as only one of them would have been sufficient" [*M. Sacram. Greg. Notæ*, Migne, lxxviii. 484]. In the Harl. MS. 2906, fol. 8, b., the rubric is, "Et omnes qui ordinandi sunt oblationes deferant ad manus Episcopi cum ab eo ordinationem accipiant. Ordinatio Diaconi: Diaconus cum ordinatur, solus Episcopus qui eum benedicit manus super caput ejus imponit, quia non ad sacerdotium sed ad ministerium consecratur; et alloquitur populum his verbis: Commune votum." The Royal MS. and Codex of Noyon, as Migne observes, required the Priests to touch the Deacon's head.

the New Testament] This is a very ancient rite of the Church of England, traceable for more than a thousand years, and of English origin; unless, indeed, as is probable, it came to England from the Eastern Church of Primitive times.

Martene says, "The most ancient Pontificals written before the ninth century, with the exception of the English copies, do not mention the delivery of the Gospels in the Ordering of Deacons. I say with the exception of English Pontificals, for the Pontificals of Archbishop Egbert of York, of the eighth century [tom. ii. col. 98, D.], of Jumieges, of the ninth century [*ib.* 109, A.], of Rouen of the same date [Morin, p. 232, E.], which certainly were designed for the English Use, expressly notice the delivery of the Gospels; so, therefore, this was a solemn rite in England, and found in all the rituals we have seen, it is clearly of English origin" [*de Ant. Eccl. Rit.* lib i. c. viii. art. ix. § 6, 7, tom. ii. col. 60, D., 61, A.]. An earlier Pontifical of Bec, ante ann. D., also mentions it [*ib.* col. 179, B.]. Ivo of Chartres says, "Deacons receive the text of the Gospels from the Bishop, whereby they understand that they ought to be preachers of the Gospel" [*de Reb. Eccles. Sum.* ii. *apud Hittorp.* col. 776, D.]. Neither Rabanus Maurus, Isidore, Alcuin, nor Amalarius, mention the rite, but Durand says that, as he wished to conform to the use of the other Churches, he wrote in the Ordinal of his church of Anicia, on the margin, that the book of the Gospels was to be given to the Deacon with a form of words [in IV. Sent. dist. xxiv. qu. 3]. In Spain [IV. Conc. Toledo, c. 27] Deacons do not seem to have read the Gospel.

In the Syro-Nestorian Church this rubric occurs: "Afterwards the Archdeacon delivers the book of the Apostle to the Bishop, who gives it to each of those that are to be ordained, saying, 'He is set apart, sanctified, perfected, and consecrated for the ecclesiastical ministry of a Deacon in the Name of the Father,' etc. The Bishop takes the book from the hand of each of them, and delivers it to the Archdeacon" [Morin, pt. ii. p. 379]. The Nestorian Form enjoins the delivery of the Epistles to the Deacon, and the Gospel to the Priest [*ib.* pt. iii. Exerc. ix. de Diac. c. i. § 16, p. 136].

read the Gospel] In the Ordinal of 1549 the rubric directed that the Deacon so appointed, "putting on

wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

¶ Then shall the Bishop proceed in the Communion, and all that are Ordered shall tarry, and receive the holy Communion the same day with the Bishop.

¶ The Communion ended, after the last Collect, and immediately before the Benediction, shall be said these Collects following.

ALMIGHTY GOD, Giver of all good things, Who of Thy great goodness hast vouchsafed to accept and take these Thy servants unto the Office of Deacons in Thy Church; Make them, we beseech Thee, O LORD, to be modest, humble, and constant in their Ministration, to have a ready will to observe all spiritual Discipline; that they having always the testimony of a good conscience, and continuing ever stable and strong in Thy SON CHRIST, may so well behave themselves in this inferior Office, that they may be found worthy to be called unto the higher Ministries in Thy Church; through the same Thy SON our SAVIOUR JESUS CHRIST, to Whom be glory and honour world without end. *Amen.*

PREVENT us, O LORD, in all our doings with Thy most gracious favour, and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life; through JESUS CHRIST our LORD. *Amen.*

THE peace of GOD, which passeth all understanding, keep your hearts and minds in the knowledge and love of GOD, and of His SON JESUS CHRIST our LORD: And the Blessing of GOD Almighty, the FATHER, the SON, and the HOLY GHOST, be amongst you, and remain with you always. *Amen.*

¶ And here it must be declared unto the Deacon, that he must continue in that Office of a Deacon the space of a whole year (except for reasonable causes it shall otherwise seem good unto the Bishop) to the intent he may be perfect, and well expert in the things appertaining to the Ecclesiastical Administration. In executing whereof if he be found faithful and diligent, he may be admitted by his Diocesan to the Order of Priesthood, at the times appointed in the Canon; or else, on urgent occasion, upon some other Sunday, or Holy-day, in the face of the Church, in such manner and form as hereafter followeth.

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a tunicle, shall read the Gospel of that day." This was omitted in 1552.

reasonable causes] A Bishop is not now at liberty to ordain any one Priest under twenty-four years of age, except by a Dispensation from the Archbishop of Canterbury. [44 Geo. III. ch. 43.] After that age he may admit reasonable causes for dispensing with the ordinary interval of a year.

THE FORM AND MANNER

OF

ORDERING OF PRIESTS.

¶ When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Priests; how necessary that Order is in the Church of Christ, and also how the people ought to esteem them in their Office.

¶ First, the Archdeacon, or, in his absence, one appointed in his stead, shall present unto the Bishop (sitting in his chair near to the holy Table) all them that shall receive the Order of Priesthood that day (each of them being decently habited) and say,

REVEREND Father in GOD, I present unto you these persons present, to be admitted to the Order of Priesthood.

The Bishop.

TAKE heed that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of GOD, and the edifying of His Church.

¶ The Archdeacon shall answer,

I HAVE inquired of them, and also examined them, and think them so to be.

¶ Then the Bishop shall say unto the people;

GOOD people, these are they whom we purpose, GOD willing, to receive this day unto the holy Office of Priesthood: For after due examination we find not to the contrary, but that they be lawfully called to their Function and Ministry, and that they be persons meet for the same. But yet if there be any of you, who knoweth any Impediment, or notable Crime, in any of them, for the which he ought not to be received into this holy Ministry, let him come forth in the Name of GOD, and shew what the Crime or Impediment is.

¶ And if any great Crime or Impediment be objected, the Bishop shall surcease from Ordering that person, until such time as the party accused shall be found clear of that Crime.

¶ Then the Bishop (commending such as shall be found meet to be Ordered to the Prayers of the congregation) shall, with the Clergy and people present, sing or say the Litany, with the Prayers, as is before appointed in the Form of Ordering Deacons; save only, that, in the proper Suffrages

or, in his absence] "Every Archbishop, because he must occupy eight Chaplains at Consecrations of Bishops, and every Bishop, because he must occupy six Chaplains at giving of orders, may every one of them have two Chaplains over and above the number above limited to them" [21 Hen. VIII. c. xiii. § 24]. The number of Chaplains was intended to add dignity to the presence of an Archbishop, and one of the Bishop's might act as *the deputy* of the Archdeacon, besides assisting in the laying on of hands upon Deacons to be ordained Priests.

decently habited] The Salisbury Pontifical directs, "Omnes etiam provideant de vestibus sacris sibi necessariis." Also immediately before the Litany is the rubric, "Deinde accedentes qui ordinandi sunt Diaconi et Sacerdotes cum vestibus suis," etc. The rubric in the Bangor Pontifical is, "Deinde accedentes qui ordinandi sunt Diaconi et Sacerdotes cum vestibus suis et titulis, et stantibus cunctis," etc. The Winchester Pontifical agrees with the Exeter in calling up the Deacons and Priests separately.

The rubric in the Churching of Women uses the words "*decently* apparelled," and the Bishops in the Savoy Conference have explained the word "εὐσχημόνως, in a fit scheme, habit or fashion, decently; and that there may be uniformity in those decent performances, let there be a τάξις, rule or canon for that purpose" [Cardw. *Conf.* 346]. "The Ministers" included "garments under the name of decency" [p. 338], and the Bishops answer, "Reason and experience teaches that decent ornaments and habits preserve reverence, and are therefore necessary . . . . to the solemnity of religious worship. And in particular no habit more suitable than white linen, which resembles purity and beauty, wherein angels have appeared [Rev. xv.], fit for those whom

there added, the word [*Deacons*] shall be omitted, and the word [*Priests*] inserted instead of it.

¶ Then shall be sung or said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.

The Collect.

ALMIGHTY GOD, Giver of all good things, Who by Thy HOLY SPIRIT hast appointed divers Orders of Ministers in the Church; Mercifully behold these Thy servants now called to the Office of Priesthood; and replenish them so with the truth of Thy doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve Thee in this Office, to the glory of Thy Name, and the edification of Thy Church; through the merits of our SAVIOUR JESUS CHRIST, Who liveth and reigneth with Thee and the HOLY GHOST, world without end. *Amen.*

The Epistle. Ephes. iv. 7.

UNTO every one of us is given grace, according to the measure of the gift of CHRIST. Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men. (Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended, is the same also that ascended up far above all heavens, that He might fill all things.) And He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of CHRIST; till we all come in the unity of the faith, and of the knowledge of the SON of GOD, unto a perfect man, unto the measure of the stature of the fulness of CHRIST.

¶ After this shall be read for the Gospel part of the ninth Chapter of Saint *Matthew*, as followeth.

St. Matth. ix. 36.

WHEN JESUS saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the LORD of the harvest, that He will send forth labourers into His harvest.

¶ Or else this that followeth, out of the tenth Chapter of Saint *John*.

St. John x. 1.

VERILY, verily, I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the Shepherd of the

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the Scripture calls angels, and the habit was ancient [Chrys. *Hom.* lx. *ad Pop. Antioch.* p. 350]."

The appeal to the testimony of the people at the Ordination of Priests is alluded to by Lampridius, in the life of Alexander Severus; by St. Leo [Ep. lxxxviii.], who says: "Ut Sacerdos Ecclesiæ præfuturus non solum attestatione fidelium sed etiam eorum qui foris sunt testimonio muniatur;" and by St. Cyprian [Ep. xxxiii.], who says, that in Ordination he was wont to consult beforehand with the brethren, and weigh the merits and manners of each with common counsel. [Comp. Ep. lxviii., and St. Basil, Ep. clxxxi.] The edict of Theophylact, Patriarch of Constantinople [Can. vi.], required Ordinations to be held ἐν μέσῃ τῇ ἐκκλησίᾳ, παρόντος τοῦ λαοῦ καὶ προσφωνοῦντος τοῦ ἐπισκόπου εἰ καὶ ὁ λαὸς δύναται αὐτῷ μαρτυρεῖν; and by the III. Council of Carthage [c. xxii.] no Clerk was to be ordained without examination by the Bishop and the witness of the people.

The Service for the Communion] The Rubric of 1549 directed: "When the Exhortation is ended, then shall be sung for the Introit to the Communion this Psalm: 'Expectans expectavi Dominum' [Ps. xl.]; or else this Psalm: 'Memento, Domine, David' [Ps. cxxxii.]; or else this Psalm: 'Laudate Nomen Domini' [Ps. cxxxv.]." These were some of the Psalms recommended to be said secretly by the Elect Bishop in old forms, whilst the congregation were praying for him.

The Collect] This Collect corresponds to the Consecratio of the Pontificals, and, in its opening, to the Benedictio, the reading "all good things" being a translation of a corrupt reading, "honorum," noticed by the ritualists, for "honorum," which denoted ecclesiastical orders.

sheep. To him the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake JESUS unto them, but they understood not what things they were which He spake unto them. Then said JESUS unto them again, Verily, verily I say unto you, I am the Door of the sheep. All that ever came before Me are thieves and robbers; but the sheep did not hear them. I am the Door; by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy. I am come that they might have life, and that they might have it more abundantly. I am the Good Shepherd: the Good Shepherd giveth His life for the sheep. But he that is an hireling, and not the Shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the Good Shepherd, and know My sheep, and am known of Mine. As the FATHER knoweth Me, even so know I the FATHER; and I lay down My life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd.

¶ And that done, he shall say unto them as hereafter followeth.

YOU have heard, Brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy Lessons taken out of the Gospel, and the writings of the Apostles, of what dignity, and of how great importance this Office is, whereunto ye are called. And now again we exhort you, in the Name of our LORD JESUS CHRIST, that you have in remembrance, into how high a Dignity, and to how weighty an Office and Charge ye are called: that is to say, to be Messengers, Watchmen, and Stewards of the LORD; to teach, and to premonish, to feed and provide for the LORD'S family; to seek for CHRIST'S sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through CHRIST for ever.

Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of CHRIST, which He bought with His death, and for whom He shed His blood. The Church and Congregation whom you must serve, is His Spouse, and His Body. And if it shall happen the same Church, or any Member thereof, to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of

And that done] These words refer to the rubric preceding, respecting the Oath of Allegiance:—

¶ Then the Bishop, sitting in his chair, shall minister unto every one of them the Oath concerning the Queen's Supremacy, as it is before set forth in the Form for the Ordering of Deacons. [See page 703.]

your Ministry towards the children of GOD, towards the Spouse and Body of CHRIST; and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of GOD, and to that ripeness and perfectness of age in CHRIST, that there be no place left among you, either for error in religion, or for viciousness in life.

Forasmuch then as your Office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may shew yourselves dutiful and thankful unto that LORD Who hath placed you in so high a Dignity, as also to beware, that neither you yourselves offend, nor be occasion that others offend. Howbeit, ye cannot have a mind and will thereto of yourselves; for that will and ability is given of GOD alone: therefore ye ought, and have need, to pray earnestly for His HOLY SPIRIT. And seeing that you cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves, and of them that specially pertain unto you, according to the rule of the same Scriptures: and for this self-same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope that you have well weighed and pondered these things with yourselves long before this time; and that you have clearly determined, by GOD's grace, to give yourselves wholly to this Office, whereunto it hath pleased GOD to call you: so that, as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way; and that you will continually pray to GOD the FATHER, by the Mediation of our only SAVIOUR JESUS CHRIST, for the heavenly assistance of the HOLY GHOST; that, by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your Ministry; and that ye may so endeavour yourselves, from time to time, to sanctify the lives of you and yours, and to fashion them after the Rule and Doctrine of CHRIST, that ye may be wholesome and godly examples and patterns for the people to follow.

And now, that this present Congregation of CHRIST here assembled may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties, ye shall answer plainly to these things, which we, in the Name of GOD, and of His Church, shall demand of you touching the same.

DO you think in your heart, that you be truly called, according to the will of our LORD JESUS CHRIST, and the order of this Church of *England*, to the Order and Ministry of Priesthood?

Do you think, &c.] A short examination is cited by Martene, from a Pontifical "ad usum Ecclesiæ Suessionensis:"—

"Vis Presbyterii gradum in nomine Domini accipere? *R.* Volo.

"Vis in eodem gradu quantum prævales et intelligis secundum Canonum sanctiones jugiter manere? *R.* Volo.

"Vis Episcopo ad cujus parochiam ordinandus es obediens et consentiens esse, secundum justitiam

Answer. I think it.

The Bishop.

ARE you persuaded that the holy Scriptures contain sufficiently all Doctrine required of necessity for eternal salvation through faith in JESUS CHRIST? and are you determined, out of the said Scriptures to instruct the people committed to your charge, and to teach nothing, as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?

Answer. I am so persuaded, and have so determined by GOD's grace.

The Bishop.

WILL you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of CHRIST, as the LORD hath commanded, and as this Church and Realm hath received the same, according to the Commandments of GOD; so that you may teach the people committed to your Cure and Charge with all diligence to keep and observe the same?

Answer. I will so do, by the help of the LORD.

The Bishop.

WILL you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to GOD's Word; and to use both publick and private monitions and exhortations, as well to the sick as to the whole, within your Cures, as need shall require, and occasion shall be given?

Answer. I will, the LORD being my helper.

The Bishop.

WILL you be diligent in Prayers, and in reading of the holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Answer. I will endeavour myself so to do, the LORD being my helper.

The Bishop.

WILL you be diligent to frame and fashion your own selves, and your families, according to the Doctrine of CHRIST; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of CHRIST?

Answer. I will apply myself thereto, the LORD being my helper.

The Bishop.

WILL you maintain and set forwards, as much as

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et ministerium tuum? *R.* Volo." [Martene, *Pont. Suess.* A.D. 600, tom. ii. Ord. vii. c. 140, E.]

It will be observed that the first question asked of Deacons is not repeated when they are ordained Priests.

Are you persuaded] This question includes the fourth in the Ordering of Deacons, and differs from the third in this respect, that the Priest has to interpret the Holy Scriptures, whilst the Deacon requires a license to preach. In the Roman Pontifical, the candidates for Priesthood repeat the Creed, "stantes profitentur Fidem quam prædicaturi sunt."

Will you then give, &c.] This and the question following it resemble the Fifth Question in the Ordering of Deacons. An illustration of them occurs in the following Canon:—"Placuit, ut omnes Sacerdotes qui Catholicæ Fidei unitate complectimur nihil ultra diversum aut dissonum in ecclesiasticis Sacramentis agamus. Unus igitur ordo orandi atque psallendi nobis per omnem Hispaniam atque Galliam conservetur, unus modus in Missarum solemnitatibus, unus in Vespertinis Matutinisque officiis" [Conc. Tolet. IV., A.D. 633, c. 2; Labbe, tom. vi. col. 1450, B.].

Will you be diligent to frame, &c.] Priests and Deacons were required "professionem Episcopo suo facere ut caste ac pure vivant sub Dei timore ut dum eos talis professio obligaverit, vitæ sanctæ disciplinam retineant" [IV. Conc. Tolet., c. xxvii.; Labbe, tom. vi. col. 1460, A.]. By the Canons of the African Church [B. xiii. c. xxxvi.], and the III. Council of Carthage [c. xviii.], Bishops, Priests, and Deacons are not to be ordained until they have made every one in their household Catholic Christians [Martene, lib. i. c. viii. art. 2, § 17, tom. ii. col.

lieth in you, quietness, peace, and love, among all Christian people, and especially among them that are or shall be committed to your charge?

Answer. I will so do, the LORD being my helper.

The Bishop.

WILL you reverently obey your Ordinary, and other chief Ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgements?

Answer. I will so do, the LORD being my helper.

¶ Then shall the Bishop, standing up, say,

ALMIGHTY GOD, Who hath given you this will to do all these things; Grant also unto you strength and power to perform the same; that He may accomplish His work which He hath begun in you; through JESUS CHRIST our LORD. *Amen.*

¶ After this, the Congregation shall be desired, secretly in their Prayers, to make their humble supplications to GOD for all these things: for the which Prayers there shall be silence kept for a space.

¶ After which shall be sung or said by the Bishop (the persons to be Ordained Priests all kneeling) *Veni, Creator Spiritus;* the Bishop beginning, and the Priests, and others that are present, answering by verses, as followeth.

COME, HOLY GHOST, our souls inspire,
And lighten with celestial fire.
Thou the anointing SPIRIT art,
Who dost Thy seven-fold gifts impart.

Thy blessed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of Thy grace.
Keep far our foes, give peace at home:
Where Thou art Guide, no ill can come.

Teach us to know the FATHER, SON,
And Thee, of both, to be but One.
That, through the ages all along,
This may be our endless song;

Praise to Thy eternal merit,
FATHER, SON, and HOLY SPIRIT.

Or this:

COME, HOLY GHOST, Eternal GOD,
Proceeding from above,
Both from the FATHER and the SON,
The GOD of peace and love;

Visit our minds, into our hearts
Thy heavenly grace inspire;
That truth and godliness we may
Pursue with full desire.

15, B., ed. Rouen, 1700]. In the Legatine Constitutions of Cardinal Pole, Clerks are required "curare ut domesticorum suorum vita honesta et probata sit." [Decr. v.; Cardw. *Doc. Ann.* i. p. 185. Compare Art. XXXII., and Mason, *de Min. Angl.* l. ii. c. viii.]

with a glad mind and will] "The gloss that we are bound to obey such commands only as can, if we disobey, be enforced on us by process of law is absolutely excluded" by these words [Bp. Wilberforce's *Addresses*, 249]. The statement made in a judgment of the Privy Council [p. 705] contradicts this opinion.

After which shall be sung] The rubric in Lacy's Pontifical is, "Episcopus cum ministris suis ante altare in medio genuflectat cantando Ympnum, 'Veni Creator Spiritus.' Et chorus prosequatur. Et incipiat Episcopus cum suis ministris quemlibet versum illius ympni et chorus prosequatur."

Come, Holy Ghost] The short version of this hymn was added in 1662, and is first found in Bishop Cosin's "Private Devotions," 1627. This hymn was probably introduced into the service late in the eleventh century, when it occurs in the Pontifical of Soissons [Martene, Ordo vii., tom. ii. col. 141, C.]. Two centuries later, in the Pontifical of Mayence, there is this rubric, "Episcopus incipiat Clero prosequente 'Veni Creator Spiritus' . . . . item chorus cantet sequentiam 'Sancti Spiritus adsit,' etc., et si multitudo ordinandorum requirit, addatur hymnus, 'Veni Creator.'" [*Ibid.* Ordo xvi. col. 221, B.; Assemanni, *Cod. Liturg.* Ordo ii., P. i. p. 308.] It is found in all English Pontificals with the exception of that of Winchester; and in two Pontificals, one printed by Morin [*de Sacr. Ord.* P. ii. p. 281, D., 279, E.], the other by Assemann [*Codex Liturg.* Ordo iv., tom. i. p. 367, Rome 1755], there are the

Thou art the very Comforter
In grief and all distress;
The heav'nly Gift of GOD *most high,*
No tongue can it express;

The Fountain and the Living Spring
Of joy celestial;
The Fire so bright, the Love so sweet,
The Unction spiritual.

Thou in Thy gifts art manifold,
By them CHRIST'S Church doth stand:
In faithful hearts Thou writ'st Thy law,
The finger of GOD'S *hand.*

According to Thy promise, LORD,
Thou givest speech with grace;
That through Thy help GOD'S *praises may*
Resound in every place.

O HOLY GHOST, into our minds
Send down Thy heav'nly light;
Kindle our hearts with fervent zeal,
To serve GOD *day and night.*

Our weakness strengthen and confirm,
(For, LORD, Thou know'st us frail;)
That neither devil, world, nor flesh,
Against us may prevail.

Put back our enemy far from us,
And help us to obtain
Peace in our hearts with GOD *and man,*
(*The best, the truest gain;*)

And grant that Thou being, O LORD,
Our Leader and our Guide,
We may escape the snares of sin,
And never from Thee slide.

Such measures of Thy powerful grace
Grant, LORD, to us, we pray;
That Thou may'st be our Comforter
At the last dreadful day.

Of strife and of dissension
Dissolve, O LORD, the bands,
And knit the knots of peace and love
Throughout all Christian lands.

Grant us the grace that we may know
The FATHER of all might,
That we of His beloved SON
May gain the blissful sight;

And that we may with perfect faith
Ever acknowledge Thee,
The SPIRIT *of* FATHER, *and of* SON,
One GOD *in Persons Three.*

To GOD the FATHER laud and praise,
And to His blessed SON,
And to the HOLY SPIRIT *of grace,*
Co-equal Three in One.

And pray we, that our only LORD
Would please His SPIRIT to send
On all that shall profess His Name,
From hence to the world's end.
Amen.

¶ That done, the Bishop shall pray in this wise, and say,

Let us pray.

ALMIGHTY GOD, and heavenly FATHER, Who, of Thine infinite love and goodness towards us, hast given to us Thy only and most dearly beloved

following rubrics:—"Deinde Episcopo incipiente cantatur hymnus 'Veni Creator Spiritus.'" "Pontifex flexis genibus incipit alta voce, schola prosequente, 'Veni Creator Spiritus.'" Dean Comber [*Discourse*, etc. chap. vi. § i. p. 341] observes, that the composition of this hymn was ascribed to St. Ambrose. It is not, however, claimed by his Benedictine editors. In the Salisbury Breviary it occurs as a hymn for Pentecost, "Ad Tertiam."

SON JESUS CHRIST, to be our Redeemer, and the Author of everlasting life; Who, after He had made perfect our Redemption by His Death, and was ascended into Heaven, sent abroad into the world His Apostles, Prophets, Evangelists, Doctors, and Pastors; by whose labour and ministry He gathered together a great flock in all the parts of the world, to set forth the eternal praise of Thy holy Name: For these so great benefits of Thy eternal goodness, and for that Thou hast vouchsafed to call these Thy servants here present to the same Office and Ministry appointed for the salvation of mankind, we render unto Thee most hearty thanks, we praise and worship Thee; and we humbly beseech Thee, by the same Thy blessed SON, to grant unto all, which either here or elsewhere call upon Thy holy Name, that we may continue to shew ourselves thankful unto Thee for these and all other Thy benefits; and that we may daily increase and go forwards in the knowledge and faith of Thee and Thy SON, by the HOLY SPIRIT. So that as well by these Thy Ministers, as by them over whom they shall be appointed Thy Ministers, Thy holy Name may be for ever glorified, and Thy blessed kingdom enlarged; through the same Thy SON JESUS CHRIST our LORD, Who liveth and reigneth with Thee in the unity of the same HOLY SPIRIT, world without end. *Amen.*

¶ When this Prayer is done, the Bishop with the Priests present shall lay their hands severally upon the head of every one that receiveth the Order of Priesthood; the Receivers humbly kneeling upon their knees, and the Bishop saying,

RECEIVE the HOLY GHOST for the Office and Work of a Priest in the Church of GOD,

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When this Prayer is done, &c.] The rubric in the Pontifical of Egbert is, "Et benedicente eum Episcopo, manus super caput ejus teneat. Similiter et presbyteri, qui presentes sunt, manus suas juxta manum Episcopi super caput illius teneant." It occurs also in the Sacramentary of Pope Gregory. In MS. Harl. 2966 [fo. 11], the rubric is, "Eo inclinato imponat manum super caput ejus et omnes Presbyteri qui adsunt cum eo pariter," etc. In the MS. Pontifical of the tenth century, Claud. iii. 45, b., the word "ponant" occurs instead of "teneant." In several French MSS. the word used was "teneant;" in the Ordo Romanus, and an English Pontifical cited by Menard, it is "ponant." In the Roman Pontifical, the Bishop and Priests lay both their hands on the head of the Candidate, after which they hold their right hands extended over them. The 3rd Canon of the IV. Council of Carthage directs: "Presbyter cum ordinatur, Episcopo eum benedicente, et manum super caput ejus tenente, etiam omnes Presbyteri qui præsentes sunt, manus suas juxta manum Episcopi super caput illius teneant" [Maskell, *Mon. Rit.* iii. 205]. The Church of England has now prescribed only one imposition of hands, and confers explicitly in her form the power, [1] of Preaching; [2] of Consecrating the Holy Eucharist; and [3] of Absolution of Penitents. The Greek Church does not give such a commission formally, but uses Invocation of the Holy Ghost, a Prayer of Consecration, a Benediction, and a Prayer that "the Priest may be presented unblameable at the altar of God, to preach the Gospel of His salvation, to minister the Word of His truth, to offer oblations and spiritual sacrifices, and to renew His people by the laver of regeneration" [*Græc. Ord.* ap. Morin. P. ii. p. 55]. The Commission to consecrate the Holy Eucharist was never given until the tenth century, when this rubric occurs [Morin, P. ii. 262; P. iii. Exerc. vii. c. i. § 16, p. 105]: "Let him take the Paten with the oblation and the Chalice with the wine, and say, 'Receive power to offer sacrifice to God and celebrate Mass.'" In England it appears in the Bangor Pontifical before the close of the thirteenth century [Maskell, *Mon. Rit.* iii. 213]. Compare the Pontificals of Beauvais, Mayence, Noyon, Besançon, Cambray, Apamea, given by Morin [pp. 271, 277], and Martene [tom. ii. pp. 138, 174, 192, 197, 221].

the Receivers humbly kneeling] The Candidate kneels because in the presence of the ambassador and representative of our Blessed Lord, executing his office in His Name, and by His authority; and also, as invoking the confirmation of His servant's words by the Saviour Himself.

Receive the Holy Ghost] All sacerdotal power is derived from the Holy Ghost; the Church, therefore, holds that the reception of the Holy Ghost is necessary to constitute a Christian Priest, and that this gift can be conferred only through the hands of a Bishop. The priesthood is a grace of the Holy Spirit. "The Holy Ghost," says Bishop Cosin, "is then given to them, partly to direct and strengthen them in their ways, and partly to assume unto Itself for the more assurance and authority those actions which belong to their place and calling" [Serm. vi.]. Being the very words employed by our Lord when He ordained His Apostles, they are the original Charter of the institution of the Ministry, from which alone the limits and extent of its authority are to be known. In the Office of Holy Baptism, the Priest says, acting in the Name and Person of Christ: "I baptize thee in the Name," etc. In the Holy Eucharist he repeats the very words of the Lord, and applies them to the sacred

now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of GOD, and of His holy Sacraments; In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

¶ Then the Bishop shall deliver to every one of them kneeling, the Bible into his hand, saying,

TAKE thou Authority to preach the Word of GOD, and to minister the holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereunto.

¶ When this is done, the *Nicene* Creed shall be sung or said; and the Bishop shall after that go on in the Service of the Communion, which all they that receive Orders shall take together, and remain in the same place where Hands were laid upon them, until such time as they have received the Communion.

¶ The Communion being done, after the last Collect, and immediately before the Benediction, shall be said these Collects.

MOST merciful FATHER, we beseech Thee to send upon these Thy servants Thy heavenly blessing; that they may be clothed with righteousness, and that Thy Word spoken by their mouths may have such success, that it may never be

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elements. In Absolution of the Sick, he says, "By His authority committed to me, I absolve thee;" and in the Office of Matrimony, "I pronounce that they be man and wife together in the Name," etc. So here, because He gives a portion of His Spirit to those whom He sends, the Bishop, in His Name, says, "Receive the Holy Ghost;" that is, the enabling gift, the power, the qualifying grace (χάρις διακονίας) for the ministration of Divine things. [Eph. iii. 8; 2 Tim. i. 6; Eph. iv. 7, 11, 12.] As St. Cyprian says: "Intelligimus non nisi . . . Dominica ordinatione fundatis licere baptizare et remissam peccatorum dare" [Ep. lxxiii.]; and St. Jerome: "Acceperunt Apostoli Spiritus Sancti gratiam qua peccata remitterent et baptizarent" [*ad Hedib.* Ep. cl.]. All the efficacy that there is in the administration of any ecclesiastical office depends wholly upon the co-operation of the Holy Ghost: "whether we preach, pray, baptize, communicate, condemn, give absolution, or whatsoever, as disposers of God's mysteries, all words, judgments, acts, and deeds are not ours, but the Holy Ghost's" [Hooker, *Eccl. Pol.* b. v. c. lxxvii. 5, 8]; and the gift is the spirit of power, of love and soberness, the spirit of confirmation, and of ghostly strength.

It will be observed that the form is in the words of Scripture, "Receive ye . . . retained" [John xx. 22, 23]; and the words, "Be thou a faithful dispenser of the Word of God, and of His holy Sacraments," are simply a clearer rendering of "Ministers of Christ, and stewards of the mysteries of God" [1 Cor. iv. 1], being equivalent expressions denoting the Priest to be invested with the whole ministry of the Gospel committed unto him, the Word of God and His holy Sacraments forming wholly the mysteries of God. An objection having been made to the ancient form, as not sufficiently distinguishing between a Bishop and a Priest, on the advice of Bps. Gunning and Pearson [Prideaux, *Valid. of the Orders*, p. 72], the words, "for the office and work of a Priest in the Church of God, now committed to thee by Imposition of our hands," were inserted in the Form.

Whose sins thou dost forgive] The form for conveying the power of Absolution is comparatively modern. The actual words, "Receive the Holy Ghost: whose sins ye remit," etc., are first found in a book belonging to the Cathedral of Mayence, of the thirteenth century [Morin, 279, E.; Martene, ii. 327]. Martene cites the following passage from the life of a Bishop of Cambray, who lived in the tenth century, where the writer is speaking of that Bishop being ordained Priest, and, among other circumstances, remarks, "Cumque ad manus impositionem pontificalis diceretur novo presbytero, 'Accipe Spiritum Sanctum, quorum remiseris peccata,'" etc. Martene, however, adds more justly, "Verum quid unicum testimonium tot pontificalibus libris opponendum" [Martene, tom. ii. 23]. It appears in the Bangor MS. of the thirteenth century, and in a Pontifical of Rouen of the fourteenth century [Morin, P. iii. Exerc. vii. cap. ii. § 2, p. 107, A.]. It is not in the early English MSS. of Egbert or Dunstan, or the Winchester Use; it is not in any of the foreign orders printed by Martene before the twelfth century; it is not in the old Sacramentaries of St. Gregory or Gelasius; nor, lastly, does one of the ancient ritualists, Isidore, Amalarius, Strabo, Alcuin, Micrologus, or Ivo Carnotensis, allude to it in the most distant terms [Maskell, *Mon. Rit.* iii. 220].

the Bible into his hand] In 1549, the chalice also was directed to be delivered to the Priest by the Bishop, thus following the rubric in the Salisbury Use, which directed, "Quo facto, accipiat patenam cum oblatis et calicem cum vino, et det singulis, inter indices et medios digitos, cuppam calicis cum patena," etc. This rite of delivery of the sacred vessels was quite justifiably abandoned, for it had no prescription in antiquity, as Menard shews [Migne, lxxviii. 493]. It is not mentioned by Dionysius, or the Apostolical Constitutions, in the Pontificals of Rheims, St. Eloy, and others of ancient date, nor by the IV. Council of Carthage, or IV. Council of Toledo, nor by the early Fathers, or ritualists, such as Isidore, Rabanus, etc.

in the Congregation] In the Prayer Books of 1549, 1552, it is *this* Congregation. The change to "*the*" is important. The commission, hitherto, was limited to the single diocese in which the Priest was ordained, but now was made general throughout the Church, in whatsoever part he was lawfully called to minister.

The words, "In the Church and Congregation whom you must serve," have just been used in the exhortation as synonymous, just as in the XXIV. Article, where in the title, "the Congregation," and in the body of it, "the Church," is used. In the early translations of the Bible, the word ἐκκλησία, now translated "Church," appears as "Congregation" [Matt. xvi. 18; Acts ii. 47; vii. 3; xii. 1; Eph.

spoken in vain. Grant also, that we may have grace to hear and receive what they shall deliver out of Thy most holy Word, or agreeable to the same, as the means of our salvation; that in all our words and deeds we may seek Thy glory, and the increase of Thy kingdom; through JESUS CHRIST our LORD. *Amen.*

PREVENT us, O LORD, in all our doings, with Thy most gracious favour, and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life; through JESUS CHRIST our LORD. *Amen.*

THE peace of GOD, which passeth all understanding, keep your hearts and minds in the knowledge and love of GOD, and of His SON JESUS CHRIST our LORD: And the blessing of GOD Almighty, the FATHER, the SON, and the HOLY GHOST, be amongst you, and remain with you always. *Amen.*

¶ And if on the same day the Order of Deacons be given to some, and the Order of Priesthood to others; the Deacons shall be first presented, and then the Priests; and it shall suffice that the Litany be once said for both. The Collects shall both be used; first, that for Deacons, then that for Priests. The Epistle shall be *Ephes.* iv. 7—13, as before in this Office. Immediately after which, they that are to be made Deacons shall be examined, and Ordained, as is above prescribed. Then one of them having read the Gospel (which shall be either out of *St. Matth.* ix. 36—38, as before in this Office;, or else *St. Luke* xii. 35—38, as before in the Form for the Ordering of Deacons,) they that are to be made Priests shall likewise be examined, and Ordained, as is in this Office before appointed.

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i. 22, 23], and in the Bishops' Bible, published in 1568, six years after the date of the Articles, although "the Church" is the general translation, yet, in the words of the Saviour to St. Peter, the passage is turned, "On this rock I will build My Congregation:" in 1603, the word also appears, "the whole Congregation of Christian people dispersed throughout the world." In the Latin version of the Articles XIX. XXIII. XXIV. "Congregation" is rendered by "Ecclesia." Dr. Reynolds in 1662 took exception to the words "in the Congregation," as implying that any man without lawful calling might preach and administer Sacraments out of the Congregation, but the Bishops replied, that, by the doctrine and practice of the Church of England none but a licensed Minister might preach, nor either publicly or privately administer the Eucharist [Cardw. *Doc. Ann.* No. cii. § 2]. Probably the word Congregation was used to avoid misapprehension, owing to the popular but mischievous appropriation of the word Church to designate the Clergy [Twysden's *Answ.* p. 13], or its application in the sense of an assembly or place of assembly [Fulke's *Defence*, ch. iv. § 2].

THE FORM OF ORDAINING OR CONSECRATING

OF AN

ARCHBISHOP OR BISHOP;

WHICH IS ALWAYS TO BE PERFORMED UPON SOME SUNDAY OR HOLY-DAY.

¶ When all things are duly prepared in the Church, and set in order, after Morning Prayer is ended, the Archbishop (or some other Bishop appointed) shall begin the Communion Service; in which this shall be

The Collect.

ALMIGHTY GOD, Who by Thy SON JESUS CHRIST didst give to Thy holy Apostles many excellent gifts, and didst charge them to feed Thy flock; Give grace, we beseech Thee, to all Bishops, the Pastors of Thy

The form of Ordaining, &c.] The distinction of the Order of Bishops from that of Priests was definitely expressed for the first time in 1661, by the addition of the words in the Preface to the Ordinal, "Episcopal Consecration, *or Ordination*," and "every man which is to be *ordained or* consecrated a Bishop;" and in the heading, "form of *ordaining or* consecrating a Bishop," although previously implied in the Preface, which speaks of "these Orders of Ministers in Christ's Church, Bishops, Priests, and Deacons." Many writers have held that although the Episcopate is distinguished from the Presbyterate *jure divino*, yet they together form but one order, because both hold the administration of the Word of God and Sacraments, and have the common trust of the power of the keys, and the Episcopate includes within it the Priesthood of the second degree, being its extension, consummation, and completion, *i.e.* being the highest Priesthood.

But there is a manifest distinction between the Episcopate and the Priesthood in the special function which belongs to Bishops of conferring Holy Orders. The authority of the Priest to minister is derived from the Bishop who ordains him thereunto [Bp. Cosin, Serm. vi. vol. i. p. 100; Hooker, *Eccles. Pol.* b. vii. c. 6, § 3; Bp. Taylor, *Episc. Asserted*, § 31, 3, 5, § 37, § 28; Prideaux, *Val. of Orders*, p. 46, ed. Lond. 1716]. Besides, the Bishop receives an ordination by laying on of hands of Bishops, in order to receive his consecration to the Episcopate, having already received ordination to the Priesthood by the laying on of hands of a Bishop and Priests [Bp. Pearson, Det. i. vol. i. p. 277].

Sunday or Holy-Day] Inferior orders were conferred at stated times; but Consecration of Bishops could be held on all Sundays [III. Carthag. c. xxxix., A.D. 397]. Leo the Great wrote to Hilary of Arles, saying, "Nec sibi constare status sui noverit fundamentum, qui non die Sabbati vespere, quod lucescit in prima Sabbati, vel ipso Dominico die fuerit ordinatus;" adding, that this was the ancient rule, "majorum disciplina." Hugo de St. Victor [*Theol. de Sacr. Erud.*, l. ii. P. ii. c. xx.] says, "The Sacred Canons permit consecrations of Bishops on Sundays only." [Comp. Surius, A.D. 1035, tom. vii. c. xv. Maii iv.] Alcuinus Flaccus, of the ninth century, declares that Bishops being vicars of the Apostles, as of Christ, are consecrated on Sundays, because on that day the Lord, by the gift of the Holy Ghost, vouchsafed to illuminate the hearts of the Apostles [*De Div. Off. Sabb.*, in xii. lection]. As Bishops are successors of Apostles, the proper day was extended to festivals of Apostles, and then to holydays in general. Thus, Pelagius II. was consecrated on St. Andrew's Day [in vita ab Anastasio], and Udalric, Bishop of Aosta, on the Holy Innocents' Day [Surius, Julii iv.]

in the Church] The usual custom of primitive times was to consecrate every Bishop in his own cathedral [Cypr. Ep. 68]. But it has been a very common custom for consecrations to take place in the church of the Metropolitan.

after Morning Prayer is ended] The ancient time was the third hour, in memory of the Descent of the Holy Ghost at Pentecost.

the Archbishop] A Bishop ought to be consecrated by his Metropolitan, or by the license of the latter. That Metropolitans existed in the early centuries of the Church is shewn by the Apostolical Canons, c. xxvi., P. Clement I. Ep. i., P. Stephen, Epist. iii., and P. Anacletus, Ep. i., who says, "Reliqui comprovinciales Episcopi, si necesse fuerit, cæteris consentientibus, a tribus, jussu Archiepiscopi, consecrari possunt Episcopis; sed melius est, si ipse cum omnibus eum elegerit, et cuncti pariter sacraverint pontificem."

or some other Bishop] The rubric immediately following the Gospel is more explicit: it says, "some other Bishop appointed by lawful commission." In the absence of the Archbishop the Bishop senior, according to consecration or in point of rank [Hallier, *de Sacr. Ord.* II. i. § viii.], was consecrator. A Metropolitan was consecrated by [1] Bishops of his province, or [2] the nearest Metropolitan, or [3] by the patriarch or primate [*ibid.* art. ii. § i; II. Counc. Orleans, c. vii; III. Orleans, c. iii.]. In case of two Bishops only acting at a consecration, they and the Bishop elect were deposed [Morinus, P. iii. Exerc. iv. § ii. v.].

The Collect] This Collect is identical with that for St. Peter's Day, omitting the Apostle's name,

Church, that they may diligently preach Thy Word, and duly administer the godly Discipline thereof; and grant to the people, that they may obediently follow the same; that all may receive the crown of everlasting glory; through JESUS CHRIST our LORD. *Amen.*

¶ And another Bishop shall read the Epistle.

1 Tim. iii. 1.

THIS is a true saying, If a man desire the Office of a Bishop, he desireth a good work. A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the Church of GOD?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil.

Or this.

For the Epistle. Acts xx. 17.

FROM Miletus Paul sent to Ephesus, and called the elders of the Church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the LORD with all humility of mind, and with many tears and temptations which befel me by the lying in wait of the Jews: And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward GOD, and faith toward our LORD JESUS CHRIST. And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befal me there; save that the HOLY GHOST witnesseth in every city, saying, That bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the LORD JESUS, to testify the Gospel of the grace of GOD. And now behold, I know that ye all, among whom I have gone preaching the kingdom of GOD, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of GOD. Take heed therefore unto yourselves, and to all the flock over the which the HOLY GHOST hath made you Overseers, to feed the Church of GOD, which He hath purchased with His own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years, I ceased

and with some slight verbal differences, and the insertion of the clause, "and duly administer the godly discipline thereof."

And another Bishop] Three Bishops are thus required, the Consecrator, the Epistoler, and Gospeller. In a Greek ritual of the fifteenth century, three Bishops present the Bishop elect [Assemanni, xi. 160].

not to warn every one night and day with tears. And now, brethren, I commend you to GOD, and to the Word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel; yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak; and to remember the words of the LORD JESUS, how He said, It is more blessed to give than to receive.

¶ Then another Bishop shall read the Gospel.

St. John xxi. 15.

JESUS saith to Simon Peter, Simon, son of Jonas, lovest thou Me more than these? He saith unto Him, Yea, LORD, Thou knowest that I love Thee. He saith unto him, Feed My lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou Me? He saith unto Him, Yea, LORD, Thou knowest that I love Thee. He saith unto him, Feed My sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou Me? Peter was grieved because He said unto him the third time, Lovest thou Me? And he said unto Him, LORD, Thou knowest all things; Thou knowest that I love Thee. JESUS saith unto him, Feed My sheep.

Or else this. St. John xx. 19.

THE same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came JESUS, and stood in the midst, and saith unto them, Peace be unto you: And when He had so said, He shewed unto them His hands and His side. Then were the disciples glad, when they saw the LORD. Then saith JESUS to them again, Peace be unto you: as My FATHER hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the HOLY GHOST. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.

Or this. St. Matth. xxviii. 18.

JESUS came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore and teach all nations, baptizing them In the Name of the FATHER, and of the SON, and of the HOLY GHOST; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.

¶ After the Gospel, and the *Nicene* Creed, and the Sermon are ended, the Elected Bishop (vested with his Rochet) shall be presented by two Bishops unto the Archbishop of that province (or to some other Bishop appointed by lawful commission) the Archbishop sitting in his chair near the holy Table, and the Bishops that present him saying,

MOST Reverend Father in GOD, we present unto you this godly and well-learned man to be Ordained and Consecrated Bishop.

vested with his Rochet] The Rochet is a short Albe. The tailors cut off the sleeves of it and sew them on to the chimere, and puffing them out, turn them into the characteristic "lawn sleeves."

In the old English Pontificals the Bishop elect was to wear his Priest's habit, an Albe and Cope By the Ordinal of 1549 he was directed "to have upon him a surplice and cope," the presenting Bishops "being also in surplices and copes, and having their pastoral staves in their hands."

¶ Then shall the Archbishop demand the Queen's Mandate for the Consecration, and cause it to be read. And then shall also be ministered unto them the Oath of due Obedience to the Archbishop, as followeth.

The Oath of due Obedience to the Archbishop.

IN the Name of GOD. Amen. I *N.* chosen Bishop of the Church and See of *N.* do profess and promise all due reverence and obedience to the Archbishop and to the Metropolitical Church of *N.* and to their successors: So help me GOD, through JESUS CHRIST.

¶ This Oath shall not be made at the Consecration of an Archbishop.

¶ Then the Archbishop shall move the Congregation present to pray, saying thus to them:

BRETHREN, it is written in the Gospel of Saint Luke, That our SAVIOUR CHRIST continued the whole night in prayer, before He did choose and send forth His twelve Apostles. It is written also in the Acts of the Apostles, That the Disciples who were at Antioch did fast and pray, before they laid hands on Paul and Barnabas, and sent them forth. Let us therefore, following the example of our SAVIOUR CHRIST, and His Apostles, first fall to prayer, before we admit, and send forth this person presented unto us, to the work whereunto we trust the HOLY GHOST hath called him.

¶ And then shall be said the Litany, as before in the Form of Ordering Deacons, save only, that after this place, *That it may please Thee to illuminate all Bishops*, &c. the proper Suffrage there following shall be omitted, and this inserted instead of it;

THAT it may please Thee to bless this our Brother elected, and to send Thy grace upon him, that he may duly execute the Office whereunto he is called, to the edifying of Thy Church, and to the honour, praise and glory of Thy Name;

Answer. *We beseech Thee to hear us, good* LORD.

¶ Then shall be said this Prayer following.

ALMIGHTY GOD, Giver of all good things, Who by Thy HOLY SPIRIT hast appointed divers Orders of Ministers in Thy Church; Mercifully behold this Thy servant now called to the Work and Ministry of a Bishop; and replenish him so with the truth of Thy doctrine, and adorn him with innocency of life, that, both by word and deed, he may faithfully serve Thee in this Office, to the glory of Thy Name, and the edifying and well-governing of Thy Church; through the merits of our SAVIOUR JESUS CHRIST, Who liveth and reigneth with Thee and the HOLY GHOST, world without end. *Amen.*

¶ Then the Archbishop, sitting in his chair, shall say to him that is to be Consecrated,

BROTHER, forasmuch as the holy Scripture and the ancient Canons command, that we should not be hasty in laying on hands, and admitting any person to Government in the Church of CHRIST, which He hath purchased with no less price than the effusion of His own blood; before I admit you to this Administration, I will examine you in certain Articles, to the end that

the Queen's Mandate] After the reading of the Queen's Mandate, the Oath of Allegiance was formerly taken, in obedience to the following rubric:—"And the Oath touching the acknowledgment of the Queen's Supremacy, shall be ministered to the persons elected, as it is set down before in the Form for the Ordering of Deacons." It is now taken by the Bishop elect before the service begins, as in the case of Priests and Deacons.

Brother, forasmuch as the holy Scripture] The

the Congregation present may have a trial, and bear witness, how you be minded to behave yourself in the Church of GOD.

ARE you persuaded that you be truly called to this Ministration, according to the will of our LORD JESUS CHRIST, and the order of this Realm?

Answer. I am so persuaded.

The Archbishop.

ARE you persuaded that the holy Scriptures contain sufficiently all Doctrine required of necessity for eternal salvation through faith in JESUS CHRIST? And are you determined out of the same holy Scriptures to instruct the people committed to your charge; and to teach or maintain nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same?

Answer. I am so persuaded, and determined, by GOD'S grace.

The Archbishop.

WILL you then faithfully exercise yourself in the same holy Scriptures, and call upon GOD by prayer, for the true understanding of the same; so as you may be able by them to teach and exhort with wholesome Doctrine, and to withstand and convince the gainsayers?

Answer. I will so do, by the help of GOD.

The Archbishop.

ARE you ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrine contrary to GOD'S Word; and both privately and openly to call upon and encourage others to the same?

Answer. I am ready, the LORD being my helper.

The Archbishop.

WILL you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world; that you may shew yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

Answer. I will so do, the LORD being my helper.

The Archbishop.

WILL you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men; and such as be unquiet, disobedient, and criminous, within your Diocese, correct and punish, according to such authority as you have by GOD'S Word, and as to you shall be committed by the Ordinance of this Realm?

Answer. I will so do, by the help of GOD.

The Archbishop.

WILL you be faithful in ordaining, sending, or laying hands upon others?

Answer. I will so be, by the help of GOD.

The Archbishop.

WILL you shew yourself gentle, and be merciful for CHRIST'S sake to poor and needy people, and to all strangers destitute of help?

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interrogations here made represent a most ancient custom of the Church, traceable for more than a thousand years. In the old English Pontificals they were much longer, and included a series of questions on the Creed and Articles of Faith.

Are you persuaded] No mention is made of being "inwardly moved by the Holy Ghost," as in the Ordination of Deacons.

Are you . . . . the Holy Scriptures] This question is precisely the same as in the Ordination of Priests.

Answer. I will so shew myself, by GOD's help.

¶ Then the Archbishop, standing up, shall say,

ALMIGHTY GOD, our heavenly FATHER, Who hath given you a good will to do all these things, Grant also unto you strength and power to perform the same; that, He accomplishing in you the good work which He hath begun, you may be found perfect and irreprehensible at the latter day; through JESUS CHRIST our Lord. *Amen.*

¶ Then shall the Bishop elect put on the rest of the Episcopal habit; and kneeling down, *Veni, Creator Spiritus*, shall be sung or said over him, the Archbishop beginning, and the Bishops, with others that are present, answering by verses, as followeth.

COME, HOLY GHOST, our souls inspire,
And lighten with celestial fire.
Thou the anointing SPIRIT art,
Who dost Thy seven-fold gifts impart.

Thy blessed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of Thy grace.
Keep far our foes, give peace at home:
Where Thou art Guide, no ill can come.

Teach us to know the FATHER, SON,
And Thee, of both, to be but One.
That, through the ages all along,
This may be our endless song;

Praise to Thy eternal merit,
FATHER, SON, and HOLY SPIRIT.

Or this:

COME, HOLY GHOST, Eternal GOD, *&c.*

As before in the Form for Ordering Priests.

¶ That ended, the Archbishop shall say,

LORD, hear our prayer.

Answer. And let our cry come unto Thee.

Let us pray.

ALMIGHTY GOD, and most merciful FATHER, Who of Thine infinite goodness hast given Thine only and dearly beloved SON JESUS CHRIST, to be our Redeemer, and the Author of everlasting life; Who, after that He had made perfect our Redemption by His Death, and was ascended into Heaven, poured down His gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Doctors, to the edifying and making perfect His Church; Grant, we beseech Thee, to this Thy servant such grace, that he may evermore be ready

the rest of the Episcopal habit] The modern robes worn by Bishops in their ministrations are those which were worn for their ordinary dress—as they are still worn in the House of Lords—by Bishops of the Reformation age. [1] The "gown" or cassock, which is cut up into an "apron." [2] The Rochette, a short Albe, the sleeves of which are tied at the wrist with ribbons, where cuffs of silk or velvet will be observed in contemporary portraits of Warham, Cranmer, Parker, Whitgift, and Grindal. [3] The Chimere, a tight Cope, with slits for the arms, as in a Master of Arts' gown (though the "lawn-sleeves" of the Rochette are generally cut off and sewn on to these arm-holes), and made of black satin, or scarlet cloth. The chimere was substituted for a full-sized cope in public ministrations during the time of Edward VI.; and thus when Foxe describes Hooper as "shewing himself apparelled as the other Bishops were," when obliged to preach before the King, he says, "His upper garment was a long scarlet chimere down to the feet, and under that a white linen rochet that covered all his shoulders" [Foxe's *A. and Mon.* vi. 641, ed. 1846].

The official record of Archbishop Parker's consecration states that Bishop Barlow wore "a silk cope, ready to celebrate the Blessed Sacrament," being "served and assisted" by two Archdeacons, also in silk copes: that Parker was at first clad in a scarlet gown and hood, and then in a linen surplice, but after his consecration in "a white Episcopal surplice and chimere of black silk," with a collar of sables round his neck" [Bailey's *Def. Holy Orders*, 9].

to spread abroad Thy Gospel, the glad tidings of reconciliation with Thee; and use the authority given him, not to destruction, but to salvation; not to hurt, but to help: so that as a wise and faithful servant, giving to Thy family their portion in due season, he may at last be received into everlasting joy; through JESUS CHRIST our LORD, Who, with Thee and the HOLY GHOST, liveth and reigneth, one GOD, world without end. *Amen.*

¶ Then the Archbishop and Bishops present shall lay their hands upon the head of the elected Bishop kneeling before them upon his knees, the Archbishop saying,

RECEIVE the HOLY GHOST, for the Office and Work of a Bishop in the Church of GOD, now committed unto thee by the Imposition of our hands; In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen. And remember that thou stir up the grace of GOD which is given thee by this Imposition of our hands: for GOD hath not given us the spirit of fear, but of power, and love, and soberness.

¶ Then the Archbishop shall deliver him the Bible, saying,

GIVE heed unto reading, exhortation, and doctrine. Think upon the things contained in this Book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to doctrine, and be diligent in doing them: for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of CHRIST a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the out-casts, seek the lost. Be so merciful, that you be not too remiss; so minister discipline, that you forget not mercy: that when the Chief Shepherd shall appear you may receive the never-fading crown of glory; through JESUS CHRIST our LORD. *Amen.*

¶ Then the Archbishop shall proceed in the Communion-Service; with whom the new Consecrated Bishop (with others) shall also communicate.

¶ And for the last Collect, immediately before the Benediction, shall be said these Prayers.

MOST merciful FATHER, we beseech Thee to send down upon this Thy servant Thy heavenly blessing; and so endue him with Thy HOLY SPIRIT, that he, preaching Thy Word, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine; but also may be to such as believe a wholesome example, in word, in conversation, in love, in faith, in chastity, and in purity; that,

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Receive the Holy Ghost] None of the old English Pontificals, except the Exeter, contain this "Form;" and Martene acknowledges, "Verba illa . . . . toti antiquitati ignota fuerunt: adeo ut vix in ullo Pontificali annos 400 attigente reperiantur. Nam ex omnibus quæ percurrimus, tria tantum illa habent, Arelatense, Andegavense, et Gulielmi Durandi." The "Form" occurs in the Roman Pontifical.

shall deliver him the Bible] St. Dionysius in Eccles. Hier. c. v. explains the delivery of the Gospels to imply the necessity of knowing, preaching, and meditating, on them. [See also Durandus, l. ii. c. xi.; Sym. Thess. c. vii.; P. Damian, Serm. i. *de Dedic.*; Amal. Fort. l. ii. c. xiv.; and Haberti *in Obs. ad Pont. Græc.* p. 79.]

The IV. Council of Carthage, c. ii., directs, "Episcopus cum ordinatur, duo Episcopi ponant et teneant Evangeliorum codicem super caput et cervicem ejus: et uno super eum fundente benedictionem, reliqui omnes Episcopi, qui adsunt, manibus suis caput ejus tangant." In the first Prayer Book of Edward VI., 1549, this old tradition was observed, for the Archbishop was required to "lay the Bible upon his (the elected Bishop's) neck."

The Roman Pontifical requires the open Gospels to be laid without a word on the neck of the Elect, and Catalani says, that with this agree the Greek and Syrian rituals, a Pontifical of Mayence, and Roger Wendover, s. a. 1093.

Be to the flock of Christ a shepherd] In the Ordinal of 1549 these words were preceded by the

faithfully fulfilling his course, at the latter day he may receive the crown of righteousness laid up by the LORD the righteous Judge, Who liveth and reigneth one GOD with the FATHER and the HOLY GHOST, world without end. *Amen.*

PREVENT us, O LORD, in all our doings, with Thy most gracious favour, and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life; through JESUS CHRIST our LORD. *Amen.*

THE peace of GOD, which passeth all understanding, keep your hearts and minds in the knowledge and love of GOD, and of His SON JESUS CHRIST our LORD: And the Blessing of GOD Almighty, the FATHER, the SON, and the HOLY GHOST be amongst you, and remain with you always. *Amen.*

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rubric, "Then shall the Archbishop put into his hand the Pastoral Staff, saying:" a most significant, touching, and very ancient custom. The rubric was omitted at the revision of 1552; and the record of Parker's consecration says that "there was no delivery of the Staff."

Pastoral staves have, however, been in continuous use down to the present time, sometimes diminished to the size of a verger's rod, but not unfrequently of full proportions and handsome workmanship.

A FORM OF

PRAYER WITH THANKSGIVING

TO ALMIGHTY GOD;

TO BE USED IN ALL CHURCHES AND CHAPELS WITHIN THIS REALM, EVERY YEAR, UPON THE TWENTIETH DAY OF *JUNE*; BEING THE DAY ON WHICH HER MAJESTY BEGAN HER HAPPY REIGN.

¶ The Service shall be the same with the usual Office for Holy-days in all things; except where it is in this Office otherwise appointed.

¶ If this Day shall happen to be *Sunday*, this whole Office shall be used, as it followeth, entirely.

¶ Morning Prayer shall begin with these Sentences.

I EXHORT that first of all, Supplications, Prayers, Intercessions, and giving of Thanks, be made for all men; for Kings, and for all that are in Authority; that we may lead a quiet and peaceable life, in all godliness and honesty: For this is good and acceptable unto GOD our SAVIOUR. 1 TIM. ii. 1, 2, 3.

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but, if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 S. JOHN i. 8, 9.

¶ Instead of *Venite exultemus* the Hymn following shall be said or sung; one Verse by the Priest, and another by the Clerk and people.

O LORD our Governour: how excellent is Thy Name in all the world! PSAL. viii. 1.

LORD, what is man, that Thou hast such respect unto him: or the son of man, that Thou so regardest him? PSAL. cxliv. 3.

The merciful and gracious LORD hath so done His marvellous works: that they ought to be had in remembrance. PSAL. cxi. 4.

O that men would therefore praise the LORD for His goodness: and declare the wonders that He doeth for the children of men! PSAL. cvii. 21.

Behold, O GOD our Defender: and look upon the face of Thine Anointed. PSAL. lxxxiv. 9.

O hold Thou up her goings in Thy paths: that her footsteps slip not. PSAL. xvii. 5

Grant the Queen a long life:

A Form of Prayer] This is one of four Forms of Prayer for special days, which used to be printed at the end of the Prayer Book, but were not part of that Book when it passed through Parliament. On January 17th, 1859, a Warrant was issued by the Crown, which ordered the Forms for November 5th, January 30th, and May 29th, "to be henceforth discontinued," and to be no more printed in the Book of Common Prayer. The observance of the days was abrogated on March 25th, 1859, by Act of Parliament [22 Vict. ch. 2].

The "Accession Service" not being affected by this Royal Warrant, is still printed at the end of our Prayer Books, and is therefore added here to make the volume complete as in ordinary use. It was first set forth on the Accession of James II., in a Proclamation dated December 23rd, 1685. After being discontinued during the reign of William III., it was revised, and again set forth by Proclamation under Queen Anne, on February 7th, 1703-4: and has been set forth under the same authority at the commencement of every succeeding reign.

This Form of Prayer has never been sanctioned, either by the Church in Convocation or by the State in Parliament.

and make her glad with the joy of Thy countenance.

PSAL. lxi. 6. and xxi. 6.

Let her dwell before Thee for ever : O prepare Thy loving mercy and faithfulness, that they may preserve her. PSAL. lxi. 7.

In her time let the righteous flourish : and let peace be in all our borders.

PSAL. lxxii. 7. and cxlvii. 14.

As for her enemies, clothe them with shame : but upon herself let her crown flourish. PSAL. cxxxii. 19.

Blessed be the LORD GOD, even the GOD of Israel : Which only doeth wondrous things.

PSAL. lxxii. 18.

And blessed be the Name of His Majesty for ever : and all the earth shall be filled with His Majesty. Amen, Amen. Ver. 19.

Glory be to the FATHER, and to the SON : and to the HOLY GHOST ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Proper Psalms, xx, xxi, ci.

Proper Lessons.

The First, Josh. i. to the end of the ninth Verse.

Te Deum.

The Second, Rom. xiii.

Jubilate Deo.

¶ The Suffrages next after the Creed shall stand thus.

Priest. O LORD, shew Thy mercy upon us.

Answer. *And grant us Thy salvation.*

Priest. O LORD, save the Queen ;

Answer. *Who putteth her trust in Thee.*

Priest. Send her help from Thy holy place.

Answer. *And evermore mightily defend her.*

Priest. Let her enemies have no advantage against her.

Answer. *Let not the wicked approach to hurt her.*

Priest. Endue Thy Ministers with righteousness.

Answer. *And make Thy chosen people joyful.*

Priest. O LORD, save Thy people.

Answer. *And bless Thine inheritance.*

Priest. Give peace in our time, O LORD.

Answer. *Because there is none other that fighteth for us, but only Thou, O GOD.*

Priest. Be unto us, O LORD, a strong Tower ;

Answer. *From the face of our enemies.*

Priest. O LORD, hear our prayer ;

Answer. *And let our cry come unto Thee.*

¶ Instead of the first Collect at Morning Prayer shall be used this following Collect of Thanksgiving for Her Majesty's Accession to the Throne.

ALMIGHTY GOD, Who rulest over all the kingdoms of the World, and disposest of them according to Thy good pleasure ; We yield Thee unfeigned thanks, for that Thou wast pleased, as on this day, to place Thy Servant our Sovereign Lady, Queen *VICTORIA* upon the Throne of this Realm. Let Thy wisdom be her guide, and let Thine arm strengthen her ; let justice, truth, and holiness, let peace and love, and all those virtues that adorn the Christian Profession, flourish in her days ; direct all her counsels and endeavours to Thy glory, and the welfare of her people ; and give us grace to obey her cheerfully and willingly for conscience sake ; that neither our sinful passions, nor our private interests, may disappoint her cares for the publick good ; let her always possess the

hearts of her people, that they may never be wanting in honour to her Person, and dutiful submission to her Authority; let her Reign be long and prosperous, and crown her with immortality in the life to come; through JESUS CHRIST our LORD. *Amen.*

¶ In the end of the Litany (which shall always be used upon this Day) after the Collect [*We humbly beseech Thee, O FATHER*, &c.] shall the following Prayer, for the Queen and Royal Family, be used.

O LORD our GOD, Who upholdest and governest all things in heaven and earth; receive our humble prayers, with our hearty thanksgivings, for our Sovereign Lady *VICTORIA*, as on this day, set over us by Thy grace and providence to be our Queen; and so together with her bless *Albert Edward* Prince of *Wales*, the Princess of *Wales*, and all the Royal Family; that they all, ever trusting in Thy goodness, protected by Thy power, and crowned with Thy gracious and endless favour, may continue before Thee in health, peace, joy, and honour, and may live long and happy lives upon earth, and after death obtain everlasting life and glory in the kingdom of heaven, by the Merits and Mediation of CHRIST JESUS our SAVIOUR, Who with the FATHER and the HOLY SPIRIT, liveth and reigneth ever one GOD, world without end. *Amen.*

¶ Then shall follow this Collect, for GOD's protection of the Queen against all her enemies.

MOST gracious GOD, Who hast set Thy servant *VICTORIA* our Queen upon the Throne of her Ancestors, we most humbly beseech Thee to protect her on the same from all the dangers to which she may be exposed; Hide her from the gathering together of the froward, and from the insurrection of wicked doers; Do Thou weaken the hands, blast the designs, and defeat the enterprizes of all her enemies, that no secret conspiracies, nor open violences, may disquiet her Reign; but that, being safely kept under the shadow of Thy wing, and supported by Thy power, she may triumph over all opposition; that so the world may acknowledge Thee to be her Defender and mighty Deliverer in all difficulties and adversities; through JESUS CHRIST our LORD. *Amen.*

¶ Then the Prayer for the High Court of Parliament (if sitting).

¶ In the Communion Service, immediately before the reading of the Epistle, instead of the Collect for the Queen, and that of the Day, shall be used this Prayer for the Queen, as supreme Governor of this Church.

BLESSED LORD, Who hast called Christian Princes to the defence of Thy Faith, and hast made it their duty to promote the spiritual welfare, together with the temporal interest of their people; We acknowledge with humble and thankful hearts Thy great goodness to us, in setting Thy Servant our most gracious Queen over this Church and Nation; Give her, we beseech Thee, all those heavenly graces that are requisite for so high a trust; Let the work of Thee her GOD prosper in her hands; Let her eyes behold the success of her designs for the service of Thy true Religion established amongst us; And make her a blessed instrument of protecting and advancing Thy Truth, wherever it is persecuted and oppressed; Let Hypocrisy and Profaneness, Superstition and Idolatry, fly before her face; Let not Heresies and false Doctrines disturb the peace of the Church, nor Schisms and cause-

less Divisions weaken it; But grant us to be of one heart and one mind in serving Thee our GOD, and obeying her according to Thy will: And that these blessings may be continued to after-ages, let there never be one wanting in her house to succeed her in the government of this United Kingdom, that our posterity may see her children's children, and peace upon Israel. So we that are Thy people, and sheep of Thy pasture, shall give Thee thanks for ever, and will always be shewing forth Thy praise from generation to generation. *Amen.*

The Epistle. 1 S. Peter ii. 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may, by your good works which they shall behold, glorify GOD in the day of visitation. Submit yourselves to every ordinance of man for the LORD'S sake; whether it be to the King, as supreme; or unto governours, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of GOD, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of GOD. Honour all men. Love the brotherhood. Fear GOD. Honour the King.

The Gospel. S. Matth. xxii. 16.

AND they sent out unto Him their disciples, with the Herodians, saying, Master, we know that Thou art true, and teachest the way of GOD in truth, neither carest Thou for any man: for Thou regardest not the person of men. Tell us therefore, What thinkest Thou? Is it lawful to give tribute unto Cæsar, or not? But JESUS perceived their wickedness, and said, Why tempt ye Me, ye hypocrites? shew Me the tribute-money. And they brought unto Him a peny. And He saith unto them, Whose is this image and superscription? They say unto Him, Cæsar's. Then saith He unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto GOD the things that are GOD'S. When they had heard these words, they marvelled, and left Him, and went their way.

¶ After the *Nicene* Creed shall follow the Sermon.

¶ In the Offertory shall this Sentence be read:

LET your light so shine before men, that they may see your good works, and glorify your FATHER Which is in heaven.
S. MATTH. v. 16.

¶ After the Prayer [*For the whole State of CHRIST'S Church*, &c.] these Collects following shall be used.

A Prayer for Unity.

O GOD the FATHER of our LORD JESUS CHRIST, our only SAVIOUR, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord: that, as there is but one Body, and one Spirit, and one Hope of our Calling, one LORD, one Faith, one Baptism, one GOD and FATHER of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and

may with one mind and one mouth glorify Thee; through JESUS CHRIST our LORD. *Amen.*

GRANT, O LORD, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness, through JESUS CHRIST our LORD. *Amen.*

GRANT, we beseech Thee, Almighty GOD, that the words, which we have heard this day with our outward ears, may through Thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of Thy Name; through JESUS CHRIST our LORD. *Amen.*

ALMIGHTY GOD, the Fountain of all wisdom, Who knowest our necessities before we ask, and our ignorance in asking; We beseech Thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of Thy SON JESUS CHRIST our LORD. *Amen.*

THE peace of GOD which passeth all understanding, keep your hearts and minds in the knowledge and love of GOD, and of His SON JESUS CHRIST our LORD: And the blessing of GOD Almighty, the FATHER, the SON, and the HOLY GHOST, be amongst you, and remain with you always. *Amen.*

"VICTORIA R.

"OUR Will and Pleasure is, That these Four Forms of Prayer and Service, made for the Fifth of November, the Thirtieth "of January, the Twenty-ninth of May, and the Twentieth of June, "be forthwith printed and published, and annexed to the Book of "Common Prayer and Liturgy of the United Church of England "and Ireland, to be used yearly on the said Days, in all Cathedral "and Collegiate Churches and Chapels; in all Chapels of Colleges "and Halls within Our Universities of Oxford, Cambridge, and "Dublin, and of Our Colleges of Eton and Winchester, and in all "Parish-Churches and Chapels within those parts of Our United "Kingdom called England and Ireland.

"Given at Our Court at Kensington, the Twenty-first Day "of June, 1837, in the First Year of our Reign.

"By Her Majesty's Command,

"J. RUSSELL."

"VICTORIA R.

"WHEREAS, by Our Royal Warrant of the Twenty-first Day of June One thousand eight hundred and thirty-seven, in "the First Year of Our Reign, We commanded that certain Forms "of Prayer and Service made for the Fifth of November, the Thir-

"tieth of January, and the Twenty-ninth of May should be forthwith "printed and published and annexed to the Book of Common "Prayer and Liturgy of the United Church of England and Ireland, "to be used yearly on the said Days in all Cathedral and Collegiate "Churches and Chapels, in all Chapels of Colleges and Halls within "Our Universities of Oxford, Cambridge, and Dublin, and of "Our Colleges of Eton and Winchester, and in all Parish Churches "and Chapels within those Parts of Our United Kingdom called "England and Ireland:

"And whereas, in the last Session of Parliament, Addresses were "presented to Us by both Houses of Parliament, praying Us to take "into Our Consideration Our Proclamation in relation to the said "Forms of Prayer and Service made for the Fifth Day of November, "the Thirtieth Day of January, and the Twenty-ninth Day of May, "with a view to their Discontinuance:

"And whereas We have taken into Our Consideration the Subject "of the said Addresses; and, after due Deliberation, We have re-"solved that the Use of the said Forms of Prayer and Service shall "be discontinued:

"Now, therefore, Our Will and Pleasure is, that so much of Our "said Royal Warrant of the Twenty-first Day of June One thousand "eight hundred and thirty-seven, in the First Year of Our Reign, "as is hereinbefore recited, be revoked, and that the Use of the "said Forms of Prayer and Service made for the Fifth of November, "the Thirtieth of January, and the Twenty-ninth of May be hence-"forth discontinued in all Cathedral and Collegiate Churches and "Chapels, in all Chapels of Colleges and Halls within Our Univer-"sities of Oxford, Cambridge, and Dublin, and of Our Colleges of "Eton and Winchester, and in all Parish Churches and Chapels "within the Parts of Our United Kingdom called England and "Ireland, and that the said Forms of Prayer and Service be not "henceforth printed and published with or annexed to the Book of "Common Prayer and Liturgy of the United Church of England and "Ireland.

"Given at Our Court at Saint James's, the Seventeenth Day of "January, 1859, in the Twenty-second Year of Our Reign.

"By Her Majesty's Command,

"S. H. WALPOLE."

Muir & Paterson, Printers, Edinburgh.